

# The DASV Bible

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*Digital American Standard Version*

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This **DASV [Digital American Standard Version]** was produced to explore the potential of the digital medium for communicating the Word of God.

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It was developed based on the American Standard Version (ASV) of 1901.

I have sought to use the digital medium--text, audio, visual--to communicate God's Word freely in a digital and globally networked environment making my explorations available to anyone for the glory of God and the good of those seeking own spiritual development or helping others. Please feel free to use the DASV in new projects harnessing the digital medium in new creative expressions of the Word of God. The copyright notification must be displayed [**© DASV Bible, Ted Hildebrandt, 2011**] and the wording left unchanged.

This project owes its origins to my students Maggie Austen and Katie Moss. Thanks for helping me to see the potential of this medium.

It is dedicated to my grandfather Alex Affleck who passed the legacy on to my late father Ted Hildebrandt who instilled in me a love for God's word and the discipline and tenacity to complete such projects. My mother Elaine Hildebrandt who has proof read all of this and encouraged me over a lifetime of service. Thanks to God for my wife, Annette and my children, Rebekah and grandson Ben, Natanya, Zach, Elliott all gifts and true to their names.

**Digital American Standard Version**  
**DASV: Genesis 1**

<sup>1</sup> In the beginning God created the heavens and the earth.

<sup>2</sup> And the earth was formless and empty; and darkness covered the surface of the deep, and the Spirit of God hovered over the surface of the waters.

<sup>3</sup> And God said, "Let there be light," and there was light.

<sup>4</sup> And God saw that the light was good, and God separated the light from the darkness.

<sup>5</sup> And God called the light "day," and the darkness he called "night." And there was evening and there was morning, the first day.

<sup>6</sup> And God said, "Let there be an expanse between the waters, and let it separate the waters above from the waters below."

<sup>7</sup> And God made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it was so.

<sup>8</sup> And God called the expanse "sky." And there was evening and there was morning, the second day.

<sup>9</sup> And God said, "Let the waters under the expanse be gathered together into one place, and let the dry land appear." And it was so.

<sup>10</sup> And God called the dry land "earth," and the waters that were gathered together he called "seas." And God saw that it was good.

<sup>11</sup> And God said, "Let the earth produce vegetation, seed bearing plants and fruit-trees with seed-bearing fruit each according to its kind on the earth." And it was so.

<sup>12</sup> And the earth brought forth vegetation--plants bearing seed each after their kind, and trees bearing fruit with seeds, each after their kind. And God saw that it was good.

<sup>13</sup> And there was evening and there was morning, the third day.

<sup>14</sup> And God said, "Let there be lights in the sky to separate the day from the night; and let them be markers for the seasons, and for days and years;

<sup>15</sup> and let them be lights in the expanse of the heavens to give light on earth." And it was so.

<sup>16</sup> And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night--he also made the stars.

<sup>17</sup> And God set them in the expanse of the heavens to give light on the earth,

<sup>18</sup> and to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

<sup>19</sup> And there was evening and there was morning, the fourth day.

<sup>20</sup> And God said, "Let the waters teem with swarms of living creatures, and let the birds fly above the earth across the open expanse of the heavens."

<sup>21</sup> And God created the great sea-creatures, and every living creature that moves and swarms in the waters, each after its kind, and every winged bird after its kind. And God saw that it was good.

<sup>22</sup> And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth."

<sup>23</sup> And there was evening and there was morning, the fifth day.

<sup>24</sup> And God said, "Let the earth bring forth living creatures each according to its kind: cattle, creeping things and beasts of the earth each according to its kind. And it was so.

<sup>25</sup> And God made the beasts of the earth each according to their kind, and the livestock after their kind, and everything that creeps on the ground after its kind." And God saw that it was good.

<sup>26</sup> And God said, "Let us make man in our image, according to our likeness. And let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth."

<sup>27</sup> So God created humans in his own image, in the image of God he created him. He created them male and female.

<sup>28</sup> And God blessed them and said to them, "Be fruitful, and multiply, and fill the earth, and subdue it and rule over the fish of the sea, and over the birds of the sky, and over every living thing that moves on the earth."

<sup>29</sup> And God said, "Look, I have given you every seed bearing plant which is upon the surface of all the earth, and every tree which yields fruit with seed. They will be your food.

<sup>30</sup> And to every beast of the earth, and to every bird of the sky, and to everything that creeps on the earth, that has life, I have given every green plant for food." And it was so.

<sup>31</sup> And God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

**DASV: Genesis 2**

<sup>1</sup> So the heavens and the earth were finished, and all their hosts.

<sup>2</sup> And on the seventh day God finished the work he had done, and he rested on the seventh day from all the work that he had done.

<sup>3</sup> And God blessed the seventh day, and made it holy; because on it he rested from all the work that he had done in creation.

<sup>4</sup> This is the account of the heavens and of the earth when they were created, in the day when the LORD God made the earth and the heavens,

<sup>5</sup> when no bush of the field was yet on the earth, and no plant of the field had yet sprung up; for the LORD God had not caused it to rain on the earth, and there was no man to till the ground;

<sup>6</sup> but a mist came up from the earth, and watered the whole surface of the ground.

<sup>7</sup> Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

<sup>8</sup> Now the LORD God planted a garden in Eden, that is in the east; and there he put the man whom he had formed.

<sup>9</sup> And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life and the tree of the knowledge of good and evil were in the middle of the garden.

<sup>10</sup> And a river flowed out of Eden to water the garden; and from there it divided and became four branches.

<sup>11</sup> The name of the first is Pishon. It flows around the whole land of Havilah, where there is gold.

<sup>12</sup> And the gold of that land is good; the fragrant bdellium resin and onyx stone are also there.

<sup>13</sup> And the name of the second river is Gihon. It flows around the whole land of Cush.

<sup>14</sup> And the name of the third river is Tigris. It goes along the east side of Assyria. And the fourth river is the Euphrates.

<sup>15</sup> Then the LORD God took the man and put him in the garden of Eden to tend and to keep it.

<sup>16</sup> And the LORD God commanded the man, saying, "You are free to eat of any tree of the garden

<sup>17</sup> but of the tree of the knowledge of good and evil, you may not eat, for in the day that you eat it you will surely die."

<sup>18</sup> Then the LORD God said, "It is not good for the man to be alone. I will make him a helper suitable for him."

<sup>19</sup> So out of the ground the LORD God had formed every beast of the field, and every bird of the sky; and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.

<sup>20</sup> And the man gave names to all livestock, and to the birds of the sky, and to every beast of the field; but for the man there was no suitable helper found.

<sup>21</sup> So the LORD God caused the man to fall into a deep sleep. While the man slept he took one of his ribs, and closed up the place with flesh.

<sup>22</sup> And from the rib, that the LORD God had taken from the man, he made a woman, and brought her to the man.

<sup>23</sup> Then the man said, "This at last is bone of my bones, and flesh of my flesh. She will be called 'Woman,' because she was taken out of 'Man.'"

<sup>24</sup> That is why a man leaves his father and his mother, and is joined to his wife, and they become one flesh.

<sup>25</sup> And the man and his wife were both naked and were not ashamed.

**DASV: Genesis 3**

<sup>1</sup> Now the serpent was more crafty than any beast of the field which the LORD God had made. And he asked the woman, "Did God really say, 'You may not eat of any tree of the garden'?"

<sup>2</sup> And the woman said to the serpent, "We may eat from the fruit of the trees in the garden,

<sup>3</sup> but from the fruit of the tree that is in the middle of the garden, God did say, 'You may not eat it or touch it, or you will die.'"

<sup>4</sup> But the serpent said to the woman, "You certainly will not die!

<sup>5</sup> For God knows that in the day you eat it your eyes will be opened, and you will be like God, knowing good and evil."

<sup>6</sup> So when the woman saw that the tree was good for food, and that it looked pleasing to the eyes, and that the tree was desirable to make one wise, she took some of the fruit and ate it. Then she gave some to her husband who was with her, and he ate it.

<sup>7</sup> Then the eyes of both of them were opened, and they knew that they were naked. So they sewed fig leaves together, and made loincloths for themselves.

<sup>8</sup> When they heard the voice of the LORD God walking in the garden in the cool of the day, the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

<sup>9</sup> And the LORD God called to the man, "Where are you?"

<sup>10</sup> And he answered, "I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself."

<sup>11</sup> And he said, "Who told you that you were naked? Have you eaten from the tree, that I commanded you not to eat?"

<sup>12</sup> And the man said, "The woman you gave to be with me, she gave me the fruit from the tree and I ate it."

<sup>13</sup> Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

<sup>14</sup> And the LORD God said to the serpent, "Because you have done this, you are cursed above all livestock, and above every beast of the field; upon your belly you will go, and you will eat dust all the days of your life.

<sup>15</sup> And I will put hostility between you and the woman, and between your seed and her seed; he will bruise your head, and you will strike his heel."

<sup>16</sup> To the woman he said, "I will greatly multiply your pain and your conception. In pain you will give birth. Your desire will be to your husband, but he will rule over you."

<sup>17</sup> And to Adam he said, "Because you have listened to the voice of your wife, and have eaten from the tree I commanded you, saying, 'You may not eat from it,' cursed is the ground because of you; in toil you will eat of it all the days of your life.

<sup>18</sup> It will produce thorns and thistles and you will eat the plants of the field.

<sup>19</sup> By the sweat of your brow you will eat bread, until you return to the ground from which you were taken. For dust you are, and to dust you will return."

<sup>20</sup> Then Adam named his wife "Eve," because she was the mother of all living.

<sup>21</sup> And the LORD God made clothing of animal skins for Adam and his wife, and clothed them.

<sup>22</sup> And the LORD God said, "Look, the man has become like one of us, knowing good and evil. Now, he must not be allowed to reach out his hand and also take from the tree of life, eat, and live forever."

<sup>23</sup> Therefore the LORD God sent him out of the garden of Eden, to till the ground from which he was taken.

<sup>24</sup> So he drove the man out; and he placed at the east of the garden of Eden cherubim and a flaming sword flashing every way, to guard the way to the tree of life.



**DASV: Genesis 4**

<sup>1</sup> Now the man knew Eve his wife; and she conceived, and gave birth to Cain, saying, "I have produced a man with the help of the LORD."

<sup>2</sup> And again she bore his brother Abel. Now Abel was a keeper of sheep, but Cain a tiller of the ground.

<sup>3</sup> Over the course of time, Cain brought some of the fruit of the ground as an offering to the LORD,

<sup>4</sup> while Abel brought some of the fat of the firstlings of his flock. And the LORD looked with favor on Abel and his offering.

<sup>5</sup> but he did not look with favor on Cain and his offering. So Cain was very angry and his face downcast.

<sup>6</sup> Then the LORD said to Cain, "Why are you angry, and why is your face downcast?"

<sup>7</sup> If you do well, will you not be accepted? But if you do not do well, sin is couching at the door. It desires to have you, but you must rule over it."

<sup>8</sup> Now Cain spoke to Abel, his brother. "Let's go out into the field." And when they were in the field, Cain rose up against his brother Abel and killed him.

<sup>9</sup> And the LORD said to Cain, "Where is your brother Abel?" And he replied, "I do not know, am I my brother's keeper?"

<sup>10</sup> And he said, "What have you done? Listen! The voice of your brother's blood cries to me from the ground.

<sup>11</sup> And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

<sup>12</sup> When you till the ground, it will no longer yield to you its strength. A fugitive and a wanderer you will be on the earth."

<sup>13</sup> And Cain said to the LORD, "My punishment is greater than I can bear.

<sup>14</sup> Behold, today you have banished me from the face of the ground. I will be hidden from your face. I will be a fugitive and a wanderer on the earth, and whoever finds me will kill me."

<sup>15</sup> So the LORD said to him, "Not so! For whoever kills Cain will suffer vengeance sevenfold." Then the LORD put a mark on Cain, so that no one finding him would murder him.

<sup>16</sup> Then Cain went out from the presence of the LORD and dwelled in the land of Nod, to the east of Eden.

<sup>17</sup> And Cain knew his wife, and she conceived, and bare Enoch. Then Cain built a city. He named it after the name of his son, Enoch.

<sup>18</sup> And to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

<sup>19</sup> And Lamech took two wives; the name of the one was Adah, and the name of the other Zillah.

<sup>20</sup> And Adah bore Jabal. He was the father of those who live in tents and have livestock.

<sup>21</sup> And his brother's name was Jubal. He was the father of all those who play the harp and pipe.

<sup>22</sup> And Zillah also bore Tubal-cain, the forger of all tools of bronze and iron. Tubal-cain's sister was Naamah.

<sup>23</sup> Then Lamech said to his wives, Adah and Zillah, "Hear my voice you wives of Lamech, listen to my speech. For I have killed a man for wounding me, a young man for hurting me.

<sup>24</sup> If Cain is avenged sevenfold, then Lamech seventy-sevenfold."

<sup>25</sup> Now the man knew his wife again, and she bore a son, and called his name Seth. For, she said, "God has appointed me another seed instead of Abel, because Cain killed him."

<sup>26</sup> And a son was also born to Seth, and he called his name Enosh. Then men began to call upon the name of the LORD.

**DASV: Genesis 5**

<sup>1</sup> This is the account of the descendants of Adam. In the day when God created man, he made him in the likeness of God.

<sup>2</sup> Male and female he created them, and blessed them, and called them "humankind" in the day when they were created.

<sup>3</sup> When Adam was 130 years old, he fathered of a son in his own likeness, after his image; and named him Seth.

<sup>4</sup> Adam lived 800 years after the birth of Seth, and he had other sons and daughters.

<sup>5</sup> So all the days of Adam were 930 years, and he died.

<sup>6</sup> When Seth was 105 years old, he fathered Enosh.

<sup>7</sup> Seth lived 807 years after the birth of Enosh, and he had other sons and daughters.

<sup>8</sup> So all the days of Seth were 912 years, and he died.

<sup>9</sup> When Enosh was 90 years old, he fathered Kenan.

<sup>10</sup> Enosh lived 815 years after the birth of Kenan, and he had other sons and daughters.

<sup>11</sup> So all the days of Enosh were 905 years, and he died.

<sup>12</sup> When Kenan was 70 years old, he fathered Mahalalel.

<sup>13</sup> Kenan lived 840 years after the birth of Mahalalel, and he had other sons and daughters.

<sup>14</sup> So all the days of Kenan were 910 years, and he died.

<sup>15</sup> When Mahalalel was 65 years old, he fathered Jared.

<sup>16</sup> Mahalalel lived 830 years after the birth of Jared, and he had other sons and daughters.

<sup>17</sup> So all the days of Mahalalel were 895 years, and he died.

<sup>18</sup> When Jared was 162 years old, he fathered Enoch.

<sup>19</sup> Jared lived 800 years after the birth of Enoch, and he had other sons and daughters.

<sup>20</sup> So all the days of Jared were 962 years, and he died.

<sup>21</sup> When Enoch was 65 years old, he fathered Methuselah.

<sup>22</sup> Enoch walked with God 300 years after the birth of Methuselah, and he had other sons and daughters.

<sup>23</sup> So all the days of Enoch were 365 years.

<sup>24</sup> Enoch walked with God, and he was not, because God took him.

<sup>25</sup> When Methuselah was 187 years old, he fathered Lamech.

<sup>26</sup> Methuselah lived 782 years after the birth of Lamech, and he had other sons and daughters.

<sup>27</sup> So all the days of Methuselah were 969 years, and he died.

<sup>28</sup> When Lamech was 182 years old, he fathered a son.

<sup>29</sup> He named him Noah, saying, "He will bring us relief from our work and from the toil of our hands, because of the ground that the LORD has cursed."

<sup>30</sup> Lamech lived 595 years after the birth of Noah, and he had other sons and daughters.

<sup>31</sup> So all the days of Lamech were 777 years, and he died.

<sup>32</sup> When Noah was 500 years old, he fathered Shem, Ham, and Japheth.

**DASV: Genesis 6**

<sup>1</sup> When men began to multiply on the face of the earth, and daughters were born to them,

<sup>2</sup> the sons of God saw that the daughters of men were beautiful, and any they wanted they took for their wives.

<sup>3</sup> Then the LORD said, "My spirit shall not strive with man forever, for he is flesh; his days will be 120 years."

<sup>4</sup> The Nephilim were on the earth in those days, and also afterward, when the sons of God went to the daughters of men, and they bore children, who became the heroes of old, warriors of renown.

<sup>5</sup> The LORD saw that the wickedness of man was great on the earth, and that every inclination of the thoughts of his heart was only evil continually.

<sup>6</sup> And the LORD was sorry that he had made humans on the earth, and it grieved him in his heart.

<sup>7</sup> And the LORD said, "I will blot out man whom I have created from the face of the earth; man, and animals, and creeping things, and birds of the sky; for I am sorry I ever made them."

<sup>8</sup> But Noah found favor in the eyes of the LORD.

<sup>9</sup> This is the account of Noah.

Noah was a righteous man and blameless in his generation. Noah walked with God.

<sup>10</sup> Noah fathered three sons, Shem, Ham, and Japheth.

<sup>11</sup> Now the earth was corrupt in God's sight, and the earth was filled with violence.

<sup>12</sup> And God saw that the earth was corrupt, for all flesh had corrupted their ways on the earth.

<sup>13</sup> So God said to Noah, "I have decided to put an end to all flesh; for the earth is filled with violence because of them; now look, I will destroy them along with the earth.

<sup>14</sup> Make yourself an ark of gopherwood. Make rooms in the ark, and cover it with tar inside and out.

<sup>15</sup> Now this is how you are to make it: the length of the ark 450 feet, its width 75 feet, and its height 45 feet.

<sup>16</sup> Make a roof for the ark leaving an opening of 18 inches around the top. Put a door in the side of the ark. Make it with lower, second, and third decks.

<sup>17</sup> For behold, I will bring flood waters on the earth, to destroy from under heaven all flesh in which is the breath of life. Everything that is in the earth will die.

<sup>18</sup> But I will establish my covenant with you; and you, your sons, your wife and your sons' wives will come into the ark.

<sup>19</sup> And from every living thing of every kind, you shall bring two of every kind, male and female, into the ark, to keep them alive with you.

<sup>20</sup> Of the birds after their kind, and of the animals after their kind, of every thing that creeps on the ground after its kind, two of every kind will come to you, to keep them alive.

<sup>21</sup> Also take with you all kinds of food, for yourself. Store it up and it will be food for you and for them."

<sup>22</sup> So Noah did everything that God commanded him.

**DASV: Genesis 7**

<sup>1</sup> Then the LORD said to Noah, "Enter the ark, you and all your family, for I have seen that you alone are righteous before me in this generation.

<sup>2</sup> Of every clean animal, take seven pairs, the male and its female; and of the animals that are not clean, one pair, the male and its female.

<sup>3</sup> Of the birds of the sky, seven pairs, male and female, to keep their kind alive on the face of all the earth.

<sup>4</sup> In seven days, I will cause it to rain upon the earth for forty days and forty nights. Then I will blot out every creature that I have made from the face of the earth."

<sup>5</sup> And Noah did everything the LORD commanded him.

<sup>6</sup> And Noah was 600 years old when the flood came on the earth.

<sup>7</sup> Then Noah entered the ark, with his sons, his wife, and his sons' wives, because of the waters of the flood.

<sup>8</sup> Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground,

<sup>9</sup> two by two, male and female, they entered the ark with Noah, just as God commanded Noah.

<sup>10</sup> And after seven days, the flood waters came on the earth.

<sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that very day all the fountains of the great deep burst out, and the windows of heaven were opened.

<sup>12</sup> And the rain fell on the earth for forty days and forty nights.

<sup>13</sup> In the very same day Noah and his sons, Shem, Ham and Japheth, along with Noah's wife and his son's three wives, entered into the ark;

<sup>14</sup> they and every animal after its kind, and all the livestock after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, every sort of bird.

<sup>15</sup> Two by two from all flesh which had the breath of life, they went in with Noah into the ark.

<sup>16</sup> And those that entered in, went in male and female of every kind, just as God commanded him. Then the LORD shut him in.

<sup>17</sup> Now the flood continued forty days on the earth; and the waters increased, and floated the ark, and it rose high above the earth.

<sup>18</sup> And the waters rose and increased higher on the earth; and the ark floated on the face of the waters.

<sup>19</sup> Finally, the waters rose greatly on the earth; so that all the high mountains under the whole heaven were covered.

<sup>20</sup> The waters rose twenty-two feet high over the mountains.

<sup>21</sup> And all flesh died that moved on the earth: birds, livestock, animals, and every creeping thing that creeps on the earth, and all human beings.

<sup>22</sup> All in whose nostrils the breath of life was and that lived on the dry land, died.

<sup>23</sup> He wiped out every living thing that was upon the face of the ground, man, livestock, creeping things and birds of the heavens. And they were destroyed from the earth. Only Noah was left, and those who were with him in the ark.

<sup>24</sup> And the waters covered the earth for 150 days.



**DASV: Genesis 8**

<sup>1</sup> But God remembered Noah, and all the wild animals, and all the livestock that were with him in the ark. Then God made a wind blow over the earth, and the waters subsided.

<sup>2</sup> The springs of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

<sup>3</sup> So the waters gradually receded from off the earth. Then after 150 days the waters had gone down.

<sup>4</sup> The ark rested in the seventeenth day of the seventh month, on the mountains of Ararat.

<sup>5</sup> And the waters continued to recede until the tenth month. On the first day of the tenth month the tops of the mountains became visible.

<sup>6</sup> At the end of forty days, Noah opened the window of the ark that he had made

<sup>7</sup> and sent out a raven. It flew back and forth, until the waters were dried up from the earth.

<sup>8</sup> Then he sent out a dove, to see if the waters had receded from off the face of the ground.

<sup>9</sup> But the dove found no place for its feet to land. So it returned to him in the ark, for the waters still covered the face of the whole earth. Then he put forth his hand, and took it, and brought it back to him in the ark.

<sup>10</sup> After waiting seven more days, again he sent out the dove from of the ark.

<sup>11</sup> In the evening, when the dove came back to him; there was in her mouth a freshly picked olive leaf. So Noah knew that the waters had subsided from the earth.

<sup>12</sup> Then he stayed seven more days, and sent out the dove. This time it did not again return to him.

<sup>13</sup> Now in Noah's six hundred and first year, in the first day of the first month, the waters were dried up from off the earth. Then Noah removed the covering of the ark and saw the face of the ground was drying.

<sup>14</sup> And in the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup> Then God said to Noah,

<sup>16</sup> "Go out of the ark, you and your wife, your sons and your sons' wives with you.

<sup>17</sup> Bring out with you every living thing that is with you of all flesh--birds, livestock and every creeping thing that creeps on the earth--that they may breed abundantly in the earth, and be fruitful and multiply on the earth."

<sup>18</sup> So Noah went out with his sons, his wife and his sons' wives.

<sup>19</sup> Every animal, every creeping thing, every bird and everything that moves on the earth, went out of the ark by their families.

<sup>20</sup> Then Noah built an altar to the LORD, and took some of all the clean beasts and clean birds, and offered burnt offerings on the altar.

<sup>21</sup> And the LORD smelled the sweet aroma. And the LORD said in his heart, "I will never again curse the ground because of human beings, for the imagination of the human heart is evil from his youth. Neither will I ever again destroy every living thing as I have done.

<sup>22</sup> As long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease."

**DASV: Genesis 9**

<sup>1</sup> Then God blessed Noah and his sons, and said to them, "Be fruitful, multiply, and fill the earth.

<sup>2</sup> The fear and the dread of you will be on every beast of the earth, every bird of the sky, everything that creeps on the ground and all the fish of the sea; they are delivered into your hand.

<sup>3</sup> Every moving thing that lives will be food for you; just as I gave you the green plants, now I give everything.

<sup>4</sup> But you shall not eat meat with its life, that is, its blood still in it.

<sup>5</sup> And I will surely require a reckoning for your lifeblood, from every beast will I require it, as well as from human beings, I will demand an accounting for human life.

<sup>6</sup> Whoever sheds human blood, by a human shall that person's blood be shed. For human beings were made in the image of God.

<sup>7</sup> Now be fruitful and multiply, bring forth abundantly on the earth, and multiply in it."

<sup>8</sup> Then God said to Noah and his sons,

<sup>9</sup> "Look, I now establish my covenant with you, and with your seed after you,

<sup>10</sup> and with every living creature that is with you, the birds, the livestock, and every beast of the earth; all those that have come out of the ark--for every creature on the earth.

<sup>11</sup> I establish my covenant with you. Never again will all flesh be cut off by the waters of the flood; and never again will there be a flood to destroy the earth."

<sup>12</sup> Then God said, "This is the sign of the covenant that I make between me and you and every living creature with you, for all future generations:

<sup>13</sup> I have set my rainbow in the clouds, and it will be the sign of a covenant between me and the earth.

<sup>14</sup> When I bring clouds over the earth, and the rainbow appears in the clouds,

<sup>15</sup> then I will remember my covenant, that is between me and you and every living creature of every kind. Never again will the waters become a flood to destroy all flesh.

<sup>16</sup> And when I see the rainbow in the clouds, I will remember the everlasting covenant between God and every living creature of every kind that is on the earth."

<sup>17</sup> Then God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is on the earth."

<sup>18</sup> Now the sons of Noah who came out of the ark, were Shem, Ham and Japheth. And Ham was the father of Canaan.

<sup>19</sup> These three were the sons of Noah; from these the whole earth was populated.

<sup>20</sup> Then Noah began tilling the soil and he planted a vineyard.

<sup>21</sup> When he drank some of the wine, he got drunk, and he lay uncovered in his tent.

<sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside.

<sup>23</sup> Then Shem and Japheth took a garment and laid it on both their shoulders, and went backward, and covered the nakedness of their father. So their faces turned backward, and they did not see their father's nakedness.

<sup>24</sup> Now when Noah awoke from his wine and found out what his youngest son had done to him,

<sup>25</sup> he said, "Cursed be Canaan; a servant of servants he will be to his brothers."

<sup>26</sup> Then he said, "Blessed be the LORD, the God of Shem. Let Canaan be his servant.

<sup>27</sup> May God expand the territory of Japheth. Let him dwell in the tents of Shem, and let Canaan be his servant."

<sup>28</sup> After the flood, Noah lived 350 years.

<sup>29</sup> So all the days of Noah were 950 years, and he died.

**DASV: Genesis 10**

- <sup>1</sup> This is the account of the sons of Noah: Shem, Ham, and Japheth--after the flood sons were born to them.
- <sup>2</sup> The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.
- <sup>3</sup> The sons of Gomer: Ashkenaz, Riphath and Togarmah.
- <sup>4</sup> And the sons of Javan: Elishah, Tarshish, Kittim and Rodanim.
- <sup>5</sup> From these the seafaring peoples spread into their lands, each with its own language, by their families in their nations.
- <sup>6</sup> And the sons of Ham: Cush, Mizraim, Put and Canaan.
- <sup>7</sup> The sons of Cush: Seba, Havilah, Sabtah, Raamah, Sabteca;  
and the sons of Raamah: Sheba and Dedan.
- <sup>8</sup> And Cush fathered Nimrod; he became a mighty warrior on the earth.
- <sup>9</sup> He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."
- <sup>10</sup> And the beginning of his kingdom was in Babel, Erech, Akkad and Calneh, in the land of Shinar.
- <sup>11</sup> From that land he went into Assyria and built Nineveh, Rehoboth-Ir and Calah,
- <sup>12</sup> and Resen between Nineveh and Calah; that one is a great city.
- <sup>13</sup> And Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim,
- <sup>14</sup> Pathrusim, Casluhim and Caphtorim from whom the Philistines came.
- <sup>15</sup> Canaan fathered Sidon his firstborn, Heth,
- <sup>16</sup> and the Jebusites, Amorites, Girgashites,
- <sup>17</sup> Hivites, Arkites, Sinites,
- <sup>18</sup> Arvadites, Zemarites and Hamathites. Afterward the families of the Canaanites spread out.
- <sup>19</sup> And the territory of the Canaanites was from Sidon, in the direction of Gerar, to Gaza, all the way over to Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.
- <sup>20</sup> These are the sons of Ham, according to their families, languages, lands and nations.
- <sup>21</sup> To Shem, the father of all the children of Eber, the elder brother of Japheth, children were born.
- <sup>22</sup> The sons of Shem: Elam, Asshur, Arpaxad, Lud and Aram.
- <sup>23</sup> The sons of Aram: Uz, Hul, Gether and Mash.
- <sup>24</sup> Arpaxad fathered Shelah; and Shelah fathered Eber.
- <sup>25</sup> To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.
- <sup>26</sup> Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,
- <sup>27</sup> Hadoram, Uzal, Diklah,
- <sup>28</sup> Obal, Abimael, Sheba,

<sup>29</sup> Ophir, Havilah and Jobab; all these were the sons of Joktan.

<sup>30</sup> And their territory was from Mesha, in the direction of Sephar, in the mountains to the east.

<sup>31</sup> These are the sons of Shem, by their families, languages, lands and nations.

<sup>32</sup> These are the families of the sons of Noah, according to their genealogies, by their nations. From these the nations spread out on the earth after the flood.

**DASV: Genesis 11**

<sup>1</sup> The whole earth had one language and used the same words.

<sup>2</sup> As they journeyed east, they found a plain in the land of Shinar and settled there.

<sup>3</sup> They said to one another, "Come, let us make bricks and bake them hard." They had brick for stone and tar for mortar.

<sup>4</sup> Then they said, "Come, let us build a city for ourselves, with a tower that reaches up to heavens, and let us make a name for ourselves; lest we be scattered all over the face of the whole earth."

<sup>5</sup> But the LORD came down to see the city and the tower, which the children of men had built.

<sup>6</sup> And the LORD said, "Look, they are one people, and they all have one language; and this is only the beginning of what they will do. Now nothing will stop them from what they plan to do.

<sup>7</sup> Come, let us go down, and confuse their language, so that they will not understand each other's speech."

<sup>8</sup> So the LORD scattered them from there all over the face of the whole earth, and they stopped building the city.

<sup>9</sup> Therefore its name was called Babel; because there the LORD confused the language of all the earth. From there the LORD scattered them over the face of the whole earth.

<sup>10</sup> This is the account of Shem's family.

When Shem was 100 years old, he became the father of Arphaxad two years after the flood.

<sup>11</sup> After he became the father of Arphaxad, Shem lived 500 years, and he had other sons and daughters.

<sup>12</sup> When Arphaxad was 35 years old, he became the father of Shelah.

<sup>13</sup> After he became the father of Shelah, Arphaxad lived 403 years, and he had other sons and daughters.

<sup>14</sup> When Shelah was 30 years old, he became the father of Eber.

<sup>15</sup> After he became the father of Eber, Shelah lived 403 years, and he had other sons and daughters.

<sup>16</sup> When Eber was 34 years old, he became the father of Peleg.

<sup>17</sup> After he became the father of Peleg, Eber lived 430 years, and he had other sons and daughters.

<sup>18</sup> When Peleg was 30 years old, he became the father of Reu.

<sup>19</sup> After he became the father of Reu, Peleg lived 209 years, and he had other sons and daughters.

<sup>20</sup> When Reu was 32 years old, he became the father of Serug.

<sup>21</sup> After he became the father of Serug, Reu lived 207 years, and he had other sons and daughters.

<sup>22</sup> When Serug was 30 years old, he became the father of Nahor.

<sup>23</sup> After he became the father of Nahor, Serug lived 200 years, and he had other sons and daughters.

<sup>24</sup> When Nahor was 29 years old, he became the father of Terah.

<sup>25</sup> After he became the father of Terah, Nahor lived 119 years, and he had other sons and daughters.

<sup>26</sup> When Terah was 70 years old, he became the father of Abram, Nahor, and Haran.

<sup>27</sup> This is the account of Terah's family.

Terah fathered Abram, Nahor, and Haran. And Haran fathered Lot.

<sup>28</sup> And Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans.

<sup>29</sup> And Abram and Nahor both married. The name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah--the daughter of Haran, who was the father of both Milcah and Iscah.

<sup>30</sup> Now Sarai was barren; she had no child.

<sup>31</sup> Then Terah took Abram his son, and his grandson Lot, the son of Haran, and Sarai his daughter-in-law, his son Abram's wife; and together they moved out of Ur of the Chaldeans, to go to the land of Canaan. But when they came to Haran they stayed there.

<sup>32</sup> And the days of Terah were 205 years, and Terah died there in Haran.



**DASV: Genesis 12**

<sup>1</sup> Now the LORD said to Abram, "Leave your country, your relatives and your father's house, and go to the land that I will show you.

<sup>2</sup> And I will make you into a great nation, and I will bless you, and make your name great, so that you will be a blessing.

<sup>3</sup> And I will bless those who bless you, and he who curses you, I will curse. Through you all the families of the earth will be blessed."

<sup>4</sup> So Abram left, as the LORD had directed him, and Lot went with him. Abram was 75 years old when he left Haran.

<sup>5</sup> And Abram took Sarai his wife, his nephew Lot and all their possessions that they had accumulated, and the people that they had acquired in Haran, and they set out for the land of Canaan. Then they came to the land of Canaan.

<sup>6</sup> Abram traveled through the land to the site of Shechem, by the oak of Moreh. Now the Canaanites were in the land at that time.

<sup>7</sup> And the LORD appeared to Abram, and said, "To your descendants I will give this land." There he built an altar to the LORD who had appeared to him.

<sup>8</sup> From there he moved on to the hill country to the east of Bethel, where he pitched his tent with Bethel to the west, and Ai to the east. There he built an altar to the LORD, and called on the name of the LORD.

<sup>9</sup> Then Abram continued journeying south by stages toward the Negev.

<sup>10</sup> Now there was a famine in the land. So Abram went down into Egypt to stay there since the famine was severe in the land.

<sup>11</sup> As he was about to enter Egypt, he said to Sarai his wife, "Look, I know that you are a beautiful woman.

<sup>12</sup> When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but let you live.

<sup>13</sup> So please say you are my sister that it may be well with me because of you, and that my life may be spared because of you."

<sup>14</sup> So it happened that when Abram entered Egypt, the Egyptians saw the woman was very beautiful.

<sup>15</sup> When Pharaoh's officials saw her, they recommended her to Pharaoh, and she was taken into Pharaoh's house.

<sup>16</sup> So he treated Abram well for her sake and he had sheep, oxen, male donkeys, and male and female servants, female donkeys, and camels.

<sup>17</sup> But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

<sup>18</sup> So 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?"

<sup>19</sup> Why did you say, 'She is my sister,' so that I took her for my wife? Now therefore here is your wife, take her, and get out of here."

<sup>20</sup> Then Pharaoh ordered his men concerning him, and they escorted him, his wife, and all that he had away.

**DASV: Genesis 13**

<sup>1</sup> So Abram left Egypt, he, his wife, and Lot and all that he had, and went into the Negev.

<sup>2</sup> Now Abram was very rich in livestock, silver and gold.

<sup>3</sup> And he journeyed on from the Negev to Bethel, to the place where his tent had been at the beginning, between Bethel and Ai.

<sup>4</sup> This was the place where he had first made an altar. There Abram called on the name of the LORD.

<sup>5</sup> Now Lot, who also traveled with Abram, had flocks, herds and tents.

<sup>6</sup> And the land could not support both of them together; for their possessions were so great that they could not dwell together.

<sup>7</sup> So strife broke out between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites lived in the land.

<sup>8</sup> Then Abram said to Lot, "Let there be no conflict between me and you, and between my herdsmen and your herdsmen, for we are family.

<sup>9</sup> Is not the whole land before you? Separate yourself from me. If you take the left, then I will go to the right. Or if you take the right, then I will go to the left.

<sup>10</sup> Then Lot lifted up his eyes, and saw all the Jordan valley, that it was well watered everywhere like the garden of the LORD, like the land of Egypt as you go to Zoar. This was before the LORD had destroyed Sodom and Gomorrah.

<sup>11</sup> So Lot chose all the Jordan valley. Then Lot traveled east and they separated from each other.

<sup>12</sup> Abram settled in the land of Canaan, and Lot settled in the cities of the plain, and moved his tent as far as Sodom.

<sup>13</sup> Now the men of Sodom were wicked and great sinners against the LORD.

<sup>14</sup> Then the LORD said to Abram, after that Lot had separated from him, "Lift up your eyes, and look toward the north, south, east and west;

<sup>15</sup> for all the land that you see, I will give to you and to your descendants forever.

<sup>16</sup> And I will make your descendants as the dust of the earth, so that if a person can count the dust of the earth, then your seed also will be able to be counted.

<sup>17</sup> Get up, walk through the length and breadth of the land; for I will give it to you."

<sup>18</sup> Then Abram moved his tent, and came and settled by the oaks of Mamre, which are at Hebron. There he built an altar to the LORD.

**DASV: Genesis 14**

<sup>1</sup> In the days of Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim,

<sup>2</sup> they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim and the king of Bela (that is, Zoar).

<sup>3</sup> All these joined forces in the Valley of Siddim (that is, the Salt or Dead Sea).

<sup>4</sup> For twelve years they served Kedorlaomer, but in the thirteenth year they rebelled.

<sup>5</sup> So in the fourteenth year Kedorlaomer, and the kings that were with him, came and defeated the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim,

<sup>6</sup> and the Horites in the mountains of Seir, as far as El-paran, on the edge of the wilderness.

<sup>7</sup> Then they turned back and came to En-mishpat (that is Kadesh), and smote all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.

<sup>8</sup> Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and prepared for battle against them in the Valley of Siddim;

<sup>9</sup> against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar--four kings against the five.

<sup>10</sup> Now the Valley of Siddim was full of tar pits; and as the kings of Sodom and Gomorrah fled some fell into them, while the rest fled into the hills.

<sup>11</sup> So the victors seized all the plunder of Sodom and Gomorrah and all their food, and went their way.

<sup>12</sup> They also took Lot, Abram's nephew, who lived in Sodom, and his goods, and departed.

<sup>13</sup> But one who escaped came and told Abram the Hebrew who lived by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner who were Abram's allies.

<sup>14</sup> When Abram heard that his relative had been taken captive, he mustered 318 of his trained men, born in his house, and pursued as far as Dan.

<sup>15</sup> Now he divided his forces against them at night, he and his servants, and defeated them, and pursued them to Hobah, just north of Damascus.

<sup>16</sup> Then he brought back all the goods, and also brought back his nephew Lot with his goods, and the women and the people.

<sup>17</sup> After his return from his victory over Kedorlaomer and the kings that were with him, the king of Sodom went out to meet him in the Valley of Shaveh (that is, the King's Valley).

<sup>18</sup> Then Melchizedek, king of Salem, brought out bread and wine; he was priest of God Most High.

<sup>19</sup> And he blessed him, and said, "Blessed be Abram by God Most High, Creator of heaven and earth.

<sup>20</sup> And blessed be God Most High, who has delivered your enemies into your hand." And Abram gave him a tenth of everything.

<sup>21</sup> Then the king of Sodom said to Abram, "Give me the people, but take the goods for yourself."

<sup>22</sup> But Abram said to the king of Sodom, "I have lifted my hand swearing to the LORD, God Most High, Creator of heaven and earth,

<sup>23</sup> that I will not take even a thread or a thong of a sandal or anything that is yours, so that you will never say, 'I made Abram rich.'

<sup>24</sup> I will accept what my young men have eaten, and the share for the men who went with me, Aner, Eshcol, and Mamre. Let them take their share."

**DASV: Genesis 15**

<sup>1</sup> After these things the word of the LORD came to Abram in a vision, saying, "Fear not, Abram, I am your shield, and your reward will be very great."

<sup>2</sup> But Abram said, "O Sovereign LORD, what will you give me, since I am still childless, and Eliezer of Damascus is the heir of my estate?"

<sup>3</sup> Then Abram said, "Look, you have given me no children, so one of my servants will be my heir."

<sup>4</sup> Then the word of the LORD came to him, saying, "This man will not be your heir. But a son coming from your own body will be your heir."

<sup>5</sup> Then he brought him outside, and said, "Look up at the heavens, and count the stars, if you can count them." Then he said to him, "that's how many your descendants will be."

<sup>6</sup> And Abram believed the LORD; and he reckoned it to him as righteousness.

<sup>7</sup> Then the LORD said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land as your possession."

<sup>8</sup> But Abram said, "O Sovereign LORD, how can I know that I will inherit it?"

<sup>9</sup> And the LORD said to him, "Bring me a three-year old heifer, a three-year old female goat, a three-year old ram, a turtledove and a young pigeon."

<sup>10</sup> So Abram brought him all these, and cut them in two, and laid each half beside the other. But he did not cut the birds in two.

<sup>11</sup> And when birds of prey came down upon the carcasses, Abram drove them away.

<sup>12</sup> Now as the sun was going down, Abram fell into a deep sleep; and a deep and dreadful darkness came over him.

<sup>13</sup> Then the LORD said to Abram, "Know for certain that your descendants will be aliens in a land that is not theirs, and they will be slaves and oppressed there for four hundred years.

<sup>14</sup> But I will punish that nation that they will serve, and afterward they will come out with great wealth.

<sup>15</sup> But you will go to your fathers in peace. You will be buried in a good old age.

<sup>16</sup> And they will come back here after fourth generations, for the iniquity of the Amorite is not yet complete."

<sup>17</sup> When the sun went down, and it was dark, a smoking firepot and a flaming torch passed between these pieces.

<sup>18</sup> In that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt to the great river, the Euphrates River:

<sup>19</sup> the land of the Kenites, Kenizzites, Kadmonites,

<sup>20</sup> Hittites, Perizzites, Rephaites,

<sup>21</sup> Amorites, Canaanites, Girgashites and Jebusites.

**DASV: Genesis 16**

<sup>1</sup> Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian servant, whose name was Hagar.

<sup>2</sup> Sarai said to Abram, "Look now, the LORD has prevented me from having children. Go, sleep with my servant; perhaps I may obtain children by her." And Abram listened to the voice of Sarai.

<sup>3</sup> So Sarai, Abram's wife, took Hagar, her Egyptian servant, and gave her to Abram her husband to be his wife. This happened ten years after Abram had settled in the land of Canaan.

<sup>4</sup> Now Abram slept with Hagar, and she became pregnant. When she saw that she was pregnant, she despised her mistress Sarai.

<sup>5</sup> Then Sarai said to Abram, "You are responsible for this wrong done to me. I gave my servant into your embrace and when she saw that she was pregnant, she despised me. May the LORD judge between you and me."

<sup>6</sup> But Abram said to Sarai, "Look, your servant is under your authority. Do to her whatever you think best." Then Sarai dealt harshly with her, so she ran away from her.

<sup>7</sup> The angel of the LORD found her by a fountain of water in the wilderness, the spring beside the road to Shur.

<sup>8</sup> And he said, "Hagar, Sarai's servant, where have you come from and where are you going?" Then she said, "I am running away from my mistress Sarai."

<sup>9</sup> Then the angel of the LORD said to her, "Return to your mistress, and submit to her authority."

<sup>10</sup> The angel of the LORD said to her, "I will greatly multiply your descendants so that they will not be able to be numbered."

<sup>11</sup> And the angel of the LORD said to her, "Look, you are pregnant and will give birth to a son. And you shall call his name Ishmael, because the LORD has listened to your affliction.

<sup>12</sup> He will be a wild donkey of a man. His hand will be against every one, and every one's hand will be against him. He will live having hostility against all his kin."

<sup>13</sup> So she called on the name of the LORD who spoke to her, "You are the God who sees me;" for she asked, "Have I really seen the One who sees me?"

<sup>14</sup> That is why the well was called Beer-lahai-roi. It is between Kadesh and Bered.

<sup>15</sup> So Hagar bore Abram a son. And Abram named his son, whom Hagar bore, Ishmael.

<sup>16</sup> Now Abram was 86 years old, when Hagar bore Ishmael to Abram.



**DASV: Genesis 17**

<sup>1</sup> When Abram was 99 years old, the LORD appeared to Abram, and said to him, "I am God Almighty. Walk before me, and be blameless.

<sup>2</sup> And I will make my covenant between me and you, and will give you numerous descendants."

<sup>3</sup> Then Abram fell on his face; and God said to him,

<sup>4</sup> "As for me, this is my covenant with you, you will be the father of a multitude of nations.

<sup>5</sup> No longer will your name be called Abram, but your name will be Abraham because I will make you the father of a multitude of nations.

<sup>6</sup> I will make you extremely fruitful, and I will make nations from you, and kings will come from you.

<sup>7</sup> I establish my covenant between me and you and your descendants after you throughout their generations as an everlasting covenant. I will be your God and the God of your descendants after you.

<sup>8</sup> I will give to you, and to your descendants after you, the land where you are now a foreigner, all the land of Canaan, for an everlasting possession; and I will be their God."

<sup>9</sup> Then God said to Abraham, "As for you, you shall keep my covenant, you, and your descendants after you throughout their generations.

<sup>10</sup> This is my covenant, that you shall keep, between me and you and your descendants after you: every male among you will be circumcised.

<sup>11</sup> You must circumcise the flesh of your foreskin and it will be a sign of the covenant between me and you.

<sup>12</sup> Throughout your generations, every male will be circumcised when he is eight days old, including anyone born in your household, even any foreigner bought with money who is not of your offspring.

<sup>13</sup> Whether one is born in your house, or purchased with your money, they must be circumcised. So shall my covenant be marked in your flesh for an everlasting covenant.

<sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people; he has broken my covenant."

<sup>15</sup> Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah.

<sup>16</sup> I will bless her, and moreover, I will give you a son by her. Yes, I will bless her, and she will be a mother of nations; kings of peoples will come from her."

<sup>17</sup> Then Abraham fell on his face, laughed and said in his heart, "Will a child be born to him that is a hundred years old? Will Sarah, who is ninety years old, give birth?"

<sup>18</sup> Then Abraham said to God, "O that Ishmael might live before you!"

<sup>19</sup> But God said, "No, Sarah your wife will bear you a son; and you shall call his name Isaac. And I will establish my covenant with him for an everlasting covenant for his descendants after him.

<sup>20</sup> Now as for Ishmael, I have heard you. Look, I will bless him too, and will make him fruitful, and will multiply him exceedingly. He will be the father of twelve princes, and I will make him into a great nation.

<sup>21</sup> But my covenant I will establish with Isaac, whom Sarah will bear to you at this set time next year."

<sup>22</sup> When he had finished talking with him, God went up from Abraham.

<sup>23</sup> Then Abraham took Ishmael his son, and all who were born in his house, and all who had been bought with his money, every male among the men of Abraham's household, and he circumcised the flesh of their foreskin that very same day, just as God told him to do.

<sup>24</sup> And Abraham was 99 years old when he was circumcised in the flesh of his foreskin.

<sup>25</sup> And Ishmael his son was thirteen, when he was circumcised in the flesh of his foreskin.

<sup>26</sup> In the same day, Abraham and his son Ishmael were circumcised.

<sup>27</sup> And all the men of his household, those born in the house, and those bought with money from a foreigner, were circumcised with him.

**DASV: Genesis 18**

<sup>1</sup> The LORD appeared to Abraham by the oaks of Mamre, as he sat by the entrance of the tent in the heat of the day.

<sup>2</sup> He lifted up his eyes and saw three men standing near him. When he saw them, he ran to meet them from the entrance of the tent, and bowed down to the ground.

<sup>3</sup> He said, "My lord, if I have found favor in your eyes, do not pass by your servant.

<sup>4</sup> Let a little water be brought, so you can wash your feet and rest under the tree.

<sup>5</sup> And let me fetch a little bread, so you may refresh yourselves before continuing on, since you have visited your servant." And they said, "All right do as you have said."

<sup>6</sup> So Abraham hurried into the tent to Sarah, and said, "Quick. Take three measures of fine flour. Knead it and make bread."

<sup>7</sup> Then Abraham ran to the herd, and took a calf, tender and good, and gave it to a servant who quickly prepared it.

<sup>8</sup> Then he took curds and milk along with the calf he had prepared, and set it before them. He stood by them under the tree while they ate.

<sup>9</sup> They said to him, "Where is Sarah your wife?" And he replied, "There, in the tent."

<sup>10</sup> Then one of them said, "I will certainly return to you at this time next year; and Sarah, your wife, will have a son." And Sarah was listening by the entrance of the tent behind him.

<sup>11</sup> Now Abraham and Sarah were old, and well on in years. Sarah was long past the age of childbearing.

<sup>12</sup> So Sarah laughed within herself, saying, "Can a worn-out woman and a old man finally have this pleasure?"

<sup>13</sup> Then the LORD said to Abraham, "Why did Sarah laugh, saying, 'Will I really have a child, now that I am old?'

<sup>14</sup> Is anything too hard for the LORD? When I return to you next year at this time, Sarah will have a son."

<sup>15</sup> But Sarah denied, saying, "I did not laugh"; for she was afraid. Then he said, "No, you did laugh."

<sup>16</sup> Then the men got up from the meal and looked out toward Sodom. And Abraham went with them to send them on their way.

<sup>17</sup> And the LORD said, "Shall I hide from Abraham what I am about to do,

<sup>18</sup> since Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed through him?"

<sup>19</sup> For I have chosen him, so that he may instruct his children and his household after him, that they may keep the way of the LORD, to do righteousness and justice; so that the LORD may bring upon Abraham what he has promised him."

<sup>20</sup> So the LORD said, "Because the cry against Sodom and Gomorrah is great, and because their sin is so grievous;

<sup>21</sup> I will go down and see if they are as bad as the outcry against them that has come to me. If not, then I will know."

<sup>22</sup> So the men turned from there and went toward Sodom, but Abraham still stood in front of the LORD.

<sup>23</sup> Abraham approached him and said, "Will you really sweep away the righteous with the wicked?"

<sup>24</sup> What if there are fifty righteous in the city, will you sweep it away and not spare the place for the fifty righteous that are in it?

<sup>25</sup> Surely you will not do such a thing, to slay the righteous with the wicked, so that the righteous are treated like the wicked. Far be it from you. Shall not the Judge of all the earth do right?"

<sup>26</sup> Then the LORD replied, "If I find in Sodom fifty righteous inside the city, then I will spare the whole place for their sake."

<sup>27</sup> Then Abraham answered, "Since I have been so bold to speak to the Lord, I, who am but dust and ashes,

<sup>28</sup> what if five of the fifty righteous are lacking, will you destroy all the city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five."

<sup>29</sup> Again he spoke to him, "What if there are only forty found there?" And he said, "I will not do it for the sake of forty."

<sup>30</sup> Then he said, "Please, Lord, do not get angry if I speak, what if there are thirty found there?" And he said, "I will not do it, if I find thirty there."

<sup>31</sup> Then he said, "Since I have undertaken to speak to the Lord, what if there are twenty found there." And he said, "I will not destroy it for the twenty's sake."

<sup>32</sup> Finally Abraham said, "Oh, let the Lord not be angry, but I will speak one more time, what if ten are found there." And he said, "I will not destroy it for the sake of the ten."

<sup>33</sup> Then the LORD went on his way after he had finished speaking with Abraham. And Abraham returned to his place.

**DASV: Genesis 19**

<sup>1</sup> The two angels came to Sodom, in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he stood up to meet them and bowed with his face to the ground.

<sup>2</sup> He said, "My lords, turn aside to your servant's house, and spend the night and wash your feet. Then you can get up early and be on your way." "No," they replied "we will spend the night in the city square."

<sup>3</sup> But he urged them strongly, so they turned aside to him and entered his house. He made a feast for them, baking unleavened bread, and they ate.

<sup>4</sup> But before they lay down, the men of the city, the men of Sodom, both young and old, from every part of the city surrounded the house.

<sup>5</sup> Then they called to Lot, "Where are the men that came to you tonight? Bring them out to us, so that we can have sex with them."

<sup>6</sup> But Lot went outside to meet them and shut the door behind him.

<sup>7</sup> and said, "I beg you, my brothers, do not act so wickedly.

<sup>8</sup> Look, I have two daughters that have not known a man; please let me bring them out to you, and you can do to them as you wish. Only do not do anything to these men, for they have come under the protection of my roof."

<sup>9</sup> Then they retorted, "Stand back." And they said, "This fellow came here as a foreigner, and now he wants to judge us. Now we will deal worse with you, than with them." And they pressed in hard against Lot to break the door down.

<sup>10</sup> But the men reached out their hands and pulled Lot into the house with them and shut the door.

<sup>11</sup> Then they struck the men at the door of the house with blindness, both small and great, so that they wore themselves out trying to find the door.

<sup>12</sup> Then the men said to Lot, "Do you have anyone else here? Do you have any sons-in-law, sons, daughters, or anyone else in the city? Get them out of this place.

<sup>13</sup> For we will destroy this place, since the outcry against this place has become great before the LORD, so the LORD sent us to destroy it."

<sup>14</sup> Then Lot went and spoke to his sons-in-law, who were going to marry his daughters, and said, "Get up and get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be joking.

<sup>15</sup> The next morning the angels hurried Lot along, saying, "Get up, take your wife, and your two daughters that are here, lest you be swept away in the punishment of this city."

<sup>16</sup> But he hesitated, so the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and put him outside the city.

<sup>17</sup> When they had brought them out, one of them said, "Escape for your life. Do not look back or stay anywhere in the plain. Escape to the mountains or you will be swept away."

<sup>18</sup> But Lot said to them, "No, please, my lords.

<sup>19</sup> Look now, your servant has found favor in your sight, and you have shown me great kindness by saving my life, but I cannot escape to the mountains or disaster will overtake me and I will die.

<sup>20</sup> Look, this town is near enough to flee to, and it is a small one. Let me escape there--is it not a little one?--and my life shall be saved."

<sup>21</sup> And he said to him, "Alright, I will grant you this favor also, and I will not overthrow the town which you have spoken of.

<sup>22</sup> But hurry, escape there; for I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

<sup>23</sup> The sun was rising on the land as Lot reached Zoar.

<sup>24</sup> Then the LORD rained down on Sodom and on Gomorrah burning sulfur and fire from the LORD out of heaven.

<sup>25</sup> So he overthrew those cities, and all the valley, and all the inhabitants of the cities, and even the vegetation that grew upon the ground.

<sup>26</sup> But his wife, behind him, looked back, and she turned into a pillar of salt.

<sup>27</sup> Early the next morning Abraham got up and went to the place where he had stood before the LORD.

<sup>28</sup> He looked down toward Sodom and Gomorrah, and toward all the land of the plain, and the smoke rose from the land like the smoke from a furnace.

<sup>29</sup> So when God destroyed the cities of the plain, then God remembered Abraham, and sent Lot out of the midst of the destruction, when he destroyed the cities in which Lot lived.

<sup>30</sup> And Lot went up out of Zoar, and lived in the mountains, with his two daughters; for he feared to live in Zoar. So he and his two daughter lived in a cave.

<sup>31</sup> Then the firstborn said to the younger, "Our father is old, and there is no man in the earth to marry us as is customary throughout all the earth.

<sup>32</sup> Come, let us get our father drunk, and we will lie with him, so that we may preserve the family line of our father."

<sup>33</sup> So they got their father drunk that night. Then the firstborn went in, and slept with her father; and he was unaware of when she lay down and when she got up.

<sup>34</sup> The next day, the firstborn said to the younger, "Last night I slept with my father; let us get him drunk again tonight and you go and sleep with him, that we may preserve the family line of our father."

<sup>35</sup> So they got their father drunk that night too, and the younger arose, and slept with him; and he was unaware of when she lay down, and when she got up.

<sup>36</sup> Thus both the daughters of Lot became pregnant by their father.

<sup>37</sup> And the firstborn bare a son, and named him Moab. He is the father of the Moabites to this day.

<sup>38</sup> And the younger, also bore a son, and named him Ben-ammi. He is the father of the Ammonites to this day.

**DASV: Genesis 20**

<sup>1</sup> From there Abraham journeyed toward the region of the Negev, and settled between Kadesh and Shur. He stayed for a while in Gerar.

<sup>2</sup> Then Abraham said of Sarah his wife, "She is my sister." So Abimelech, king of Gerar, sent and took Sarah.

<sup>3</sup> But God came to Abimelech in a dream at night, and said to him, "You are as good as dead, because of the woman you have taken; for she is a married woman."

<sup>4</sup> Now Abimelech had not gone near her. And he said, "Lord, will you destroy an innocent nation?"

<sup>5</sup> Did he not tell me himself, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this with a clear conscience. My hands are clean."

<sup>6</sup> Then God said to him in the dream, "Yes, I know that you have done this with a clear conscience, so I stopped you from sinning against me. Therefore I did not let you touch her.

<sup>7</sup> Now then return the man's wife. For he is a prophet, and he will pray for you, and you will live. And if you do not return her, know that you will surely die, you, and all who belong to you."

<sup>8</sup> So Abimelech got up early in the morning, called all his servants, and rehearsed all these things in their ears; and they were very afraid.

<sup>9</sup> Then Abimelech called Abraham, and said to him, "What have you done to us? How have I sinned against you that you would bring such great guilt on me and on my kingdom? You have done things to me that should never be done."

<sup>10</sup> Abimelech asked Abraham, "What prompted you to do such a thing?"

<sup>11</sup> Abraham replied, "Because I thought, 'There is no fear of God in this place, they will kill me because of my wife.'

<sup>12</sup> Besides, she really is my sister, the daughter of my father, but not of my mother; and she became my wife.

<sup>13</sup> When God caused me to wander from my father's house, I said to her, 'This is how you can do to show me loyal love. Everywhere we go, say about me, 'He is my brother.'"

<sup>14</sup> Then Abimelech took sheep and oxen, and male and female servants, and gave them to Abraham, and he gave back Sarah his wife to him.

<sup>15</sup> And Abimelech said, "Look, my land is before you. Live wherever you want."

<sup>16</sup> To Sarah he said, "I have given your brother a thousand pieces of silver. It is compensation in the eyes to all that are with you. You are completely vindicated."



<sup>17</sup> Then Abraham prayed to God, and God healed Abimelech, his wife and his female servants so that once again they could have children.

<sup>18</sup> For the LORD had closed all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

**DASV: Genesis 21**

<sup>1</sup> The LORD visited Sarah just as he said, and the LORD did for Sarah as he had promised.

<sup>2</sup> So Sarah became pregnant and bore Abraham a son in his old age, at the appointed time that God had said it would happen.

<sup>3</sup> Then Abraham named his son who was born to him, whom Sarah bore, Isaac.

<sup>4</sup> And Abraham circumcised his son Isaac when he was eight days old, as God had instructed him.

<sup>5</sup> Now Abraham was a hundred years old, when his son Isaac was born.

<sup>6</sup> Sarah exclaimed, "God has made me laugh. Everyone who hears this will laugh with me."

<sup>7</sup> She said, "Who would have ever said to Abraham, that Sarah should nurse children? For I have borne him a son in his old age."

<sup>8</sup> The child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

<sup>9</sup> When Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking,

<sup>10</sup> she said to Abraham, "Throw out this slave girl and her son. For the son of this slave girl will not be heir along with my son Isaac."

<sup>11</sup> Now this issue was very troubling to Abraham because of his son Ishmael.

<sup>12</sup> Then God said to Abraham, "Do not be upset over the boy, or your slave girl. Listen to all Sarah has said to you. For your descendants will be counted through Isaac.

<sup>13</sup> And I will make the son of the slave girl into a nation too, because he is your offspring."

<sup>14</sup> So Abraham got up early in the morning, took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. She left and wandered about in the wilderness of Beersheba.

<sup>15</sup> When the water in the skin was gone, she put the child under one of the shrubs.

<sup>16</sup> Then she went and sat down across from him about a bow shot away. For she said, "Do not let me watch the death of the child." So she sat across from him, lifted up her voice and wept.

<sup>17</sup> Then God heard the voice of the boy. And the angel of God called to Hagar from heaven, and said to her, "What's wrong, Hagar? Fear not. For God has heard the voice of the boy there.

<sup>18</sup> Get up, pick up the boy, and hold him by the hand. For I will make him into a great nation."

<sup>19</sup> Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

<sup>20</sup> Now God was with the boy, and he grew. He lived in the wilderness, and as he grew up he became an archer.

<sup>21</sup> He lived in the wilderness of Paran. His mother got him a wife from of the land of Egypt.

<sup>22</sup> At that time, Abimelech and Phicol, the captain of his army, said to Abraham, "God is with you in everything you do.

<sup>23</sup> Now therefore, swear to me by God that you will not deal falsely with me, or with my son, or with my son's son. But according to the loyal kindness that I have shown you, you show to me, and to the land where you have lived as a foreigner."

<sup>24</sup> Then Abraham said, "I swear to it."

<sup>25</sup> But Abraham complained to Abimelech about the well of water that Abimelech's servants had seized.

<sup>26</sup> Then Abimelech replied, "I do not know who did this. You did not tell me, and I had not even heard of it until today."

<sup>27</sup> So Abraham took sheep and oxen, and gave them to Abimelech. And they made a treaty.

<sup>28</sup> Abraham set apart seven female lambs of the flock by themselves.

<sup>29</sup> Abimelech said to Abraham, "What do these seven female lambs mean which you have set apart by themselves?"

<sup>30</sup> And he said, "Accept these seven female lambs from my hand, as a witness proving that I dug this well."

<sup>31</sup> That is why he called that place Beersheba, because the two of them swore an oath there.

<sup>32</sup> So they made a treaty at Beersheba. Abimelech and Phicol, the captain of his army, got up and returned to the land of the Philistines.

<sup>33</sup> Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God.

<sup>34</sup> So Abraham stayed in the land of the Philistines many days.

**DASV: Genesis 22**

<sup>1</sup> Some time after these things, God tested Abraham, and said to him, "Abraham." And he answered, "Here I am."

<sup>2</sup> Then God said, "Take your son, your only son, Isaac, whom you love, and go to the land of Moriah. Offer him up as a burnt offering on one of the mountains I will tell you about."

<sup>3</sup> So Abraham got up early in the morning, saddled his donkey, took two of his young servants with him, and Isaac his son. After he chopped the wood for the burnt offering, he got up, and went to the place God told him about.

<sup>4</sup> On the third day Abraham lifted up his eyes, and saw the place in the distance.

<sup>5</sup> Then Abraham said to his young servants, "Stay here with the donkey, while the boy and I will go over there. We will worship, and then we will come back to you."

<sup>6</sup> Then Abraham took the wood for the burnt offering, and laid it on his son Isaac. Then he took the fire and the knife in his hand, and the two of them went on together.

<sup>7</sup> Isaac said to Abraham his father, "Father." He answered, "Here I am, my son." And he said, "Look, here is the fire and the wood. But where is the lamb for the burnt offering?"

<sup>8</sup> And Abraham replied, "God himself will provide the lamb for a burnt offering, my son." So they went on together.

<sup>9</sup> Then they came to the place God had told him about. There Abraham built an altar and arranged the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood.

<sup>10</sup> Abraham reached out his hand, and took the knife to kill his son.

<sup>11</sup> Then the angel of the LORD called to him out of heaven, and said, "Abraham, Abraham." And he answered, "Here I am."

<sup>12</sup> And he said, "Do not lay your hand on the boy. Do not do anything to him. For now I know that you fear God, seeing you have not withheld your son, your only son, from me."

<sup>13</sup> Then Abraham lifted up his eyes, and saw behind him a ram caught in a thicket by his horns. Abraham went over and took the ram, and offered it up as a burnt offering instead of his son.

<sup>14</sup> So Abraham called the name of that place Yahweh-yireh--the LORD will provide. It is said even to this day, "In the mount of the LORD it will be provided."

<sup>15</sup> Now the angel of the LORD called to Abraham a second time from heaven,

<sup>16</sup> and said, "I have sworn by myself," said the LORD, "because you have done this thing, and have not withheld your son, your only son,

<sup>17</sup> I will surely bless you, and I will multiply your descendants as the stars of the heavens, and as the sand on the seashore. Your descendants will possess the gate of their enemies.

<sup>18</sup> And through your descendants all the nations of the earth will be blessed, because you have obeyed my voice."

<sup>19</sup> So Abraham returned to his young servants, and they got up and went on together to Beersheba. And Abraham lived at Beersheba.

<sup>20</sup> Some time after these things, Abraham was told, "Look, Milcah has borne children to your brother Nahor:

<sup>21</sup> Uz his firstborn, Buz his brother, and Kemuel the father of Aram,

<sup>22</sup> Kesed, Hazo, Pildash, Jidlaph, Bethuel."

<sup>23</sup> Now Bethuel fathered Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

<sup>24</sup> And his concubine, whose name was Reumah, she also bore Tebah, Gaham, Tahash, and Maacah.

**DASV: Genesis 23**

<sup>1</sup> Now Sarah lived 127 years; these were the years of Sarah's life.

<sup>2</sup> Sarah died in Kiriath-arba (that is, Hebron), in the land of Canaan. Abraham went to mourn for Sarah, and to weep for her.

<sup>3</sup> Then Abraham got up from beside his dead wife, and spoke to the sons of Heth, saying,

<sup>4</sup> "I am a stranger and a foreigner among you. Sell me a piece of land for a burial site among you, that I may bury my dead out of my sight."

<sup>5</sup> And the Hittites answered Abraham, saying,

<sup>6</sup> "Hear us, my lord. You are a mighty prince among us. You may bury your dead in the choicest of our tombs. None of us will withhold from you his tomb for burying your dead."

<sup>7</sup> Then Abraham got up and bowed down before the people of the land, the Hittites.

<sup>8</sup> And he said to them, "If you should agree I may bury my dead out of my sight, then hear me, and intercede with Ephron the son of Zohar for me,

<sup>9</sup> that he may sell me the cave of Machpelah, that he has; it is at the end of his field. I will pay him full price to acquire it for me in your presence for a burial site."

<sup>10</sup> Now Ephron was sitting among the sons of Heth; and Ephron, the Hittite, answered Abraham in the hearing of the Hittites, who had come to the town gate, saying,

<sup>11</sup> "No, my lord. Hear me out. I give you the field and the cave in it. In the presence of the children of my people, I give it to you. Bury your dead."

<sup>12</sup> And Abraham bowed down before the people of the land.

<sup>13</sup> Then he spoke to Ephron in their hearing of the people of the land, "But if you will, please hear me out. I will give the price of the field. Accept it from me, so that I may bury my dead there."

<sup>14</sup> Ephron answered Abraham,

<sup>15</sup> "My lord, listen to me, the piece of land is worth 400 shekels of silver, but what is that between me and you? Bury your dead."

<sup>16</sup> So Abraham agreed to pay Ephron. Abraham weighed out for Ephron the silver which he had stipulated in the hearing of the Hittites, 400 shekels of silver, according to the current weights among the merchants.

<sup>17</sup> So the field of Ephron, in Machpelah, that is east of Mamre, the field and the cave in it, and all the trees that were in the field, and all around its border was secured

<sup>18</sup> for Abraham for a possession in the presence of the Hittites, before all who entered the gate of his town.

<sup>19</sup> After this, Abraham buried Sarah his wife in the cave of the field of Machpelah near Mamre (that is, Hebron), in the land of Canaan.

<sup>20</sup> So the field, and the cave in it, were secured by Abraham as property for a burial site from the Hittites.

**DASV: Genesis 24**

<sup>1</sup> Now Abraham was old, well on in years, and the LORD had blessed Abraham in all things.

<sup>2</sup> Abraham said to his servant, the oldest in his house who had charge over all he had, "Put your hand under my thigh.

<sup>3</sup> I want you to swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son of the daughters of the Canaanites, among whom I live.

<sup>4</sup> But go instead to my country and to my relatives and find a wife for my son Isaac."

<sup>5</sup> Then the servant said to him, "What if the woman is not willing to follow me back to this land. Should I bring your son back to the land from which you came?"

<sup>6</sup> Abraham replied to him, "Be careful never to bring my son back there.

<sup>7</sup> For the LORD, the God of heaven, who took me from my father's house, and from the land of my birth, spoke swearing to me, 'To your descendants I will give this land.' He will send his angel before you, so that you may find a wife for my son from there.

<sup>8</sup> But if the woman is not willing to follow you, then you are freed from this my oath. Only do not bring my son back there again."

<sup>9</sup> So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

<sup>10</sup> Then the servant took ten of his master's camels, and left with all kinds of gifts from his master in his hand. He arose and set out for the city of Nahor in Aram-Naharaim.

<sup>11</sup> He made the camels kneel down outside the city by a well of water as evening was near, at the time when women go out to draw water.

<sup>12</sup> So he prayed, "O LORD, the God of my master Abraham, please grant me success today, and show faithful love to my master Abraham.

<sup>13</sup> Here I am standing by the spring of water, and the daughters of the people of the city are coming out to draw water.

<sup>14</sup> Let it be that the woman to whom I say, 'Let down your jug, that I may drink.' May she reply, 'Drink, and I will give your camels water also.' Let her be the one you have chosen for your servant Isaac. This is how I will know that you have shown faithful love to my master."

<sup>15</sup> Before he had finished praying, Rebekah came out with her jug upon her shoulder. She was the daughter of Bethuel, the son of Milcah, who was the wife of Nahor, Abraham's brother.



<sup>16</sup> And the young woman was very beautiful, a virgin, who had never slept with a man. She went down to the spring, and filled her jug, and came up.

<sup>17</sup> Then the servant hurried to meet her, and said, "Please, give me a drink of water from your jug."

<sup>18</sup> She replied, "Drink, my lord." Then she quickly lowered her jug to her hand and gave him a drink.

<sup>19</sup> When she had finished giving him a drink, she said, "I will draw water for your camels too, until they have had enough."

<sup>20</sup> So she quickly emptied her jug into the trough, and ran back to the well to draw water, and drew it for all his camels.

<sup>21</sup> The man silently watched her to determine whether the LORD had prospered his journey or not.

<sup>22</sup> When the camels had finished drinking, the man took a gold nose-ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold,

<sup>23</sup> and said, "Whose daughter are you? Please, tell me. Is there room for us to stay in your father's house?"

<sup>24</sup> She answered, "I am the daughter of Bethuel the son that Milcah bore to Nahor."

<sup>25</sup> She added, "We have enough straw and feed and a room for you to spend the night."

<sup>26</sup> Then the man bowed his head, and worshipped the LORD.

<sup>27</sup> He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken his loyal love and faithfulness to my master. As for me, the LORD has led me straight to the house of my master's relatives."

<sup>28</sup> The young woman ran, and told her mother's household about these things.

<sup>29</sup> Now Rebekah had a brother named Laban; and Laban ran out to meet the man, at the spring.

<sup>30</sup> As soon as he saw the ring, and the bracelets on his sister's arms, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he approached the man, who was standing by the camels near the spring.

<sup>31</sup> He said, "Come in, O blessed of the LORD. Why are you standing outside? For I have prepared the house, and a place for the camels."

<sup>32</sup> So the man went into the house, and Laban unloaded the camels. He gave straw and feed to the camels, and water to wash his feet and the feet of the men traveling with him.

<sup>33</sup> Food was served for him to eat. But he said, "I will not eat, until I have said what I need to say." Laban replied, "Tell us."

<sup>34</sup> So he said, "I am Abraham's servant."

<sup>35</sup> The LORD has blessed my master greatly and he has become very wealthy. And he has given him flocks and herds, silver and gold, male and female servants and camels and donkeys.

<sup>36</sup> Sarah, my master's wife, bore my master a son when she was old. And to him he has given all that he has.

<sup>37</sup> Now my master made me swear, saying, 'You must not take a wife for my son from the daughters of the Canaanites, in whose land I dwell.

<sup>38</sup> But you must go to my father's house, and to my relatives, and find a wife for my son.'

<sup>39</sup> Then I said to my master, 'What if the woman will not come back with me.'

<sup>40</sup> He said to me, 'The LORD, before whom I walk, will send his angel with you, and make your journey successful. You will find a wife for my son from among my relatives and from my father's house.

<sup>41</sup> When you come to my relatives, if they will not give her to you, then you are free from my oath.'

<sup>42</sup> So I came this day to the spring, and said, 'O LORD, the God of my master Abraham, if you are making my journey successful,

<sup>43</sup> here I am standing by the spring of water then let it be that when the young woman comes to draw water, and I will say to her, "Please, give me a little water from your jug to drink."

<sup>44</sup> Then she will say to me, "Drink, both you, and I will also draw water for your camels." May this be the woman whom the LORD has chosen for my master's son.'

<sup>45</sup> Before I had finished speaking in my heart, here came Rebekah with her jug on her shoulder. And she went down to the spring, and drew water. And I said to her, 'Please, give me a drink.'

<sup>46</sup> And she quickly let down her jug from her shoulder, and said, 'Drink, and I will give your camels a drink too.' So I drank, and she watered the camels too.

<sup>47</sup> And I asked her, 'Whose daughter are you?' And she replied, 'The daughter of Bethuel, Nahor's son, whom Milcah bore him.' So I put the ring in her nose, and the bracelets on her arms.

<sup>48</sup> Then I bowed my head, and worshipped the LORD, and blessed the LORD, the God of my master Abraham, who led me in the right way to take my master's brother's granddaughter for his son.

<sup>49</sup> Now if you will show loyal love and faithfulness to my master, tell me; and if not, tell me; so that I will know whether to go to the left or right."

<sup>50</sup> Then Laban and Bethuel answered, "The thing has come from the LORD. We cannot speak to you anything either bad or good.

<sup>51</sup> Look, Rebekah is before you, take her, and go, and let her be your master's son's wife, as the LORD has spoken."

<sup>52</sup> When Abraham's servant heard their words, he bowed down to the ground before the LORD.

<sup>53</sup> And the servant brought out jewels of silver and gold, and clothing, and gave them to Rebekah. He also gave her brother and her mother precious gifts.

<sup>54</sup> Then he and the men who were with him ate and drank, and he stayed the night. When they got up in the morning, he said, "Send me back to my master."

<sup>55</sup> But her brother and mother said, "Let the girl stay with us a while, at the least ten days and after that she may go."

<sup>56</sup> But he requested, "Do not delay me seeing the LORD has made my journey successful. Let me leave that I may go to my master."

<sup>57</sup> Then they replied, "We will call the girl, and ask her."

<sup>58</sup> So they called Rebekah, and asked her, "Will you go with this man?" And she answered, "I will go."

<sup>59</sup> So they sent off Rebekah their sister and her nurse, along with Abraham's servant and his men.

<sup>60</sup> And they blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your offspring possess the gate of their enemies."

<sup>61</sup> Then Rebekah got up and her servant girls, and they rode on the camels, and followed the man. So the servant took Rebekah, and went his way.

<sup>62</sup> Now Isaac came from the way of Beer-lahai-roi, for he lived in the Negev.

<sup>63</sup> Isaac went out to meditate in the field in the evening. And as he lifted up his eyes he looked and saw there were camels approaching.

<sup>64</sup> When Rebekah lifted up her eyes and saw Isaac, she dismounted the camel.

<sup>65</sup> Then she said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." And she took her veil, and covered herself.

<sup>66</sup> Then the servant told Isaac everything he had done.

<sup>67</sup> So Isaac brought her to his mother Sarah's tent, married Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

**DASV: Genesis 25**

<sup>1</sup> Abraham took another wife named Keturah.

<sup>2</sup> And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

<sup>3</sup> Jokshan fathered Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim and Leummim.

<sup>4</sup> The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were the descendants of Keturah.

<sup>5</sup> Now Abraham gave all that he had to Isaac.

<sup>6</sup> But to the sons of the concubines, Abraham gave gifts while he was still living. And he sent them away from Isaac his son, to the east country.

<sup>7</sup> And Abraham lived 175 years.

<sup>8</sup> Abraham breathed his last, dying in a good old age, full of years, and he was gathered to his ancestors.

<sup>9</sup> His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, near Mamre.

<sup>10</sup> This was field that Abraham purchased from the Hittites. Abraham was buried there with Sarah his wife.

<sup>11</sup> After Abraham's death, God blessed his son Isaac. And Isaac lived near Beer-lahai-roi.

<sup>12</sup> Now this is the account of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham.

<sup>13</sup> These are the names of the sons of Ishmael, named in order of their birth: Nebaioth, Ishmael's firstborn, Kedar, Adbeel, Mibsam,

<sup>14</sup> Mishma, Dumah, Massa,

<sup>15</sup> Hadad, Tema, Jetur, Naphish and Kedemah.

<sup>16</sup> These are the sons of Ishmael and these are their names, by their villages and their camps, twelve princes according to their tribes.

<sup>17</sup> Ishmael lived 137 years, and he breathed his last and died, and was gathered to his ancestors.

<sup>18</sup> They settled from Havilah to Shur that is near the eastern border of Egypt, as you go toward Assyria. They settled away from all their relatives.

<sup>19</sup> This is the account of Isaac, Abraham's son. Abraham fathered Isaac.

<sup>20</sup> Isaac married Rebekah when he was forty years old. She was the daughter of Bethuel the Aramean of Paddan-aram and the sister of Laban the Aramean.

<sup>21</sup> Isaac prayed to the LORD for his wife, because she was childless. And the LORD answered him, and Rebekah his wife became pregnant.

<sup>22</sup> But the children struggled together within her. And she said, "If this is the way it's going to be, why is happening to me?" And she went to ask the LORD.

<sup>23</sup> The LORD answered her, "Two nations are in your womb, and two peoples will be separated from inside you. One people will be stronger than the other people. The elder will serve the younger."

<sup>24</sup> When it was time for the delivery, there were twins in her womb.

<sup>25</sup> The first came out red all over, like a hairy coat. So they called him Esau.

<sup>26</sup> When his brother came out his hand was grabbing onto Esau's heel. So he was named Jacob. Now Isaac was 60 years old when they were born.

<sup>27</sup> As the boys grew, Esau became a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents.

<sup>28</sup> Isaac loved Esau, because he ate his wild game. But Rebekah loved Jacob.

<sup>29</sup> One day Jacob was cooking some stew. Esau came in from the field and he was famished.

<sup>30</sup> So Esau said to Jacob, "Please, give me some of that red stew. I'm starved." That is why he was called Edom--Red.

<sup>31</sup> And Jacob said, "First sell me your birthright."

<sup>32</sup> Then Esau responded, "Look, I'm about to die. What good is the birthright to me?"

<sup>33</sup> Jacob demanded, "Swear to me first." So he swore to him. And he sold his birthright to Jacob.

<sup>34</sup> Then Jacob gave Esau some bread and lentil stew. He ate and drank, then got up, and went on his way. So Esau despised his birthright.

**DASV: Genesis 26**

<sup>1</sup> There was a famine in the land, after the former famine that was in the days of Abraham. So Isaac went to Abimelech king of the Philistines, at Gerar.

<sup>2</sup> The LORD appeared to him, and said, "Do not go down to Egypt. Settle in the land that I will tell you about.

<sup>3</sup> Remain in this land, and I will be with you, and will bless you. For to you and your descendants, I will give all these lands, and I will keep the oath that I promised to Abraham your father.

<sup>4</sup> I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands. And through your descendants all the nations of the earth will be blessed.

<sup>5</sup> This will happen because Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws."

<sup>6</sup> So Isaac settled in Gerar.

<sup>7</sup> When the men of the place asked him about his wife, he said, "She is my sister." For he was afraid to say, "She is my wife." For he thought, "the men of this place will kill me for Rebekah, because she is so beautiful."

<sup>8</sup> After Isaac had been there quite a while, Abimelech, king of the Philistines, looked out the window, and saw Isaac caressing his wife Rebekah.

<sup>9</sup> So Abimelech summoned Isaac, and said, "Look, surely she is your wife. Why did you say, 'She is my sister'?" Isaac replied, "Because I thought, I might die because of her."

<sup>10</sup> Then Abimelech said, "What is this you have done to us? One of the people might easily have slept with your wife, and you would have brought guilt on us."

<sup>11</sup> So Abimelech ordered all the people, saying, "Whoever touches this man or his wife will surely be put to death."

<sup>12</sup> Now Isaac sowed in that land, and he reaped that same year a hundredfold because the LORD blessed him.

<sup>13</sup> The man became rich, and grew in wealth until he became very wealthy.

<sup>14</sup> He acquired flocks, herds and a great household so that the Philistines were jealous of him.

<sup>15</sup> So the Philistines filled all the wells with dirt that his father's servants had dug in the days of Abraham his father.

<sup>16</sup> Then Abimelech said to Isaac, "Leave us. For you have become more powerful than we are."

<sup>17</sup> So Isaac left there, and camped in the valley of Gerar, and settled there.

<sup>18</sup> Isaac reopened the wells, that had been dug in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham. And he gave the wells the same names that his father had called them.

<sup>19</sup> Isaac's servants dug in the valley, and discovered there a well of fresh water.

<sup>20</sup> But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, meaning "argument", because there they argued with him.

<sup>21</sup> Then they dug another well, and they quarreled over that one too. So he called the name of it Sitnah, meaning "hostility".

<sup>22</sup> Then he moved from there, and dug another well. And they did not quarrel over that one. So he called the name of it Rehoboth, meaning "room". And he said, "For now the LORD has made room for us, and we will prosper in this land."

<sup>23</sup> From there he went up to Beersheba.

<sup>24</sup> And the LORD appeared to him the same night, and said, "I am the God of Abraham your father. Fear not, for I am with you. I will bless you, and multiply your descendants for the sake of my servant Abraham."

<sup>25</sup> So he built an altar there, and called upon the name of the LORD. He pitched his tent there, and Isaac's servants dug a well there.

<sup>26</sup> Then Abimelech came to him from Gerar, along with Ahuzzath his friend, and Phicol the commander of his army.

<sup>27</sup> Isaac asked them, "Why have you come to me, seeing you hate me, and have sent me away from you?"

<sup>28</sup> They replied, "We see clearly that the LORD is with you. And we said, 'Let there be a treaty between us, and let us make a covenant with you,

<sup>29</sup> that you will not harm us, just as we have not harmed you, but we have done nothing but good to you, and have sent you away in peace. You are now blessed by the LORD.'"

<sup>30</sup> So Isaac made a feast for them, and they ate and drank.

<sup>31</sup> Early the next morning they got up, and swore an oath to one another. Then Isaac sent them on their way, and they left him in peace.

<sup>32</sup> That same day, Isaac's servants came, and told him concerning the well that they had dug, and said to him, "We have found water."

<sup>33</sup> So he called it Shibah ("oath"). Therefore to this day the name of the city is Beersheba meaning, well of the oath.

<sup>34</sup> Now when Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite.

<sup>35</sup> And they were a cause of grief for Isaac and Rebekah.

**DASV: Genesis 27**

<sup>1</sup> Now when Isaac was old, and his eyes were so clouded that he could not see, he called Esau his elder son, and said to him, "My son." He replied, "Here I am."

<sup>2</sup> Isaac said, "Look now, I am old, I do not know the day of my death.

<sup>3</sup> Now please take your weapons, your quiver and your bow, and go out to the field and hunt some wild game for me.

<sup>4</sup> Then prepare me some delicious food, just the way I like it, and bring it to me so that I may eat and bless you before I die."

<sup>5</sup> But Rebekah overheard when Isaac spoke to Esau his son. Esau went to the field to hunt for game, and to bring it back.

<sup>6</sup> Then Rebekah spoke to Jacob her son, "Look, I heard your father speak to Esau your brother, saying,

<sup>7</sup> 'Bring me wild game, and make me some delicious food, so that I may eat and bless you before the LORD before I die.'

<sup>8</sup> Now therefore, my son, listen to me, do exactly what I tell you.

<sup>9</sup> Go to the flock, and bring me two choice young goats. And I will prepare them as delicious food for your father, just the way he likes it.

<sup>10</sup> Then you will bring it to your father, so that he may eat and bless you before he dies."

<sup>11</sup> But Jacob said to Rebekah his mother, "Look, my brother Esau is a hairy man, and I have smooth skin.

<sup>12</sup> What if my father touches me? I will be found to be deceiving him and I will bring a curse on myself rather than a blessing."

<sup>13</sup> Then his mother replied, "Let your curse come on me, my son. Just obey my voice, and go get them for me."

<sup>14</sup> So he went, and got them for his mother. And his mother made delicious food, just the way his father liked it.

<sup>15</sup> Then Rebekah took the best clothes of Esau her elder son, that she had in the house, and put them on Jacob her younger son.

<sup>16</sup> And she put skins of the young goats on his hands and on the smooth part of his neck.

<sup>17</sup> Then she gave to her son Jacob the delicious food and bread she had prepared.

<sup>18</sup> So he came to his father, and said, "My father." And he said, "Here am I. Who are you my son?"

<sup>19</sup> Then Jacob replied to his father, "I am Esau your firstborn. I have done just as you told me. Now sit up and eat some of my game, so that you may bless me."

<sup>20</sup> But Isaac said to his son, "How did you find it so quickly, my son?" And he said, "Because the LORD your God granted me success."



<sup>21</sup> Then Isaac said to Jacob, "Come near, so that I may touch you, my son, to determine whether you are really my son Esau or not."

<sup>22</sup> So Jacob drew near to Isaac his father, and he touched him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

<sup>23</sup> He did not recognize him, because his hands were as hairy as his brother Esau's hands. So he blessed him.

<sup>24</sup> Then he asked, "Are you really my son Esau?" And he replied, "I am."

<sup>25</sup> So he said, "Bring it to me, and I will eat of my son's game, then I will bless you." So he brought it to him and he ate. He also brought him wine and he drank.

<sup>26</sup> His father Isaac said to him, "Come near and kiss me, my son."

<sup>27</sup> So he came and kissed him. And he smelled the smell of his clothes, and blessed him, saying, "Ah, the smell of my son is as the smell of a field that the LORD has blessed.

<sup>28</sup> May God give you from the dew of heaven and from the richness of the earth, plenty of grain and new wine.

<sup>29</sup> Let peoples serve you, and nations bow down to you. May you be master over your brothers, and let your mother's sons bow down to you. Cursed be every one that curses you, and blessed be everyone who blesses you."

<sup>30</sup> As soon as Isaac had finished blessing Jacob, when Jacob was scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting.

<sup>31</sup> He too made delicious food and brought it to his father. Then he said to his father, "My father, please sit up and eat some of my game, so that you may bless me."

<sup>32</sup> But Isaac his father said to him, "Who are you?" And he replied, "I am your son, your firstborn, Esau."

<sup>33</sup> Then Isaac shook violently, and said, "Who was it that just hunted game and brought it to me, and I ate it just before you came, and blessed him? Yes, and he will be blessed."

<sup>34</sup> When Esau heard the words of his father, he wailed with a loud and bitter cry, and said to his father, "Bless me too, my father."

<sup>35</sup> But he said, "Your brother came deceitfully, and has taken away your blessing."

<sup>36</sup> Esau responded, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright and now he has taken away my blessing." Then he asked, "Have you not reserved any blessing for me?"

<sup>37</sup> Then Isaac answered Esau, "Look, I have made him your master and I have given him all his brothers as servants. I have sustained him with grain and new wine. What can I do now for you, my son?"

<sup>38</sup> Esau said to his father, "Do you have only one blessing, my father? Bless me too, O my father." Then Esau lifted up his voice and wept aloud.

<sup>39</sup> Isaac his father answered, "Your dwelling will be away from the richness of the earth, and from the dew of heaven above.

<sup>40</sup> And you will live by your sword and you will serve your brother. And it will come to pass, when you break free you will break his yoke from off your neck."

<sup>41</sup> So 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 near. Then will I kill my brother Jacob."

<sup>42</sup> When Rebekah was told the words of Esau her elder son, she sent for Jacob her younger son, and said to him, "Look, your brother Esau, is comforting himself by planning to kill you.

<sup>43</sup> Now therefore, my son, do what I say. Get up, flee to Laban my brother in Haran.

<sup>44</sup> Stay with him a while, until your brother's fury settles down.

<sup>45</sup> When your brother's anger subsides, and he forgets what you have done to him, then I will send and bring you back from there. Why should I be bereaved of you both in one day?"

<sup>46</sup> Then Rebekah said to Isaac, "I am sick to death of these Hittite women. If Jacob marries a Hittite woman like the women of this land, what good will my life be to me?"

**DASV: Genesis 28**

<sup>1</sup> So Isaac called Jacob, and blessed him and ordered him, "Do not marry a Canaanite woman.

<sup>2</sup> Get up and go to Paddan-aram, to the house of Bethuel your mother's father. Find your wife there from one of the daughters of Laban, your mother's brother.

<sup>3</sup> May God Almighty bless you, and make you fruitful, and multiply you, that you may become a large nation.

<sup>4</sup> May He give you the blessing of Abraham, and to your descendants after you, that you may possess the land where you now live as a foreigner, the land God gave to Abraham."

<sup>5</sup> Then Isaac sent Jacob away. And he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

<sup>6</sup> When Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to find a wife there and that he blessed him commanding him, "You shall not marry a Canaanite woman,"

<sup>7</sup> and that Jacob obeyed his father and his mother, and had gone to Paddan-aram,

<sup>8</sup> Esau realized that the Canaanite women did not please Isaac his father.

<sup>9</sup> So Esau went to Ishmael, and married Mahalath the daughter of Ishmael, Abraham's son, and sister of Nebaioth, in addition to the wives that he already had.

<sup>10</sup> Jacob left Beersheba and went toward Haran.

<sup>11</sup> And he arrived at a certain place, and he stayed there all night, since the sun had set. He took one of the stones of the place, and put it under his head, and lay down to sleep in that place.

<sup>12</sup> Then he dreamed of a ladder set up on the earth, with its top reaching to heaven, and the angels of God ascending and descending on it.

<sup>13</sup> The LORD stood at the top of it, and said, "I am the LORD, the God of Abraham your father, and the God of Isaac. The ground on which you lie, I will give to you and to your descendants.

<sup>14</sup> Your descendants will be like the dust of the earth, and you will spread out to the west, east, north and south. Through you and your offspring will all the families of the earth be blessed.

<sup>15</sup> I am with you, and will protect you wherever you go, and will bring you back again into this land. For I will not leave you, until I have done what I have promised you."

<sup>16</sup> Then Jacob awoke from his sleep, and he said, "Surely the LORD is in this place and I did not know it."

<sup>17</sup> And he was afraid, and said, "How awesome is this place! This is none other than the house of God. This is the gate of heaven."

<sup>18</sup> Jacob got up early the next morning, and took the stone that he had put under his head, and set it up as a memorial pillar, and poured olive oil on the top of it.

<sup>19</sup> And he called the name of that place Bethel. But the name of the city was formerly called Luz.

<sup>20</sup> Then Jacob made a vow, saying, "If God will be with me, and will protect me in this journey that I am taking, and will give me bread to eat, and clothes to wear,

<sup>21</sup> and I will return to my father's house safely, then the LORD will be my God,

<sup>22</sup> then this stone, which I have set up for a memorial pillar, will be God's house and I will give you a tenth of all that you give me."

**DASV: Genesis 29**

<sup>1</sup> Then Jacob went on his journey, and came to the land of the people of the east.

<sup>2</sup> He saw a well in the field with three flocks of sheep lying there beside it, for the flocks were watered from the well. A large stone covered the well's mouth.

<sup>3</sup> After all the flocks gathered there, the shepherds would roll the stone away from the well's mouth and water the sheep. Then they would put the stone back again in its place on the well's mouth.

<sup>4</sup> Jacob said to them, "My brothers, where are you from?" And they replied, "We are from Haran."

<sup>5</sup> So he asked them, "Do you know Laban the son of Nahor?" And they answered, "We know him."

<sup>6</sup> Then he asked them, "Is he doing well?" And they replied, "Yes, he is well and look, here comes Rachel, his daughter, with the sheep."

<sup>7</sup> He said, "Look it is still broad daylight, it is not time for the flocks to be rounded up. Water the sheep and then take them back to graze some more."

<sup>8</sup> But they said, "We cannot, until all the flocks are gathered together and the stone is rolled from the mouth of the well. Then we water the sheep."

<sup>9</sup> While he was yet speaking with them, Rachel came with her father's sheep, for she tended them.

<sup>10</sup> As soon as Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban his mother's brother, Jacob went over and rolled the stone from the mouth of the well, and watered the flock of Laban, his mother's brother.

<sup>11</sup> Then Jacob kissed Rachel, and wept aloud.

<sup>12</sup> Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. So she ran and told her father.

<sup>13</sup> When Laban heard this news about Jacob, his sister's son, he ran out to meet him, and embraced him, kissed him and brought him to his house. Then Jacob told Laban all these things.

<sup>14</sup> Then Laban said to him, "Surely you are my flesh and blood." And he stayed with him for a month.

<sup>15</sup> Laban said to Jacob, "Because you are my relative, should you work for me for nothing? Tell me what your wages should be?"

<sup>16</sup> Now Laban had two daughters. The name of the older was Leah and the younger one was Rachel.

<sup>17</sup> Leah's eyes were weak. But Rachel had a beautiful figure and appearance.

<sup>18</sup> Now Jacob loved Rachel. So he said, "I will serve you seven years for Rachel your younger daughter."

<sup>19</sup> Laban responded, "It is better that I give her to you, than that I should give her to another man. Stay with me."

<sup>20</sup> So Jacob served seven years for Rachel. But they seemed to him like a few days, because of his love for her.

<sup>21</sup> Then Jacob said to Laban, "Give me my wife that I may marry her, for I have finished the days of my agreement."

<sup>22</sup> So Laban gathered together all the people of the place and made a feast.

<sup>23</sup> But when evening came he took his daughter Leah and brought her to him. And Jacob slept with her.

<sup>24</sup> Laban gave Zilpah, his female servant, to his daughter Leah for a servant.

<sup>25</sup> When morning came, there was Leah. So Jacob complained to Laban, "What is this you have done to me? Did not I serve you for Rachel? Why have you tricked me?"

<sup>26</sup> Then Laban replied, "It is not our custom to marry off the younger before the firstborn.

<sup>27</sup> Complete this one's week, then we will give you the younger one too for the service of another seven years."

<sup>28</sup> Jacob did so and finished Leah's week. Then Laban gave him his daughter Rachel to be his wife.

<sup>29</sup> Laban gave to his daughter Rachel, Bilhah his female servant to be her servant.

<sup>30</sup> So Jacob slept with Rachel and he loved Rachel more than Leah. He served Laban for another seven years.

<sup>31</sup> When the LORD saw that Leah was unloved, he opened her womb. But Rachel was barren.

<sup>32</sup> So Leah conceived and bore a son, and she called his name Reuben, for she said, "The LORD has seen my affliction. Surely now my husband will love me."

<sup>33</sup> She conceived again and bore a son and said, "Because the LORD has heard that I am unloved, he has given me this son also." So she named him Simeon.

<sup>34</sup> She conceived again and bore a son and said, "Now, this time my husband will become attached to me, because I have borne him three sons." Therefore he was called Levi.

<sup>35</sup> She conceived again and bore a son and she said, "This time will I praise the LORD." Therefore she named him Judah. Then she stopped having children.

**DASV: Genesis 30**

<sup>1</sup> When Rachel saw that she bore Jacob no children, she became jealous of her sister; and said to Jacob, "Give me children, or else I will die."

<sup>2</sup> Jacob became angry with Rachel and said, "Am I in the place of God, who has kept you from having children?"

<sup>3</sup> Then she said, "Here is my servant Bilhah, sleep with her that she may bear children for me, so I also may have children through her."

<sup>4</sup> So she gave him Bilhah her servant as a wife and Jacob slept with her.

<sup>5</sup> Bilhah conceived, and bore Jacob a son.

<sup>6</sup> Then Rachel said, "God has vindicated me, and has also heard my voice, and has given me a son." So she named him Dan.

<sup>7</sup> Bilhah Rachel's servant conceived again, and bore Jacob a second son.

<sup>8</sup> Then Rachel said, "With mighty wrestlings have I wrestled with my sister, and have prevailed." So she named him Naphtali.

<sup>9</sup> When Leah saw that she had stopped having children, she took Zilpah her servant, and gave her to Jacob as a wife.

<sup>10</sup> Zilpah, Leah's servant, bore Jacob a son.

<sup>11</sup> Then Leah said, "How fortunate for me!" So she named him Gad.

<sup>12</sup> Zilpah Leah's servant bore Jacob a second son.

<sup>13</sup> Then Leah said, "I am happy! For women will call me happy" So she named him Asher.

<sup>14</sup> Now during the wheat harvest Reuben went and found mandrakes in the field and brought them to his mother Leah. Then Rachel said to Leah, "Please, give me some of your son's mandrakes."

<sup>15</sup> But she said to her, "Is it a small matter that you have taken away my husband? Would you now take away my son's mandrakes too?" Then Rachel said, "He may sleep with you tonight for your son's mandrakes."

<sup>16</sup> When Jacob came in from the field that evening, Leah went out to meet him, and said, "You must sleep with me because I have paid for you with my son's mandrakes." So he slept with her that night.

<sup>17</sup> Then God listened to Leah, and she conceived and bore Jacob a fifth son.

<sup>18</sup> Leah said, "God has rewarded me, because I gave my servant to my husband." So she named him Issachar.

<sup>19</sup> Then Leah conceived again, and bore a sixth son to Jacob.

<sup>20</sup> Leah said, "God has endowed me with a good dowry; now my husband will respect me, because I have borne him six sons." So she named him Zebulun.

<sup>21</sup> After that she bore a daughter and named her Dinah.

<sup>22</sup> Then God remembered Rachel, and God listened to her, and opened her womb.

<sup>23</sup> She conceived, and bore a son, and said, "God has taken away my disgrace."

<sup>24</sup> So she named him Joseph, saying, "May the LORD add another son to me."

<sup>25</sup> And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go home to my own country.

<sup>26</sup> Give me my wives and my children for whom I have served you, and let me go, for you know my service how I have worked for you."

<sup>27</sup> Then Laban said to him, "If now I have found favor in your eyes, stay here, for I learned by divination that the LORD has blessed me for your sake."

<sup>28</sup> Then he said, "Name your wages, and I will pay it."

<sup>29</sup> So Jacob replied to him, "You know how I have served you, and how your livestock have fared with me.

<sup>30</sup> For you had little before I came, and it has increased greatly; and the LORD has blessed you wherever I turned. Now when can I provide for my own family?"

<sup>31</sup> Then he asked, "What shall I give you?" Jacob responded, "You shall not give me anything. If you will do this thing for me, I will again tend and guard your flocks.

<sup>32</sup> I will pass through all your flock today, removing from there every speckled or spotted sheep, and every black sheep, and all spotted or speckled goats will be my wages.

<sup>33</sup> So my honesty will answer for me later, when you shall come to oversee my wages paid me, every one that is not speckled and spotted among the goats, and black among the sheep, if found in my possession will be counted as stolen."

<sup>34</sup> Then Laban said, "Good, let it be just like you have said."

<sup>35</sup> So he removed that day the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black sheep, and gave them into the care of his sons.

<sup>36</sup> Then he set three days' journey between himself and Laban. And Jacob pastured the rest of Laban's flocks.

<sup>37</sup> Jacob took rods from fresh poplar, almond and plane trees. He peeled white streaks in them, and made the white appear which was in the branches.

<sup>38</sup> He set the rods which he had peeled in front of the flocks in the watering troughs where the flocks came to drink. They mated when they came to drink.

<sup>39</sup> When the flocks bred before the sticks, the flocks produced striped, speckled and spotted.

<sup>40</sup> Jacob separated the lambs and set the faces of the flocks toward the striped and all the black in the flock of Laban. So he put his own flocks apart and did not put them with Laban's flock.

<sup>41</sup> Whenever the stronger of the flock were mating, Jacob laid the rods before the eyes of the flock in the watering troughs, that they might breed near the sticks;

<sup>42</sup> but for the feeble of flock he did not put them in. So Laban got the feebler, and Jacob the stronger.



<sup>43</sup> Thus the man grew very wealthy, and had large flocks, and female and male servants, and camels and donkeys.

**DASV: Genesis 31**

<sup>1</sup> Now Jacob heard the words of Laban's sons, saying, "Jacob has taken everything that was our father's. He has gotten rich off what belonged to our father."

<sup>2</sup> Jacob saw that Laban's attitude toward him was not as favorable as before.

<sup>3</sup> Then the LORD said to Jacob, "Return to the land of your fathers, and to your relatives; and I will be with you."

<sup>4</sup> So Jacob sent and called Rachel and Leah to the field where his flocks were,

<sup>5</sup> and said to them, "I see your father's attitude is not as favorable to me as before, but the God of my father has been with me.

<sup>6</sup> Now you know that I have served your father with all my strength.

<sup>7</sup> Yet your father has deceived me, and changed my wages ten times; but God has not allowed him to harm me.

<sup>8</sup> If he said, 'The speckled will be your wages,' then all the flock bore speckled; and if he said, 'The striped will be your wages,' then the whole flock bore striped.

<sup>9</sup> In this way God has taken away your father's livestock, and given them to me.

<sup>10</sup> Once, at the time when the flock mated I lifted up my eyes and saw in a dream, that the male goats that were mating with the flock were striped, speckled, and spotted.

<sup>11</sup> The angel of God said to me in the dream, 'Jacob,' and I answered, 'Here I am.'

<sup>12</sup> He said, 'Lift up your eyes, and see all the male goats that are mating with the flock are striped, speckled, and spotted, for I have seen all that Laban has done to you.

<sup>13</sup> I am the God of Bethel, where you anointed a pillar and made a vow to me. Get up now and get out of this land, and return to the land of your birth."

<sup>14</sup> Then Rachel and Leah said to him, "Is there any portion or inheritance still left for us in our father's house?"

<sup>15</sup> Are we not treated by him as foreigners? For he sold us, and has used up the money he got for us.

<sup>16</sup> For all the riches which God has taken away from our father, that is ours and our children's. Now then, whatever God has said to you, do."

<sup>17</sup> Then Jacob got up, and put his sons and his wives on the camels,

<sup>18</sup> and he took away all his livestock, and all his property that he had acquired in Paddan-aram, and set out for the land of Canaan where Isaac, his father was.

<sup>19</sup> Now Laban had gone to shear his sheep, and Rachel stole her father's household gods.

<sup>20</sup> Jacob outwitted Laban the Aramean, by not telling him he was leaving.

<sup>21</sup> So he fled with all that he had. He got up and passed over the Euphrates River and headed for the hill country of Gilead.

<sup>22</sup> On the third day Laban was told that Jacob had fled.

<sup>23</sup> So he gathered a group of his relatives with him, and pursued after him seven days until he caught up with him in the hill country of Gilead.

<sup>24</sup> Then God came to Laban the Aramean in a dream at night, and said to him, "Be careful that you do not speak to Jacob either good or bad."

<sup>25</sup> Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country and Laban with his relatives camped in the hill country of Gilead.

<sup>26</sup> Then Laban accused Jacob, "What have you done, that you deceived me, and carried off my daughters as captives of war?"

<sup>27</sup> Why did you flee secretly, and trick me, by not even telling me, so that I might have sent you away with joy and songs accompanied by tambourines and harps.

<sup>28</sup> Why did you not allow me to kiss my sons and my daughters? Now what you did was foolish.

<sup>29</sup> It is in the power of my hand to harm you, but the God of your father spoke to me last night, saying, 'Be careful not to say anything to Jacob either good or bad.'

<sup>30</sup> Even though you needed to go because you longed to return to your father's house, but why did you steal my gods?"

<sup>31</sup> Then Jacob answered Laban, "Because I was afraid. For I thought, 'Lest you would take your daughters from me by force.'

<sup>32</sup> But with whomever you find your gods, they shall not live. Before our relatives, point out what is yours, and take it back." Now Jacob did not know that Rachel had stolen the gods.

<sup>33</sup> So Laban went into Jacob's tent, then into Leah's tent, and then into the tent of the two female servants; but he did not find them. After he went out of Leah's tent, he entered into Rachel's tent.

<sup>34</sup> Now Rachel had taken the household gods, and hid them in the camel's saddle, and sat on them. Laban thoroughly searched the tent, but did not find them.

<sup>35</sup> Then she said to her father, "Do not be angry my lord. I cannot rise before you for I am having my monthly period." Though he searched, he did not find the household gods.

<sup>36</sup> Then Jacob was angry and argued with Laban. "What is my offense? What is my sin that you have chased me down in hot pursuit?"

<sup>37</sup> Now that you have thoroughly searched through all my stuff, what have you found in all the household goods? Set it here before your relatives and mine, that they may judge between us.

<sup>38</sup> For twenty years have I been with you, your ewes and your female goats have not miscarried their young, nor have I eaten the rams of your flocks.

<sup>39</sup> That which was torn by beasts I did not bring to you. I bare the loss of it myself. You made me pay for everything, whether it was stolen by day or night.

<sup>40</sup> This is what it was like, by day the heat consumed me, and at night it was the frost; and sleep fled from my eyes.

<sup>41</sup> For twenty years have I labored in your house. I served you fourteen years for your two daughters, and six years for your flocks and you changed my wages ten times.

<sup>42</sup> Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely even now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night."

<sup>43</sup> Then Laban replied to Jacob, "These women are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters, or to their children whom they have borne?"

<sup>44</sup> Now come, let us make a covenant, you and I; and let it be a witness between me and you."

<sup>45</sup> So Jacob took a stone, and set it up for a pillar.

<sup>46</sup> Then Jacob said to his relatives, "Gather stones," and they took stones and made a heap. Then they ate there beside the heap.

<sup>47</sup> And Laban called it Jegar-sahadutha, but Jacob called it Galeed.

<sup>48</sup> Then Laban said, "This heap is witness between me and you this day." That is why it was named Galeed.

<sup>49</sup> It was also called Mizpah, for he said, "The LORD watch between me and you, when we are out of one another's sight.

<sup>50</sup> If you mistreat my daughters, or if you take wives besides my daughters, though no one is with us; God is a witness between you and me."

<sup>51</sup> Then Laban said to Jacob, "Look at this heap and the pillar, that I have set up between you and me.

<sup>52</sup> This heap is a witness, and this pillar is a witness, that I will not pass over this heap to harm you, and you will not pass over this heap and this pillar to harm me.

<sup>53</sup> The God of Abraham, and the God of Nahor, the God of their father, judge between us." So Jacob swore by the Fear of his father Isaac.

<sup>54</sup> Then Jacob offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and spent the night there in the hill country.

<sup>55</sup> Early the next morning Laban got up, kissed his sons and his daughters, and blessed them. Then Laban left and went back home.

**DASV: Genesis 32**

<sup>1</sup> While Jacob went on his way, the angels of God met him.

<sup>2</sup> Jacob exclaimed, "This is God's camp." So he named the place Mahanaim.

<sup>3</sup> Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

<sup>4</sup> He told them, "This is what you shall say to my lord Esau: 'This is what your servant Jacob says, I have sojourned with Laban, and stayed until now.

<sup>5</sup> I have oxen, donkeys, flocks, and male and female servants. I have sent to tell my lord, so that I may find favor in your sight.'"

<sup>6</sup> The messengers returned to Jacob, saying, "We went to your brother Esau. He is already coming to meet you, and there are four hundred men with him."

<sup>7</sup> Then Jacob was greatly afraid and distressed. So he divided the people who were with him, the flocks, herds, and camels, into two camps.

<sup>8</sup> For he thought, "If Esau comes and attacks one camp, then the other camp that is left may escape."

<sup>9</sup> Then Jacob prayed, "O God of my father Abraham, and God of my father Isaac, O LORD, who told me, 'Return to your country, and to your relatives, and I will do you good.'

<sup>10</sup> I am not worthy of the least of all the kindness and faithfulness that you have shown to your servant; for with just my walking stick I passed over this Jordan River; and now I have two camps.

<sup>11</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he may come and attack me, along with the mothers and children.

<sup>12</sup> And you said, 'I will surely do you good, and make your seed as the sand of the sea, too many to be counted.'"

<sup>13</sup> So he spent the night there. Then he took from what he had with him and sent it as a gift to his brother Esau:

<sup>14</sup> two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

<sup>15</sup> thirty female camels with their young, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

<sup>16</sup> He delivered these into the hand of his servants, each herd separately, and said to his servants, "Go ahead of me, and put a space between each of the herds."

<sup>17</sup> Then he instructed the first group, "When Esau my brother meets you, and asks, 'To whom do you belong?' or 'Where are you going?' or 'To whom do these animals ahead of you belong?'

<sup>18</sup> then you will say, 'They are your servant Jacob's. They are a gift sent to my lord Esau. And look, he himself is coming behind us.'"

<sup>19</sup> Then he also instructed the second, and third, and all that followed the herds, saying, "You are to say the same thing to Esau, when you meet him.

<sup>20</sup> And you will say, 'Look your servant Jacob is behind us.'" For he thought, "I will appease him by sending gifts ahead of me. After that I will see his face; perhaps then he will accept me."

<sup>21</sup> So the gifts were sent on ahead of him, while Jacob himself spent that night in the camp.

<sup>22</sup> That same night he got up, and took his two wives, his two female servants, his eleven children, and crossed the ford of the Jabbok.

<sup>23</sup> Then he took them, and sent them across the stream, and also sent over everything that he had.

<sup>24</sup> So Jacob was left alone. Then a man wrestled with him until the daybreak.

<sup>25</sup> When the man saw that he could not overcome him, he touched the socket of his hip; and the socket of Jacob's hip was dislocated, while he wrestled with him.

<sup>26</sup> Then he said, "Let me go, for the day is breaking." But Jacob replied, "I will not let you go, until you bless me."

<sup>27</sup> Then he asked him, "What is your name?" And he answered, "Jacob."

<sup>28</sup> Then he said, "Your name shall no longer be called Jacob but Israel, because you have struggled with God and with men, and have prevailed."

<sup>29</sup> Then Jacob asked him, "Please, tell me your name." And he replied, "Why do you ask about my name?" And he blessed him there.

<sup>30</sup> So Jacob named the place Peniel, for he said, "I have seen God face to face, and yet my life has been spared."

<sup>31</sup> When the sun rose as he crossed over Peniel, he limped because of his hip.

<sup>32</sup> Therefore to this day the children of Israel do not eat the tendon attached to the hip socket, because he struck Jacob's hip socket tendon.

**DASV: Genesis 33**

<sup>1</sup> Then Jacob lifted up his eyes, and saw Esau was coming, and four hundred men with him. So he divided the children among Leah, Rachel, and the two female servants.

<sup>2</sup> He put the female servants and their children in front, and Leah and her children next, and Rachel and Joseph last.

<sup>3</sup> Then he himself went on ahead of them, and bowed himself to the ground seven times, as he approached his brother.

<sup>4</sup> But Esau ran to meet him, embraced him, hugged his neck and kissed him. They wept.

<sup>5</sup> Then he lifted up his eyes and saw the women and the children, and asked, "Who are these with you?" And Jacob answered, "The children whom God has graciously given your servant."

<sup>6</sup> Then the female servants came forward, they and their children, and bowed down.

<sup>7</sup> Then Leah and her children came up, and bowed down. Finally, Rachel and Joseph approached and bowed down.

<sup>8</sup> Then Esau asked, "What do you mean by sending all this company that I met?" And Jacob answered, "To find favor in the your sight, my lord."

<sup>9</sup> Then Esau said, "I have plenty, my brother; keep what you have for yourself."

<sup>10</sup> But Jacob insisted, "No, please, if I have found favor in your sight, then receive my gift from my hand; forasmuch as I have seen your face, as one sees the face of God, and you have received me favorably.

<sup>11</sup> Take, I beg you, my gift that was brought to you; because God has dealt graciously with me, and I have plenty." So Jacob urged him, and Esau took it.

<sup>12</sup> Then Esau said, "Let us be on our way. Let's go. I will go in front of you."

<sup>13</sup> But Jacob said to him, "My lord knows that the children are tender, and the flocks and herds are nursing their young. If they are driven too hard for even one day, all the flocks will die.

<sup>14</sup> Please, may my lord, go on ahead of his servant and I will follow more slowly, according to the pace of the herds and the children, until I come to my lord in Seir."

<sup>15</sup> So Esau suggested, "Let me now leave some of my men with you." And Jacob responded, "What need is there for that? Let me find favor in the sight of my lord."

<sup>16</sup> So Esau returned that day on his way to Seir.

<sup>17</sup> But Jacob journeyed to Succoth, where he built a house and made shelters for his livestock. So the name of the place is called Succoth.

<sup>18</sup> When Jacob came safely to the town of Shechem, which is in the land of Canaan, after he left Paddan-aram, he camped near the town.

<sup>19</sup> Then he bought the parcel of land where he had pitched his tent, from the hand of the children of Hamor, Shechem's father, for a hundred pieces of silver.

<sup>20</sup> There he erected an altar, and called it El Elohe Israel.



**DASV: Genesis 34**

<sup>1</sup> Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the young women of the land.

<sup>2</sup> Shechem the son of Hamor the Hivite, the prince of the land, saw her, seized her, and lay with her, and humiliated her.

<sup>3</sup> Yet his soul was drawn to Dinah the daughter of Jacob, and he loved the girl, and spoke affectionately to her.

<sup>4</sup> Then Shechem spoke to his father Hamor, "Get me this girl for my wife."

<sup>5</sup> When Jacob heard that he had defiled Dinah his daughter; his sons were with his livestock in the field, so Jacob remained silent until they arrived.

<sup>6</sup> Then Hamor the father of Shechem went out to Jacob to speak about the matter with him.

<sup>7</sup> Now the sons of Jacob came in from the field, as soon as they heard about it. The men were grieved and furious, because he had done such a disgraceful thing in Israel by lying with Jacob's daughter. Such a thing ought never to be done.

<sup>8</sup> But Hamor appealed to them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as his wife.

<sup>9</sup> Intermarry with us. Let us marry your daughters, and you take our daughters for yourselves.

<sup>10</sup> You shall live with us, and the land will be open before you. Live, trade and acquire property in it.

<sup>11</sup> Then Shechem said to her father and brothers, "Let me find favor in your eyes, and whatever you ask for I will give you.

<sup>12</sup> Ask me for an expensive bridal price and gift, and I will give whatever you ask, just give me the girl as my wife."

<sup>13</sup> But the sons of Jacob answered Shechem and Hamor his father deceitfully, because he had defiled Dinah their sister,

<sup>14</sup> They said to them, "We cannot give our sister to one who is uncircumcised. It would be a disgrace to us.

<sup>15</sup> We will consent but only on this condition, if you will become like us, with every male among you being circumcised.

<sup>16</sup> Then we will give our daughters to you, and we will take your daughters for ourselves, and we will live among you and become one people.

<sup>17</sup> But if you will not listen to us to be circumcised, then will we take our daughter and go."

<sup>18</sup> Their words pleased Hamor and his son Shechem.

<sup>19</sup> The young man did not delay in doing what was requested, because he was delighted with Jacob's daughter. Now he was the most highly respected in the house of his father.

<sup>20</sup> So Hamor and Shechem his son came to their town gate, and spoke with the men of their town, saying,

<sup>21</sup> "These men are at peace with us; therefore let them live in the land, and trade in it; for the land is large enough for them. Let us take their daughters for wives, and let us give our daughters to them.

<sup>22</sup> But they will agree to live with us and become one people only on one condition, that every male among us must be circumcised, just as they are circumcised.

<sup>23</sup> Will not their livestock, their property and all their animals be ours? Just let us agree with their demand, and they will live with us."

<sup>24</sup> All who went out of the town gate listened to Hamor and his son Shechem, and every male was circumcised, everyone who went out of his town gate.

<sup>25</sup> But on the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and entered the town unopposed, and slaughtered all the males.

<sup>26</sup> They killed Hamor and his son Shechem with the sword, then took Dinah from Shechem's house, and left.

<sup>27</sup> Jacob's other sons came on the slain and plundered the city because they had defiled their sister.

<sup>28</sup> They took their flocks, herds and donkeys, and whatever else was in the town, and in the field.

<sup>29</sup> They carried off all their wealth, their little ones and their wives, they took captive and plundered everything that was in their houses.

<sup>30</sup> Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and Perizzites. My numbers are few, they will join forces against me and attack me, and I and my entire household will be destroyed."

<sup>31</sup> But they replied, "Should he treat our sister like a prostitute?"

**DASV: Genesis 35**

<sup>1</sup> Then God said to Jacob, "Get up, go to Bethel, and settle there. Make there an altar to God, who appeared to you when you fled from the face of your brother Esau."

<sup>2</sup> Then Jacob said to his household and to all that were with him, "Get rid of the foreign gods that are among you, purify yourselves and change your clothes.

<sup>3</sup> Let us get up and go up to Bethel where I will make an altar to God, who answered me in the day of my distress, and has been with me wherever I have gone."

<sup>4</sup> So they gave Jacob all the foreign gods that they had, and the rings that were in their ears. Then Jacob hid them under the oak that was near Shechem.

<sup>5</sup> As they journeyed the terror of God fell upon the towns that were round about them and they did not pursue after the sons of Jacob.

<sup>6</sup> So Jacob and all the people with him came to Luz (that is, Bethel) in the land of Canaan.

<sup>7</sup> There he built an altar, and called the place El-bethel, because there God was revealed to him when he fled the face of his brother.

<sup>8</sup> Now Deborah, Rebekah's nurse died, and she was buried under the oak below Bethel and the name of it was called Allon-bacuth--Oak of Weeping.

<sup>9</sup> Then God appeared to Jacob again, when he came from Paddan-aram, and blessed him.

<sup>10</sup> God said to him, "Your name is Jacob. Your name will no longer be called Jacob, but Israel shall be your name." So God called his name Israel.

<sup>11</sup> Then God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will come from your body.

<sup>12</sup> The land I gave to Abraham and Isaac, I will give the land to you and your descendants after you."

<sup>13</sup> Then God went up from the place he spoke with him.

<sup>14</sup> Jacob set up a pillar in the place he spoke with him, a pillar of stone. Then he poured out a drink offering on it and poured olive oil on it.

<sup>15</sup> So Jacob called the name of the place where God spoke with him, Bethel--House of God.

<sup>16</sup> Then they left Bethel. When they were still some distance from Ephrath, Rachel went into labor, and it was a difficult labor.

<sup>17</sup> When she was in hard labor, the midwife said to her, "Do not be afraid, for you are having another son."

<sup>18</sup> As she was dying (for she was dying) she called his name Ben-oni--Son of my sorrow, but his father called him Benjamin--Son of my right hand.

<sup>19</sup> So Rachel died, and was buried in the way to Ephrath (that is, Bethlehem).

<sup>20</sup> Jacob set up a pillar over her grave. It is the pillar of Rachel's grave that is there to this day.

<sup>21</sup> Then Israel journeyed on, and spread his tent beyond the tower of Eder.

<sup>22</sup> While Israel was living in that land, Reuben went and slept with Bilhah his father's concubine and Israel heard about it. Now Jacob had twelve sons.

<sup>23</sup> The sons of Leah were Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar and Zebulun.

<sup>24</sup> The sons of Rachel were Joseph and Benjamin.

<sup>25</sup> The sons of Bilhah, Rachel's servant, were Dan and Naphtali.

<sup>26</sup> The sons of Zilpah, Leah's servant, were Gad and Asher. These are the sons of Jacob, that were born to him in Paddan-aram.

<sup>27</sup> Now Jacob came to Isaac his father at Mamre, near Kiriath-arba (that is, Hebron), where Abraham and Isaac had lived as foreigners.

<sup>28</sup> Now Isaac lived to be 180 years old.

<sup>29</sup> And Isaac breathed his last, died and was gathered to his people, old and full of days. His sons, Esau and Jacob, buried him.

**DASV: Genesis 36**

<sup>1</sup> This is the account of Esau (that is Edom).

<sup>2</sup> Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite,  
<sup>3</sup> and Basemath Ishmael's daughter, sister of Nebaioth.

<sup>4</sup> Adah bore Eliphaz to Esau; and Basemath bore Reuel,

<sup>5</sup> and Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau, who were born to him in the land of Canaan.

<sup>6</sup> Then Esau took his wives, his sons and his daughters, and all the people in his household, his cattle, all his animals and all his possessions he had acquired in the land of Canaan, and went into a land a distance away from his brother Jacob.

<sup>7</sup> For their possessions were too great for them to live together; and the land where they were living could not support them because of their livestock.

<sup>8</sup> So Esau settled in mountains of Seir. Esau is Edom.

<sup>9</sup> This is the account of Esau the father of the Edomites in mountains of Seir.

<sup>10</sup> These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.

<sup>11</sup> And the sons of Eliphaz were Teman, Omar, Zepho, Gatam and Kenaz.

<sup>12</sup> And Timna was the concubine of Eliphaz Esau's son; and she bore Amalek to Eliphaz. These were the sons of Adah, Esau's wife.

<sup>13</sup> These were the sons of Reuel: Nahath, Zerah, Shammah and Mizzah. These were the sons of Basemath, Esau's wife.

<sup>14</sup> And these were the sons of Oholibamah the daughter of Anah, the granddaughter of Zibeon, Esau's wife. And she bore Jeush, Jalam, and Korah to Esau.

<sup>15</sup> These were the chiefs of the sons of Esau, the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,

<sup>16</sup> chief Korah, chief Gatam and chief Amalek. These were the chiefs that came from Eliphaz in the land of Edom. These were the sons of Adah.

<sup>17</sup> Now these were the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah and chief Mizzah. These were the chiefs that came from Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.

<sup>18</sup> And these were the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam and chief Korah. These were the chiefs that came from Oholibamah the daughter of Anah, Esau's wife.

<sup>19</sup> These were the sons of Esau (that is, Edom), and these were their chiefs.

<sup>20</sup> These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

<sup>21</sup> Dishon, Ezer and Dishan. These were the chiefs that came from the Horites, the sons of Seir in the land of Edom.

<sup>22</sup> The sons of Lotan were Hori and Heman. And Lotan's sister was Timna.

<sup>23</sup> These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam.

<sup>24</sup> These were the sons of Zibeon: Aiah and Anah. This was Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father.

<sup>25</sup> These were the sons of Anah: Dishon and Oholibamah the daughter of Anah.

<sup>26</sup> These were the sons of Dishon: Hemdan, Eshban, Ithran and Cheran.

<sup>27</sup> These were the sons of Ezer: Bilhan, Zaavan and Akan.

<sup>28</sup> These were the sons of Dishan: Uz and Aran.

<sup>29</sup> These were the chiefs that came from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

<sup>30</sup> chief Dishon, chief Ezer and chief Dishan. These were the chiefs that came from the Horites, according to their clan chiefs in the land of Seir.

<sup>31</sup> Now these were the kings who reigned in the land of Edom, before there reigned any king over the Israelites.

<sup>32</sup> Bela the son of Beor reigned in Edom; and the name of his town was Dinhabah.

<sup>33</sup> When Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

<sup>34</sup> When Jobab died, Husham from the land of the Temanites reigned in his place.

<sup>35</sup> When Husham died, Hadad the son of Bedad, who defeated Midian in the field of Moab, reigned in his place, and the name of his town was Avith.

<sup>36</sup> When Hadad died, Samlah of Masrekah reigned in his place.

<sup>37</sup> When Samlah died, Shaul of Rehoboth by the River reigned in his place.

<sup>38</sup> When Shaul died, Baal-hanan the son of Achbor reigned in his place.

<sup>39</sup> When Baal-hanan the son of Achbor died, Hadar reigned in his place. The name of his town was Pau and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

<sup>40</sup> These are the names of the chiefs that came from Esau, according to their families, according to their places, by their names: chief Timna, chief Alvah, chief Jetheth,

<sup>41</sup> chief Oholibamah, chief Elah, chief Pinon,

<sup>42</sup> chief Kenaz, chief Teman, chief Mibzar,

<sup>43</sup> chief Magdiel and chief Iram. These were the chiefs of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

**DASV: Genesis 37**

<sup>1</sup> Now Jacob settled in the land his father had lived in as a foreigner, the land of Canaan.

<sup>2</sup> This is the account of Jacob. When Joseph was seventeen years old, he was tending the flocks with his brothers. He was a boy working with the sons of Bilhah and Zilpah, his father's wives. But Joseph brought their father a bad report about them.

<sup>3</sup> Now Israel loved Joseph more than all his children, because he was the son of his old age. So he had a special robe made for him.

<sup>4</sup> When his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak kindly to him.

<sup>5</sup> Once Joseph had a dream, and when he told it to his brothers they hated him even more.

<sup>6</sup> He told them, "Listen to this dream I have had:

<sup>7</sup> We were binding sheaves of grain in the field, when all of a sudden my sheaf rose up and stood upright while your sheaves gathered around and bowed down to my sheaf."

<sup>8</sup> Then his brothers retorted, "Are you actually going to reign over us? Are you really going to rule over us?" And they hated him even more for his dreams, and for his words.

<sup>9</sup> Then he had another dream, and told it to his brothers, "Look, I had another dream: the sun, moon and eleven stars were bowing down to me."

<sup>10</sup> When he told his father along with his brothers, his father rebuked him, saying to him, "What is this dream that you have had? Will I, your mother and your brothers really come to bow down to the ground before you?"

<sup>11</sup> So his brothers were jealous of him. But his father kept what was said in his mind.

<sup>12</sup> Now his brothers went to pasture their father's flock in Shechem.

<sup>13</sup> Israel said to Joseph, "Are not your brothers grazing the flock in Shechem? Come, I will send you to them." He replied, "I am ready to go."

<sup>14</sup> So Jacob said to him, "Go now, see if it is going well with your brothers, and with the flock. Then report back to me." So he sent him from the valley of Hebron, and he arrived at Shechem.

<sup>15</sup> And a man found him wandering in the fields and the man asked him, "What are you looking for?"

<sup>16</sup> He answered, "I am seeking my brothers. Please tell me where they are grazing the flock."

<sup>17</sup> The man replied, "They left here; for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them in Dothan.

<sup>18</sup> When they saw him in the distance, before he reached them, they conspired to kill him.

<sup>19</sup> They said one to another, "Look, here comes this dreamer.

<sup>20</sup> Come on, let's kill him, and throw him into one of the cisterns, and we will say, 'A wild animal has eaten him.' Then we will see what becomes of his dreams."

<sup>21</sup> But Reuben heard it and rescued him from their hand, saying, "Let's not take his life."

<sup>22</sup> Then Reuben suggested to them, "Do not shed blood; throw him into this cistern that is in the wilderness, but do not lay a hand on him." He did this so he might rescue him from their hand, and restore him to his father.

<sup>23</sup> So when Joseph came to his brothers, they stripped him of his robe, the special robe that he was wearing.

<sup>24</sup> Then they took him and threw him into the cistern. Now the cistern was empty with no water in it.

<sup>25</sup> Then when they sat down to eat bread, they looked up and saw a caravan of Ishmaelites coming from Gilead, with their camels carrying spices, balm and myrrh, transporting it down to Egypt.

<sup>26</sup> So Judah said to his brothers, "What benefit is there if we kill our brother and conceal his blood?

<sup>27</sup> Come, let's sell him to the Ishmaelites, and not lay a hand on him, for he is our brother, our own flesh." So his brothers agreed with him.

<sup>28</sup> Now there passed by Midianite merchants; so they hoisted Joseph up out of the cistern. Then they sold Joseph to the Ishmaelites for twenty pieces of silver and they brought Joseph to Egypt.

<sup>29</sup> Now when Reuben returned to the cistern, Joseph was not in the cistern, so he tore his clothes.

<sup>30</sup> He returned to his brothers, and said, "The boy is gone! Where can I go now?"

<sup>31</sup> So they took Joseph's robe, killed a male goat, and dipped the robe in the blood.

<sup>32</sup> Then they brought the special robe to their father, and said, "We found this. See whether it is your son's robe or not."

<sup>33</sup> Jacob recognized it, and said, "Yes, it's my son's robe. A wild animal has eaten him. Without doubt Joseph has been torn to pieces."

<sup>34</sup> Then Jacob tore his clothes, put sackcloth on his loins, and mourned for his son many days.

<sup>35</sup> All his sons and all his daughters attempted to console him but he refused to be comforted. He said, "No, I will go down to the grave grieving for my son." So his father wept for him.

<sup>36</sup> Meanwhile the Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.



**DASV: Genesis 38**

<sup>1</sup> At that time, Judah left his brothers, and settled near an Adullamite whose name was Hirah.

<sup>2</sup> There Judah saw a daughter of a certain Canaanite whose name was Shua. He married her, and slept with her.

<sup>3</sup> She conceived and bore a son; and he named him Er.

<sup>4</sup> She conceived again, and bore a son; and she named him Onan.

<sup>5</sup> Yet again she bore a son, and named him Shelah. It was at Kezib that she gave birth to him.

<sup>6</sup> Now Judah got a wife for Er his firstborn, and her name was Tamar.

<sup>7</sup> But Er, Judah's firstborn, was wicked in the sight of the LORD. So the LORD put him to death.

<sup>8</sup> Then Judah said to Onan, "Go in to your brother's wife, and perform the duty of a brother-in-law to her, in order to raise up offspring for your brother."

<sup>9</sup> But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife, that he spilled his semen on the ground, so as not to produce offspring for his brother.

<sup>10</sup> What he did was evil in the sight of the LORD, so he put him to death too.

<sup>11</sup> Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house, until my son Shelah grows up." For he thought, "Or else he also may die, like his brothers." So Tamar went and lived in her father's house.

<sup>12</sup> In course of time Shua's daughter, Judah's wife died. After Judah was consoled, he went up to visit his sheep-shearers at Timnah, he and his friend Hirah the Adullamite.

<sup>13</sup> Then Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep."

<sup>14</sup> So she put off her widow's clothes, covered herself with her veil, wrapped herself, and sat in the gate of Enaim, which is on the way to Timnah. For she saw that although Shelah had grown up, she had not been given to him as a wife.

<sup>15</sup> When Judah saw her, he thought she was a prostitute, for she had covered her face.

<sup>16</sup> So he went over to her by the roadside, and said, "Come, let me have sex with you," for he did not know that she was his daughter-in-law. Then she asked, "What will you give me so you may sleep with me?"

<sup>17</sup> He responded, "I will send you a young goat from the flock." She asked, "Will you give me a pledge until you send it?"

<sup>18</sup> And he replied, "What pledge shall I give you?" She said, "Your personal seal, your cord, and the staff that is in your hand." So he gave them to her, and had sex with her, and she became pregnant by him.

<sup>19</sup> After she got up and left, she took off her veil, and put on her widow's clothes.

<sup>20</sup> When Judah sent the young goat by the hand of his friend the Adullamite, to get back the pledge items from the woman, he could not find her.

<sup>21</sup> So he asked the men who lived there, "Where is the shrine prostitute, that was at Enaim by the roadside?" But they answered, "There has been no shrine prostitute here."

<sup>22</sup> Then he returned to Judah, and said, "I could not find her, moreover the men of the place said, 'There has been no shrine prostitute here.'"

<sup>23</sup> Then Judah said, "Let her keep those things for herself, or we will become a laughingstock. I sent this young goat, and you have not been able to find her."

<sup>24</sup> About three months later, Judah was told, "Tamar, your daughter-in-law, has become a whore and she has become pregnant by her prostitution." So Judah demanded, "Bring her out and let her be burned to death."

<sup>25</sup> When she was brought out, she sent to her father-in-law, saying, "I am pregnant by the man who owns these," and she said, "Please identify the owner of the signet, cords and staff."

<sup>26</sup> Then Judah recognized them, and said, "She is more righteous than I because I would not give Shelah my son to her." And he never slept with her again.

<sup>27</sup> When the time came for her delivery twins were in her womb.

<sup>28</sup> While she was giving birth one put out a hand and the midwife took and bound on his hand a scarlet thread, saying, "This one came out first."

<sup>29</sup> But then he drew his hand back, and his brother came out. So she said, "What a breaking out you have made for yourself!" Therefore his name was called Perez.

<sup>30</sup> Afterward his brother came out, who had the scarlet thread on his hand, and he was named Zerah.

**DASV: Genesis 39**

<sup>1</sup> Now when Joseph was taken down to Egypt, Potiphar, an Egyptian officer of Pharaoh, the captain of the guard, bought him from the Ishmaelites, who had brought him down there.

<sup>2</sup> But the LORD was with Joseph, and he was successful. He stayed in the house of his Egyptian master.

<sup>3</sup> When his master saw that the LORD was with him and that the LORD made everything he did succeed,

<sup>4</sup> Joseph found favor in his sight, and he became his personal attendant. Potiphar made him overseer of his house and put him in charge of everything he owned.

<sup>5</sup> From the time that he made him overseer in his house and of everything he had, the LORD blessed the Egyptian's house for Joseph's sake. The blessing of the LORD was on everything he had both in the house and field.

<sup>6</sup> So he left all that he had in Joseph's care and he did not concern himself with anything except the bread he ate.

Now Joseph was well-built and good-looking.

<sup>7</sup> After a while his master's wife set her eyes on Joseph, and she said, "Sleep with me."

<sup>8</sup> But he refused and said to his master's wife, "Look, my master does not concern himself with anything in this house with me here. He has put everything that he has into my care.

<sup>9</sup> There is no one greater in this house than I am. He has not withheld anything from me but you, because you are his wife. How then could I do such a wicked thing and sin against God?"

<sup>10</sup> And although she spoke to Joseph day after day he did not listen to her, to lie with her, or even be with her.

<sup>11</sup> But one day he went into the house to do his work and there were no other household servants inside.

<sup>12</sup> She grabbed him by his cloak, demanding, "Sleep with me." But he left his cloak in her hand, fled and got out of there.

<sup>13</sup> When she saw that he had left his cloak in her hand and had fled out of the house,

<sup>14</sup> she called her household servants, and spoke to them, saying, "See, my husband has brought in a Hebrew to insult us. He came in to sleep with me, but I screamed with a loud voice.

<sup>15</sup> When he heard I screamed for help, he left his cloak beside me, fled and took off."

<sup>16</sup> Then she kept his cloak by her until his master came home.

<sup>17</sup> Then she told him this story, "The Hebrew servant, whom you have brought to us, came on to me to humiliate me.

<sup>18</sup> But when I screamed and cried out, he left his cloak beside me and ran away."

<sup>19</sup> When his master heard his wife's story, that she told him, "This is the way your servant treated me," he became furious.

<sup>20</sup> So Joseph's master took him and threw him into the prison, the place where the king's prisoners were locked up. He stayed there in prison.

<sup>21</sup> But the LORD was with Joseph and showed kindness to him and gave him favor in the sight of the head prison guard.

<sup>22</sup> The head guard put Joseph in charge of all the prisoners that were in the prison. He was in charge of whatever happened there.

<sup>23</sup> The head guard did not pay attention to anything that was under Joseph's care because the LORD was with him and the LORD made him successful in everything he did.

**DASV: Genesis 40**

<sup>1</sup> After these things happened, the cupbearer and chief baker of the king of Egypt offended their master, the king of Egypt.

<sup>2</sup> Now Pharaoh was angry with two officers, the cupbearer and the chief baker,

<sup>3</sup> so he put them in prison in the house of the captain of the guard, in the prison where Joseph was confined.

<sup>4</sup> The captain of the guard charged Joseph to be their attendant and they continued for some time in custody.

<sup>5</sup> Both of them, the cupbearer and chief baker of the king of Egypt who were confined in the prison, dreamed a dream that same night each one having its own interpretation.

<sup>6</sup> When Joseph came to them in the morning and saw them, he saw that they were troubled.

<sup>7</sup> He asked Pharaoh's officials who were with him in custody in his master's house, "Why do you look so sad today?"

<sup>8</sup> They replied, "We have both dreamed a dream but there is no one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Please tell me about them."

<sup>9</sup> So the chief butler told his dream to Joseph, "In my dream, there was a vine in front of me.

<sup>10</sup> The vine had three branches. As soon as it budded its blossoms came out and its clusters ripened into grapes.

<sup>11</sup> Now Pharaoh's cup was in my hand so I took the grapes and squeezed them into Pharaoh's cup and I placed the cup in Pharaoh's hand."

<sup>12</sup> Joseph said to him, "This is the interpretation of it: the three branches represent three days.

<sup>13</sup> In three days Pharaoh will lift up your head and restore you to your post. You will put Pharaoh's cup in his hand, just as you used to when you were his cupbearer.

<sup>14</sup> But remember me when it goes well for you, and please show kindness to me by mentioning me to Pharaoh and bring me out of this house of confinement.

<sup>15</sup> For I was kidnapped from the land of the Hebrews and I have done nothing here that they should have put me into a dungeon."

<sup>16</sup> When the chief baker saw that the dream interpretation was favorable he said to Joseph, "I also had a dream, and there were three baskets of white cakes on my head.

<sup>17</sup> In the top basket there were all sorts of baked goods for Pharaoh but the birds were eating them out of the basket on my head."

<sup>18</sup> Then Joseph answered, "This is the interpretation of it. The three baskets are three days.

<sup>19</sup> Within three days Pharaoh will take your head off, and will impale you on a pole and the birds will eat your flesh off of you."

<sup>20</sup> So it happened on the third day, on Pharaoh's birthday, he made a feast for all his officials, and he lifted up the heads of the chief cupbearer and chief baker among his other officials.

<sup>21</sup> He restored the chief cupbearer to his former position and he put the cup in Pharaoh's hand.

<sup>22</sup> But he impaled the chief baker just as Joseph had interpreted to them.

<sup>23</sup> Yet the chief cupbearer did not remember Joseph, but forgot him.

**DASV: Genesis 41**

<sup>1</sup> After two full years Pharaoh dreamed that he was standing by the Nile river.

<sup>2</sup> And there came up out of the river seven cows, healthy and fat and they grazed among the reeds.

<sup>3</sup> Then seven more cows came up after them out of the Nile river, scrawny and thin, and stood by the other cows on the river bank.

<sup>4</sup> The scrawny and thin cows ate up the seven healthy and fat cows. Then Pharaoh awoke.

<sup>5</sup> Again he slept and had a second dream: seven heads of grain grew on one stalk, healthy and good.

<sup>6</sup> Then seven heads of grain, thin and withered by the east wind sprung up after them.

<sup>7</sup> But the thin ears swallowed up the seven healthy and full heads. Then Pharaoh awoke, and realized it was a dream.

<sup>8</sup> In the morning his spirit was troubled so he sent and called for all the magicians and wise men of Egypt. Then Pharaoh told them his dream, but there was no one who could interpret them for Pharaoh.

<sup>9</sup> Then the chief butler spoke to Pharaoh, "Today I remember my faults.

<sup>10</sup> When Pharaoh was angry with his servants and put me and the chief baker in prison in the house of the captain of the guard,

<sup>11</sup> we each had a dream on the same night, each dream had its own interpretation.

<sup>12</sup> There was there a young man, a Hebrew, servant to the captain of the guard with us there. We told him our dreams and he gave an interpretation to each of us according to our dream.

<sup>13</sup> It turned out just like he had interpreted to us, I was restored to my office, and the baker was impaled."

<sup>14</sup> Then Pharaoh sent and called Joseph, and they quickly brought him out of the dungeon. He shaved himself and changed his clothes and came before Pharaoh.

<sup>15</sup> Then Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. I have heard about you, that when you hear a dream you are able to interpret it."

<sup>16</sup> Joseph answered Pharaoh, "It is not me, but God will give Pharaoh a complete answer."

<sup>17</sup> So Pharaoh told Joseph, "In my dream, I was standing on the brink of the Nile river.

<sup>18</sup> Then there came up out of the river seven cows, fat and healthy and they grazed in the reeds.

<sup>19</sup> Then seven more cows came up after them, scrawny, thin and gaunt. I had never seen such bad looking cows in all the land of Egypt.

<sup>20</sup> The scrawny and thin cows ate up the first seven fat cows.

<sup>21</sup> But after they had eaten them up, no one would have known that they had eaten them because they were still as thin as before. Then I awoke.

<sup>22</sup> I also saw in my dream, seven heads of grain growing on one stalk, full and good.

<sup>23</sup> Then seven heads of grain, withered, thin, and scorched by the east wind, sprouted after them.

<sup>24</sup> Then the thin ears swallowed up the seven good heads of grain. Now I told it to the magicians but there was no one that could explain its meaning to me."

<sup>25</sup> Then Joseph said to Pharaoh, "The dreams of Pharaoh have the same meaning. God has revealed to Pharaoh what he is about to do.

<sup>26</sup> The seven good cows are seven years. The seven good heads of grain are seven years. The dreams are the same.

<sup>27</sup> The seven lean and scrawny cows that came up after them are seven years, and also the seven empty heads of grain scorched by the east wind, they are seven years of famine.

<sup>28</sup> This is exactly what I told Pharaoh. God has shown Pharaoh what he is about to do.

<sup>29</sup> Seven years of great plenty are coming throughout all the land of Egypt.

<sup>30</sup> But after that will come seven years of famine and all the plenty will be forgotten in the land of Egypt. The famine will consume the land.

<sup>31</sup> The abundance will not be remembered in the land because of the subsequent famine; for it will be very severe.

<sup>32</sup> The dream was doubled to Pharaoh, meaning the matter is established by God, and God will soon make it happen.

<sup>33</sup> Now therefore Pharaoh should find a man who is discerning and wise, and set him over the land of Egypt.

<sup>34</sup> Let Pharaoh do this: let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

<sup>35</sup> Then let them gather all the food of these good years that come, and store up grain under the authority of Pharaoh for food in the cities, and let them keep it.

<sup>36</sup> The food should be held in reserve for the land to counter the seven years of famine, which will be in the land of Egypt; so that the land will not perish as a result of the famine."

<sup>37</sup> The plan seemed good in the eyes of Pharaoh, and in the eyes of all his servants.

<sup>38</sup> Then Pharaoh said to his servants, "Can we find anyone like this, a man in whom the spirit of God is?"

<sup>39</sup> So Pharaoh said to Joseph, "As God has shown you all of this, there is none so discerning and wise as you are.

<sup>40</sup> You shall oversee my house, and all my people will submit to your orders. Only in regard to the throne will I be greater than you."



<sup>41</sup> Then Pharaoh said to Joseph, "See, I have put you in charge over all the land of Egypt."

<sup>42</sup> Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put a gold chain around his neck.

<sup>43</sup> He made Joseph ride in the chariot as the second-in-command. And they cried out before him, "Bow the knee." So he put him in charge over all the land of Egypt.

<sup>44</sup> Now Pharaoh said to Joseph, "I am Pharaoh, and without your approval no one will lift up his hand or his foot in all the land of Egypt."

<sup>45</sup> Then Pharaoh called Joseph's name Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On as a wife. And Joseph took charge over the land of Egypt.

<sup>46</sup> Now Joseph was thirty years old when he stood before Pharaoh king of Egypt. So Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

<sup>47</sup> In the seven plenteous years, the earth produced abundantly.

<sup>48</sup> During those seven years, he gathered up all the food which was in the land of Egypt, and stored up the food in the cities. He put in each city food from the surrounding fields.

<sup>49</sup> So Joseph stored up so much grain it was as the sand of the sea, until he stopped measuring it because it was beyond measuring.

<sup>50</sup> Joseph had two sons born before the year of the famine. Asenath, the daughter of Potiphera priest of On bore them to him.

<sup>51</sup> Joseph called the name of the firstborn Manasseh saying: "God has made me forget all my trouble and all my father's house."

<sup>52</sup> The name of the second he called Ephraim: "For God has made me fruitful in the land of my affliction."

<sup>53</sup> The seven years of plenty in the land of Egypt, came to an end.

<sup>54</sup> Then the seven years of famine began, just as Joseph had said. There was also famine in all the other lands; but in all the land of Egypt there was bread.

<sup>55</sup> But when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph, do whatever he says to you."

<sup>56</sup> When the famine was spread over all the face of the earth, Joseph opened all the storehouses, and sold it to the Egyptians. Now the famine was severe in the land of Egypt.

<sup>57</sup> So all the world came to Egypt to Joseph to buy grain, because the famine was severe in all the earth.

**DASV: Genesis 42**

<sup>1</sup> When Jacob found out there was grain in Egypt, Jacob asked his sons, "Why are you staring at each other?"

<sup>2</sup> Then he said, "I have heard that there is grain in Egypt. Go down there and buy grain for us so that we may live and not die."

<sup>3</sup> So Joseph's ten brothers went down to buy grain from Egypt.

<sup>4</sup> But Jacob did not send Benjamin, Joseph's brother, with his brothers for he thought, "What if some harm happens to him."

<sup>5</sup> So the sons of Israel went to buy grain along with others who came, for the famine was in the land of Canaan also.

<sup>6</sup> Now Joseph was the governor over the land. He was the one who sold grain to all the people of the land. When Joseph's brothers arrived, they bowed down before him with their faces to the ground.

<sup>7</sup> When Joseph saw his brothers, he recognized them, but he pretended to be a stranger to them, and spoke harshly to them. He asked them, "Where did you come from?" And they replied, "From the land of Canaan, to buy food."

<sup>8</sup> Although Joseph recognized his brothers, they did not recognize him.

<sup>9</sup> Then Joseph remembered the dreams that he had dreamed about them, and said to them, "You are spies. You have come to see how vulnerable the land is."

<sup>10</sup> But they objected, "No, my lord, your servants have come to buy food."

<sup>11</sup> We are all sons of one man. We are honest men. Your servants are not spies."

<sup>12</sup> But he insisted, "No, you are come to see how vulnerable the land is."

<sup>13</sup> They replied, "We your servants are sons of one man, twelve brothers in the land of Canaan. The youngest is this day with our father, and one is no longer alive."

<sup>14</sup> Then Joseph said to them, "It is just like I said to you, 'You are spies.'

<sup>15</sup> Here is how you will be tested. By the life of Pharaoh you must not leave here, unless your youngest brother comes here.

<sup>16</sup> Send one of you back, and let him bring your brother, and the rest of you shall be put in prison that your words may be tested whether you are honest or else by the life of Pharaoh surely you are spies."

<sup>17</sup> So he put them all together in prison three days.

<sup>18</sup> Then Joseph said to them on the third day, "Do this and live, for I fear God:

<sup>19</sup> if you are honest men, let one of your brothers stay confined in prison; but go, carry back grain for your starving families.

<sup>20</sup> But bring your youngest brother to me. So your words may be verified and you will not die." So that is what they did.

<sup>21</sup> Then they said one to another, "Surely we are guilty concerning our brother, in that we saw the distress of his soul, when he pleaded with us, but we refused to listen. This is why this distress has come upon us."

<sup>22</sup> Then Reuben answered them, "Didn't I tell you, 'Do not sin against the boy?' But you would not listen? So this is the pay back for shedding his blood."

<sup>23</sup> But they did not know that Joseph understood them, for he spoke through an interpreter.

<sup>24</sup> Then he turned away from them and wept. When he returned he spoke to them, and took Simeon from them and bound him before their eyes.

<sup>25</sup> Then Joseph gave orders to fill their bags with grain, and to restore every man's money into his sack, and to give them provisions for the journey. This is what was done for them.

<sup>26</sup> Then they loaded their donkeys with their grain, and left.

<sup>27</sup> As one of them opened his sack to give his donkey feed at their camp site, he discovered his money in the mouth of his sack.

<sup>28</sup> He said to his brothers, "My money has been returned; and here it is in my sack." Then their heart failed them and they turned trembling to one another, saying, "What is this that God has done to us?"

<sup>29</sup> When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,

<sup>30</sup> "The man, the lord of the land, spoke harshly with us, and accused us of spying out the country.

<sup>31</sup> But we told him, 'We are honest men. We are not spies.

<sup>32</sup> We are twelve brothers, sons of our father, one is no longer alive, and the youngest is now with our father in the land of Canaan.'

<sup>33</sup> But the man, the lord of the land, said to us, 'This is how I will know that you are honest men. Leave one of your brothers with me, and take grain for your starving families, and go your way.

<sup>34</sup> But bring your youngest brother to me. Then I will know that you are not spies, but honest men. Then I will give you back your brother, and you may trade freely in the land.'"

<sup>35</sup> As they emptied their sacks, each man's bag of money was in his sack. When they and their father saw their bags of money, they were afraid.

<sup>36</sup> Then Jacob their father complained to them, "You have bereaved me of my children. Joseph is gone. Simeon is gone. And now you want to take Benjamin away. All these things are against me."

<sup>37</sup> Then Reuben spoke to his father, "You may kill my two sons, if I do not bring him back to you. Put him in my hands and I will bring him back to you."

<sup>38</sup> But he replied, "My son will not go down with you. For his brother is dead and he is the only one left. If he is harmed on the journey you are making, then you will bring down my gray hairs in sorrow to the grave."

**DASV: Genesis 43**

<sup>1</sup> Now the famine was severe in the land.

<sup>2</sup> So when they had eaten the grain that they had brought from Egypt, their father said to them, "Go again, buy us a little food."

<sup>3</sup> But Judah said to him, "The man solemnly warned us, saying, 'You will not see my face unless your brother is with you.'

<sup>4</sup> If you send our brother with us, we will go down and buy food for you.

<sup>5</sup> But if you will not send him, we will not go down, for the man said to us, 'You will not see my face, unless your brother is with you.'"

<sup>6</sup> Then Israel complained, "Why did you bring this trouble on me, by telling the man you still had another brother?"

<sup>7</sup> They replied, "The man questioned us thoroughly about ourselves, and about our family, asking, 'Is your father still alive? Do you have another brother?' So we answered his questions this way. How could we have known that he would say, 'Bring your brother down here?'"

<sup>8</sup> Then Judah said to Israel his father, "Send the boy with me and let us go now that we may live and not die--both we and you and also our children.

<sup>9</sup> I will guarantee his safety. You may hold me responsible for him. If I do not bring him back to you, and place him before you, then let me bear the blame forever.

<sup>10</sup> If we had not delayed so long by now we could have returned twice."

<sup>11</sup> Then their father Israel said to them, "If it must be so, then do this. Take some of the best products of the land in your bags. Bring them down to the man as a gift--a little balm, a little honey, spices and myrrh, pistachio nuts and almonds.

<sup>12</sup> Take double the money in your hand. Take back the money that was returned in the mouth of your sacks, perhaps it was an oversight.

<sup>13</sup> Take also your brother and go again to the man.

<sup>14</sup> May God Almighty grant you mercy before the man, that he may release to you your other brother and Benjamin. As for me if I am bereaved of my children, I am bereaved."

<sup>15</sup> So the men took the gifts and double the money with them along with Benjamin. Then they hurried down to Egypt and stood before Joseph.

<sup>16</sup> When Joseph saw Benjamin with them, he told his household manager, "Bring the men into the house, slaughter an animal and prepare it, for the men will dine with me at noon."

<sup>17</sup> So the manager did as Joseph directed and he brought the men to Joseph's house.

<sup>18</sup> But the men were afraid when they were brought to Joseph's house, and they said, "We are brought in because of the money that was returned in our sacks the

first time, he wants a pretext that he may seize us and attack us and take us for slaves and take our donkeys."

<sup>19</sup> So they came near to Joseph's household manager and spoke to him at the door of the house,

<sup>20</sup> and confessed, "Oh, my lord, we came down the first time to buy food.

<sup>21</sup> But when we came to a place to spend the night we opened our sacks and each man's money was in the mouth of his sack, our money in full. We have brought it back with us.

<sup>22</sup> We have also brought down additional money to buy food. We have no idea who put our money in our sacks."

<sup>23</sup> Then he said, "Peace be to you, do not be afraid, for your God, and the God of your father, has given you treasure in your sacks; I did receive your money." Then he brought Simeon out to them.

<sup>24</sup> The manager brought the men into Joseph's house, gave them water and they washed their feet. Then he gave their donkeys fodder.

<sup>25</sup> They prepared the gift for Joseph's coming at noon, for they heard that they would eat a meal there.

<sup>26</sup> When Joseph came home, they presented him the gifts that they had brought with them into the house. Then they bowed down to the ground before him.

<sup>27</sup> After asking them how they were doing, he inquired, "Is your father well, the old man of whom you spoke, is he still alive?"

<sup>28</sup> They replied, "Your servant, our father, is well; he is still alive." They bowed their heads and prostrated themselves.

<sup>29</sup> As Joseph looked up he saw Benjamin his brother, his mother's son, and said, "Is this your youngest brother, the one you told me about?" Then he said, "God be gracious to you, my son."

<sup>30</sup> Then Joseph hurried away for his heart was overcome because of his brother and he sought a place to weep. So he entered into his private room and wept there.

<sup>31</sup> Then he washed his face and came out. He controlled himself, and said, "Serve the food."

<sup>32</sup> So they served him by himself, and then them by themselves, and the Egyptians who ate by themselves, because the Egyptians refuse to eat bread with Hebrews for that is detestable for the Egyptians.

<sup>33</sup> Now they were seated before him, from the firstborn according to his birthright down to the youngest. The men looked at each other in amazement.

<sup>34</sup> When he gave portions to them from his table, Benjamin's portion was five times as much as any of theirs. So they drank and were merry with him.

**DASV: Genesis 44**

<sup>1</sup> Then Joseph directed the household manager, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in his sack's mouth.

<sup>2</sup> Put my cup, the silver cup, in the sack's mouth of the youngest, along with his grain money." And he did as Joseph had instructed.

<sup>3</sup> As soon as the morning dawned, the men were sent off with their donkeys.

<sup>4</sup> When they had gone a short distance out of the city, Joseph said to his household manager, "Go, pursue the men and when you have overtaken them, say to them, 'Why have you repaid evil for good?

<sup>5</sup> Is not this the cup my master drinks from and uses it for divination? You have done evil by doing this.'"

<sup>6</sup> So he overtook them, and he repeated these words to them.

<sup>7</sup> Then they answered him, "Why does my lord say such things? There is no way your servants would do should such a thing.

<sup>8</sup> Look, the money we found in the mouth of our sacks we brought back to you from the land of Canaan. So why would we steal gold or silver from your master's house?

<sup>9</sup> Whichever of your servants has it, let him die, and the rest of us will be my lord's slaves."

<sup>10</sup> So he replied, "Now let it be according to what you have said. The one with whom it is found will become my slave but the rest of you will go free."

<sup>11</sup> Then each one quickly lowered his sack to the ground and opened his sack.

<sup>12</sup> He searched beginning with the eldest and ending with the youngest. The cup was found in Benjamin's sack.

<sup>13</sup> Then they tore their clothes. So each man reloaded his donkey and returned to the city.

<sup>14</sup> When Judah and his brothers came to Joseph's house, he was still there. So they fell on the ground before him.

<sup>15</sup> Then Joseph said to them, "What have you done? Don't you know that a man like me can discover things like this through divination?"

<sup>16</sup> Then Judah said, "What can we say to my lord? What explanation can we give? Or how can we clear ourselves? God has exposed your servant's guilt. We are now my lord's slaves, both we and the one in whose hand the cup was found."

<sup>17</sup> Then he said, "I would never do that. Only the one in whose hand the cup was found will be my slave. But as for the rest of you, go up in peace to your father."

<sup>18</sup> Then Judah approached him, and said, "Oh, my lord, please let your servant speak a word to my lord privately, and do not be angry with your servant, for you are like Pharaoh himself.

<sup>19</sup> My lord asked his servants, saying, 'Do you have a father or a brother?'

<sup>20</sup> And we told my lord, 'We have an aged father and a young brother born in his old age. His brother is dead and he is the only one left of his mother's children and his father loves him.'

<sup>21</sup> Then you said to your servants, 'Bring him down to me, that I may see him with my own eyes.'

<sup>22</sup> Later we said to my lord, 'The boy cannot leave his father, for if he leaves his father, his father would die.'

<sup>23</sup> And you said to your servants, 'Unless your youngest brother come down with you, you shall not see my face again.'

<sup>24</sup> When we returned to your servant, my father, we told him the words of my lord.

<sup>25</sup> And our father said, 'Go again, buy us a little food.'

<sup>26</sup> But we said, 'We cannot go down unless our youngest brother goes with us, only then will we go down. For we cannot see the man's face unless our youngest brother is with us.'

<sup>27</sup> Your servant, my father, said to us, 'You know that my wife bore me two sons.

<sup>28</sup> The one is gone from me, and I thought, 'Surely he is torn in pieces; and I have not seen him since.

<sup>29</sup> If you take this one also from me, and he is harmed, you will bring down my gray hairs with sorrow to the grave.'

<sup>30</sup> So now if I come to your servant my father, and the boy is not with us, seeing that his life is bound up in the lad's life;

<sup>31</sup> when he sees that the boy is not with us he will die, and your servants will bring down the gray hairs of your servant, our father, with sorrow to the grave.

<sup>32</sup> For your servant became a guarantee for the boy to my father, saying, 'If I do not bring him back to you, then will I bear the blame before my father forever.'

<sup>33</sup> So please let your servant stay as my lord's slave instead of the boy and let the boy go back with his brothers.

<sup>34</sup> For how can I return to my father, if the boy is not with me? I cannot bear to see the sorrow that would come on my father."



**DASV: Genesis 45**

<sup>1</sup> When Joseph could no longer control himself before all his attendants, he cried out, "Send every one away from me." So no one stood with him when Joseph made himself known to his brothers.

<sup>2</sup> Then he wept so loud even the Egyptians heard it, and the house of Pharaoh found out about it.

<sup>3</sup> Then Joseph announced to his brothers, "I am Joseph, is my father still alive?" And his brothers could not answer him for they were stunned by his presence.

<sup>4</sup> Joseph said to his brothers, "Please come closer to me." So they came near. And he said, "I am Joseph your brother, whom you sold into Egypt.

<sup>5</sup> Now do not be upset or angry with yourselves that you sold me here; for God sent me ahead of you in order to preserve life.

<sup>6</sup> For these past two years the famine has been in the land and there are still five years where there will be neither plowing or harvesting.

<sup>7</sup> But God sent me ahead of you to preserve you a remnant on the earth, and to save your lives by a great deliverance.

<sup>8</sup> So it was not you who sent me here, but God. He has made me a father to Pharaoh, lord of all his house and ruler over all the land of Egypt.

<sup>9</sup> Now hurry back 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.

<sup>10</sup> You will dwell in the land of Goshen, and you will be near me, you, your children and your grandchildren, your flocks and your herds and all that you have.

<sup>11</sup> I will provide for you there for there will be five more years of famine. Otherwise you, your household and all you have will come to poverty.

<sup>12</sup> Then you will see with your own eyes and the eyes of my brother Benjamin, that it is my mouth that speaks to you."

<sup>13</sup> Tell my father of all my honor in Egypt, and everything that you have seen. Now hurry and bring my father down here."

<sup>14</sup> Then he threw himself on the neck of his brother Benjamin and wept. Benjamin also wept on his neck.

<sup>15</sup> He kissed all his brothers, and wept over them and afterwards his brothers talked with him.

<sup>16</sup> When the report was heard in Pharaoh's house, "Joseph's brothers have come." It pleased Pharaoh and his servants.

<sup>17</sup> Then Pharaoh said to Joseph, "Tell your brothers, 'Do this: load your animals and return to the land of Canaan.

<sup>18</sup> Get your father and your households and come to me. I will give you the best of the land of Egypt and you shall eat the fat of the land.'

<sup>19</sup> Now you are commanded, to say: 'Do this: take wagons from the land of Egypt for your children and your wives, and bring your father back here.

<sup>20</sup> Do not worry about your belongings for the best of all the land of Egypt is yours.'"

<sup>21</sup> So the sons of Israel did as he directed. And Joseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey.

<sup>22</sup> To each of them he gave a new set of clothes; but to Benjamin he gave three hundred pieces of silver and five sets of clothes.

<sup>23</sup> He sent to his father the following: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain, bread and provisions for his father's journey.

<sup>24</sup> Then he sent his brothers away and they left. Now he said to them, "Do not quarrel about this on way."

<sup>25</sup> So they went up out of Egypt and came into the land of Canaan to Jacob their father.

<sup>26</sup> And they told him, "Joseph is still alive and he is ruler over all the land of Egypt." Jacob's heart was so stunned he could not believe them.

<sup>27</sup> But when they told him all the words Joseph had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of Jacob their father revived.

<sup>28</sup> Then Israel said, "It is enough, Joseph my son is still alive. I will go and see him before I die."

**DASV: Genesis 46**

<sup>1</sup> So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac.

<sup>2</sup> Then God spoke to Israel in the visions at night, and said, "Jacob, Jacob." And he replied, "Here I am."

<sup>3</sup> Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for I will make you into a great nation there.

<sup>4</sup> I will go down with you to Egypt and I will surely bring you back again. Joseph's own hand will close your eyes."

<sup>5</sup> So Jacob left Beersheba. The sons of Israel carried Jacob their father, their children and their wives in the wagons Pharaoh had sent to transport him.

<sup>6</sup> They also took their cattle and their goods that they had acquired in the land of Canaan, and came to Egypt, along with Jacob and all his descendants,

<sup>7</sup> his sons, grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.

<sup>8</sup> These are the names of the sons of Israel, who came to Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

<sup>9</sup> The sons of Reuben: Hanoch, Pallu, Hezron and Carmi.

<sup>10</sup> The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, the son of a Canaanite woman.

<sup>11</sup> The sons of Levi: Gershon, Kohath and Merari.

<sup>12</sup> The sons of Judah: Er, Onan, Shelah, Perez and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

<sup>13</sup> The sons of Issachar: Tola, Puvah, Iob and Shimron.

<sup>14</sup> The sons of Zebulun: Sered, Elon and Jahleel.

<sup>15</sup> These were the sons of Leah, whom she bore to Jacob in Paddan-aram, along with his daughter Dinah. Altogether his sons and his daughters numbered thirty-three.

<sup>16</sup> The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi and Areli.

<sup>17</sup> The sons of Asher: Imnah, Ishvah, Ishvi, Beriah and Serah their sister. The sons of Beriah: Heber and Malchiel.

<sup>18</sup> These were the sons of Zilpah, whom Laban gave to Leah his daughter. These she bore to Jacob, sixteen in all.

<sup>19</sup> The sons of Rachel Jacob's wife: Joseph and Benjamin.

<sup>20</sup> To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera priest of On, bore to him.

<sup>21</sup> The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard.

<sup>22</sup> These are the sons of Rachel, who were born to Jacob, fourteen in all.

<sup>23</sup> The son of Dan: Hushim.

<sup>24</sup> The sons of Naphtali: Jahzeel, Guni, Jezer and Shillem.

<sup>25</sup> These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob, seven in all.

<sup>26</sup> All the descendants who came with Jacob to Egypt, who were his direct descendants, were sixty-six, not including the wives of Jacob's sons.

<sup>27</sup> Joseph had two sons who were born to him in Egypt. So there were seventy in all of the descendants of the house of Jacob, who came to Egypt.

<sup>28</sup> Now Jacob sent Judah before him to Joseph, to lead the way before him to Goshen. So they arrived in the land of Goshen.

<sup>29</sup> Then Joseph prepared his chariot and went to meet Israel his father in Goshen. When he presented himself to him, he fell and wept on his neck for a good while.

<sup>30</sup> Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

<sup>31</sup> Then Joseph said to his brothers and to his father's household, "I will go and tell Pharaoh, 'My brothers and my father's household, who were in the land of Canaan, have come to me.

<sup>32</sup> The men are shepherds, for they have been keepers of livestock. They have brought their flocks and herds and everything that they own.'

<sup>33</sup> So when Pharaoh summons you asking, 'What is your occupation?'

<sup>34</sup> You should tell him, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers.' So that you may live in the land of Goshen, for the Egyptians despise shepherds."

**DASV: Genesis 47**

<sup>1</sup> Then Joseph went in and told Pharaoh, "My father and my brothers, with their flocks and their herds and all that they have, are come from the land of Canaan. They are now in the land of Goshen."

<sup>2</sup> He took five of his brothers and presented them to Pharaoh.

<sup>3</sup> Pharaoh asked his brothers, "What is your occupation?" And they replied to Pharaoh, "Your servants are shepherds, just like our ancestors were."

<sup>4</sup> Then they said to Pharaoh, "We have come to live temporarily in the land for there is no pasture for your servants' flocks because the famine is severe in the land of Canaan. So please let your servants live in the land of Goshen."

<sup>5</sup> Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.

<sup>6</sup> the land of Egypt is before you; settle your father and your brothers in the best of the land. Let them live in the land of Goshen. If you know any capable men among them, then put them in charge of my livestock."

<sup>7</sup> Then Joseph brought in Jacob his father and presented him to Pharaoh. And Jacob blessed Pharaoh.

<sup>8</sup> Pharaoh asked Jacob, "How many years have you lived?"

<sup>9</sup> Jacob replied to Pharaoh, "The years of my pilgrimage are 130 years. The years of my life have been few and troublesome, but they have not come close to the years of my ancestors in the days of their pilgrimage."

<sup>10</sup> Then Jacob blessed Pharaoh and went out from Pharaoh's presence.

<sup>11</sup> So Joseph settled his father and his brothers, and gave them territory in the land of Egypt, in the best of the land, in the region of Rameses, as Pharaoh had instructed.

<sup>12</sup> Joseph provided food for his father, his brothers and all his father's household, according to the number of their children.

<sup>13</sup> But there was no food in all the land for the famine was very severe. The land of Egypt and the land of Canaan wasted away because of the famine.

<sup>14</sup> Joseph collected all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain which they purchased. So Joseph brought the money into Pharaoh's house.

<sup>15</sup> When all the money in the land of Egypt and Canaan was spent, all the Egyptians came to Joseph and pleaded, "Give us food. Why should we die before your very eyes because our money is gone?"

<sup>16</sup> Then Joseph said, "Give me your livestock and I will give you food in exchange for your livestock, since your money is gone."

<sup>17</sup> So they brought their livestock to Joseph; and Joseph gave them food in exchange for the horses, flocks, herds and donkeys. That year he fed them with food in exchange for all their livestock.

<sup>18</sup> When that year was finished, they came to him the next year, and said to him, "We cannot hide from my lord that our money is gone and the herds of livestock are my lord's. There is nothing left in the sight of my lord but our bodies and our land.

<sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for food and we and our land will become Pharaoh's slaves. But give us seed that we may live and not die and that the land not become desolate."

<sup>20</sup> So Joseph bought all the land of Egypt for Pharaoh. All the Egyptians sold him their fields because the famine was so severe for them. So the land became Pharaoh's.

<sup>21</sup> As for the people, he made them slaves from one border of Egypt to the other.

<sup>22</sup> Only the land of the priests he did not buy, for the priests ate from a special allotment Pharaoh gave them; that is why they did not sell their land.

<sup>23</sup> Then Joseph said to the people, "Look, today I have bought you and your land for Pharaoh, here is seed for you. Farm the land.

<sup>24</sup> But when you gather the crops, you shall give a fifth to Pharaoh, and the other four parts will be yours for seed for the field, and food for you, those of your households and your children."

<sup>25</sup> Then they said, "You have saved our lives. May it please my Lord, we will be Pharaoh's slaves."

<sup>26</sup> So Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have one fifth. Only the land of the priests did not become Pharaoh's.

<sup>27</sup> Now Israel settled in the land of Egypt, in the region of Goshen and they acquired property there. They were fruitful and multiplied greatly.

<sup>28</sup> Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were a 147 years.

<sup>29</sup> When the time of Israel's death drew near, he called his son Joseph, and said to him, "If now I have found favor in your sight, please put your hand under my thigh, and show me kindness and faithfulness. Do not bury me in Egypt.

<sup>30</sup> When I rest with my fathers, carry me out of Egypt, and bury me in their burial place." So Joseph said, "I will do as you have said."

<sup>31</sup> He said, "Swear to me." So Joseph promised him. Then Israel bowed in worship at the head of the bed.

**DASV: Genesis 48**

<sup>1</sup> Now after these things, Joseph was told, "Your father is sick." So he took his two sons Manasseh and Ephraim with him.

<sup>2</sup> When Jacob was told, "Your son Joseph has come to you." Israel summoned his strength and sat up in the bed.

<sup>3</sup> Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and blessed me.

<sup>4</sup> He said to me, 'I will make you fruitful and multiply you. I will make you into a multitude of nations, and will give this land to your seed after you for an everlasting possession.'

<sup>5</sup> Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine. Ephraim and Manasseh shall be mine just as Reuben and Simeon are.

<sup>6</sup> Your offspring that you father after them will be yours. In their inheritance they will be listed with the names of their brothers.

<sup>7</sup> As for me, when I came from Paddan, to my sorrow, Rachel died in the land of Canaan on the way, some distance from Ephrath. So I buried her there beside the road to Ephrath" (that is, Bethlehem).

<sup>8</sup> When Israel saw Joseph's sons, he said, "Who are these?"

<sup>9</sup> Then Joseph answered his father, "They are my sons, whom God has given me here." Jacob said, "Bring them to me, so that I may bless them."

<sup>10</sup> Now the eyes of Israel were so dim with age that he could not see. So Joseph brought them near him and he kissed and embraced them.

<sup>11</sup> Then Israel said to Joseph, "I never expected see your face, but now God has even let me see your children too."

<sup>12</sup> Then Joseph removed them from between his father's knees and he bowed with his face to the ground.

<sup>13</sup> Joseph arranged them with Ephraim on his right hand toward Israel's left hand, and Manasseh on his left hand toward Israel's right hand, and brought them near to him.

<sup>14</sup> Then Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, crossing his hands; although Manasseh was the firstborn.

<sup>15</sup> He blessed Joseph, and said, "May the God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this very day,

<sup>16</sup> the Angel who delivered me from all harm, bless the boys. May my name be preserved through them, and the name of my fathers Abraham and Isaac. May they grow into a multitude on the earth."

<sup>17</sup> When Joseph saw that his father placed his right hand on the head of Ephraim, it displeased him. So he picked up his father's hand, to move it from Ephraim's head to Manasseh's head.

<sup>18</sup> Joseph objected to his father, "Not so, my father, for this is the firstborn. Put your right hand on his head."

<sup>19</sup> But his father refused and said, "I know, my son, I know. He too will become a people, and he too will be great. Nevertheless his younger brother will be greater than he is, and his descendants will become a multitude of nations."

<sup>20</sup> So he blessed them that day, saying, "By you Israel will pronounce a blessing, saying, 'May God make you as Ephraim and Manasseh.'" So he put Ephraim ahead of Manasseh.

<sup>21</sup> Then Israel said to Joseph, "I am about to die, but God will be with you and bring you back to the land of your fathers.

<sup>22</sup> Beyond that which I have given to your brothers, I am giving you the mountain slope that I took from the Amorites with my sword and bow."



**DASV: Genesis 49**

<sup>1</sup> Then Jacob called his sons and said, "Gather around so I can tell you what will happen to you in the days to come.

<sup>2</sup> Assemble yourselves and listen, you sons of Jacob,  
listen to Israel your father.

<sup>3</sup> Reuben, you are my firstborn,  
my might, and the beginning of my strength.  
You excel in dignity and are first in power.

<sup>4</sup> Unstable as water, you will no longer excel,  
for you went up on your father's bed,  
then you defiled it--he went up onto my couch.

<sup>5</sup> Simeon and Levi are brothers.  
Their swords are weapons of violence.

<sup>6</sup> Let my soul not enter their council,  
my glory, do not join with their assembly,  
for in their anger they killed men,  
and just for pleasure they hamstringed oxen.

<sup>7</sup> Cursed be their anger, for it was fierce,  
and their wrath, for it was cruel.  
I will divide them in Jacob,  
And scatter them in Israel.

<sup>8</sup> Judah, your brothers will praise you.  
Your hand will be on the neck of your enemies;  
Your father's sons will bow down before you.

<sup>9</sup> Judah is a lion's cub.  
From the prey, my son, you are gone up.  
He crouches, he lies down like a lion,  
Like a lioness, who will dare rouse him?

<sup>10</sup> The scepter will not depart from Judah,  
nor the ruler's staff from between his feet,  
until he comes to whom it belongs,  
and nations will be obedient to him.

<sup>11</sup> Binding his donkey to the vine,  
And his donkey's colt to the choice vine.  
He has washed his garments in wine,  
and his vesture in the blood of grapes:

<sup>12</sup> His eyes will be darker than wine,  
And his teeth whiter than milk.

- <sup>13</sup> Zebulun will settle by the seashore  
and he will be for a haven of ships.  
His border will extend up to Sidon.
- <sup>14</sup> Issachar is a strong donkey,  
lying down between the saddlebags.
- <sup>15</sup> When he sees a resting place that it was good,  
and the land that it was pleasant,  
he will bow his shoulder under the load,  
and became a servant under forced labor.
- <sup>16</sup> Dan will judge his people,  
as one of the tribes of Israel.
- <sup>17</sup> Dan will be a serpent by the road,  
an adder in the path,  
that bites the horse's heels,  
so that its rider falls over backward.
- <sup>18</sup> I wait for your salvation, O LORD.
- <sup>19</sup> Gad will be raided by a gang of raiders  
but he will attack them at their heels.
- <sup>20</sup> Asher's food will be rich,  
and he will produce royal delicacies.
- <sup>21</sup> Naphtali is a doe let loose,  
He bears beautiful fawns.
- <sup>22</sup> Joseph is a fruitful vine,  
A fruitful vine by a fountain.  
His branches run over the wall.
- <sup>23</sup> The archers have fiercely attacked him,  
they shot at him and harassed him.
- <sup>24</sup> But his bow remained firm,  
and his arms were strengthened  
by the hands of the Mighty One of Jacob,  
by the Shepherd, the Rock of Israel,
- <sup>25</sup> because the God of your father will help you,  
because the Almighty will bless you,  
with blessings from heaven above,  
blessings of the deep that lies below,

blessings of the breasts and womb.

<sup>26</sup> The blessings of your father are stronger than the blessings of the eternal mountains, the bounties of the ancient hills.

May they be on the head of Joseph,  
and on the crown of the head of him who was set apart from his brothers.

<sup>27</sup> Benjamin is a ravenous wolf,  
in the morning devouring its prey,  
and in the evening dividing up the plunder."

<sup>28</sup> All these are the twelve tribes of Israel. This is what their father spoke to them when he blessed them. He blessed them each with an appropriate blessing.

<sup>29</sup> Then Jacob charged them saying, "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite,

<sup>30</sup> in the cave that is in the field of Machpelah near Mamre, in the land of Canaan, which Abraham bought from Ephron the Hittite as a burial plot.

<sup>31</sup> There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah.

<sup>32</sup> It is the field and the cave that was purchased from the sons of Heth."

<sup>33</sup> When Jacob finished instructing his sons, he drew his feet up into the bed, breathed his last and was gathered to his people.

**DASV: Genesis 50**

<sup>1</sup> Then Joseph threw himself on his father's face, wept over him and kissed him.

<sup>2</sup> Joseph instructed the physicians in his service to embalm his father. So the physicians embalmed Israel.

<sup>3</sup> It took forty days to complete the embalming process. The Egyptians mourned for him seventy days.

<sup>4</sup> When the days of mourning for him were past, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your sight, please speak in the ears of Pharaoh, saying,

<sup>5</sup> "My father made me swear, saying, "I am about to die. Bury me in my grave that I have dug in the land of Canaan.'" Now therefore let me go up and bury my father; then I will return."

<sup>6</sup> Pharaoh replied, "Go up, and bury your father, as he made you promise."

<sup>7</sup> Then Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt,

<sup>8</sup> as well as all the house of Joseph, his brothers, and his father's house. But they left their children, and their flocks and herds in the land of Goshen.

<sup>9</sup> Both chariots and horsemen went up with him. It was a very great company.

<sup>10</sup> When they came to the threshing floor of Atad, near the Jordan River, they lamented with a great and sorrowful mourning. He grieved for his father seven days.

<sup>11</sup> When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan River.

<sup>12</sup> His sons did for him exactly as he directed them.

<sup>13</sup> His sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah. This is the field near Mamre that Abraham bought for a possession as a burial site from Ephron the Hittite.

<sup>14</sup> After burying his father, Joseph returned to Egypt, he, his brothers and all who went up with him to bury his father.

<sup>15</sup> When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back for all the harm we did to him."

<sup>16</sup> So they sent a message to Joseph, saying, "Before your father died he gave these instructions,

<sup>17</sup> 'Say to Joseph, "Please forgive, the sin of your brothers, and their wrong, that they did to harm you." Now, we beg you, forgive the sin of the servants of the God of your father.'" Then Joseph wept when they spoke to him.

<sup>18</sup> Then his brothers also came and threw themselves down before him and said, "We are your servants."

<sup>19</sup> But Joseph replied to them, "Do not be afraid. Am I in the place of God?"

<sup>20</sup> As for you, you intended to harm me; but God intended it for good, to preserve many people alive as he is doing this day.

<sup>21</sup> Do not be afraid. I will provide for you and your children." So he comforted them and spoke kindly to them.

<sup>22</sup> So Joseph stayed in Egypt, he, and his father's household. Joseph lived 110 years.

<sup>23</sup> Joseph saw Ephraim's children to the third generation; the children also of Machir the son of Manasseh whom Joseph counted as his own children.

<sup>24</sup> Joseph said to his brothers, "I am about to die. But God will surely visit you and bring you up out of this land into the land that he swore to Abraham, Isaac and Jacob."

<sup>25</sup> Then Joseph made the Israelites promise, saying, "When God comes to you, then you must carry up my bones from here."

<sup>26</sup> So Joseph died at 110 years of age. They embalmed him and he was put in a coffin in Egypt.

**DASV: EXODUS**  
**DASV: Exodus 1**

<sup>1</sup> These are the names of the sons of Israel who came to Egypt, each man and his household came with Jacob.

<sup>2</sup> Reuben, Simeon, Levi, and Judah,

<sup>3</sup> Issachar, Zebulun, and Benjamin,

<sup>4</sup> Dan, Naphtali, Gad and Asher.

<sup>5</sup> The total number of the descendants of Jacob was seventy, but Joseph was in Egypt already.

<sup>6</sup> Now Joseph, all his brothers and all that generation, died.

<sup>7</sup> But the children of Israel were fruitful, increased abundantly and multiplied and became exceedingly strong; so the land was filled with them.

<sup>8</sup> Now there arose a new king over Egypt, who did not know Joseph.

<sup>9</sup> He said to his people, "Look, the Israelites are more numerous and stronger than we are.

<sup>10</sup> Come, let us deal shrewdly with them or they will multiply, and if a war breaks out they may join our enemies, fight against us and escape from our land."

<sup>11</sup> So they put over them taskmasters to oppress them with hard labor. They built store cities for Pharaoh, Pithom and Rameses.

<sup>12</sup> But the more they oppressed them, the more they multiplied and spread out, so they dreaded the children of Israel.

<sup>13</sup> The Egyptians made the Israelites to serve with rigor.

<sup>14</sup> They made their lives bitter by hard labor with mortar and brick, and with all kinds of field work. In all their work they ruthlessly made them labor.

<sup>15</sup> Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other Puah.

<sup>16</sup> "When you help the Hebrew women in childbirth and see them on the birthstool, if it is a son, kill him; but if it is a daughter, let her live."

<sup>17</sup> But the midwives feared God, and did not do what the king of Egypt had commanded them, they let the boys live.

<sup>18</sup> Then the king of Egypt summoned the midwives, and asked them, "Why have you done this, letting the boys live?"

<sup>19</sup> The midwives replied to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife can get to them."

<sup>20</sup> So God dealt well with the midwives; and the people multiplied and grew very strong.

<sup>21</sup> It came to pass, because the midwives feared God, that he made households for them.

<sup>22</sup> Then Pharaoh ordered all his people, saying, "Every son that is born, you must throw into the river, but every daughter you may let live."

**DASV: Exodus 2**

<sup>1</sup> Now a man from the house of Levi went and married a daughter of Levi.

<sup>2</sup> The woman conceived and bore a son. When she saw that he was a good child, she hid him three months.

<sup>3</sup> But when she could not longer hide him, she got a papyrus basket for him, and coated it with tar and pitch. Then she put the child in it and placed it in the reeds by the river's bank.

<sup>4</sup> His sister stood at a distance to find out what would happen to him.

<sup>5</sup> The daughter of Pharaoh came down to the river to bathe. While her maidens strolled along the river shore, she saw the basket among the reeds, and sent her maid to get it.

<sup>6</sup> When she opened it, she saw the child. Then the baby cried and she had compassion on him, and surmised, "This is one of the Hebrews' children."

<sup>7</sup> Then his sister asked Pharaoh's daughter, "Shall I go and call a nurse from the Hebrew women for you, so that she may nurse the child for you?"

<sup>8</sup> Pharaoh's daughter replied, "Go." So the girl went and called the child's mother.

<sup>9</sup> Then Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will pay you your wages." So the woman took the child and nursed him.

<sup>10</sup> When the child grew, she brought him to Pharaoh's daughter, and he became her son. She called his name Moses, saying, "Because I drew him out of the water."

<sup>11</sup> One day after Moses had grown up, he went out to his people and witnessed their forced labor. He saw an Egyptian beating a Hebrew, one of his people.

<sup>12</sup> He looked this way and that, and when he saw that no one was around, he killed the Egyptian and hid him in the sand.

<sup>13</sup> When he went out the next day, two Hebrew men were fighting; so he asked the one in the wrong, "Why are you beating your fellow Hebrew?"

<sup>14</sup> He retorted, "Who made you a ruler and a judge over us? Do you intend to kill me, like you killed the Egyptian?" Then Moses was afraid and thought, "Surely what I did is known."

<sup>15</sup> When Pharaoh heard about this, he sought to kill Moses. But Moses fled from Pharaoh, and settled in the land of Midian, where he sat down by a well.

<sup>16</sup> Now the priest of Midian had seven daughters, and they came to draw water and filled the troughs to water their father's flock.

<sup>17</sup> But when some shepherds came and drove them away, Moses stood up and helped them and watered their flock.

<sup>18</sup> When they returned to Reuel their father, he asked, "How is it that you have come home so soon today?"



<sup>19</sup> They answered, "An Egyptian delivered us out of the hand of the shepherds, and he even drew water for us and watered the flock."

<sup>20</sup> Then he said to his daughters, "Where is he? Why did you leave the man there? Invite him so that he may eat bread."

<sup>21</sup> Moses agreed to stay with the man, and he gave Moses his daughter Zipporah.

<sup>22</sup> She bore a son, and he named him Gershom, for he said, "I have been a foreigner in a foreign land."

<sup>23</sup> After quite a while the king of Egypt died, and the children of Israel groaned because of their slavery, and they cried out, and their cry came up to God because of their enslavement.

<sup>24</sup> God heard their groaning, and God remembered his covenant with Abraham, Isaac and Jacob.

<sup>25</sup> God saw the children of Israel and God understood their plight.

**DASV: Exodus 3**

<sup>1</sup> Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the far side of the wilderness, and came to the mountain of God, to Horeb.

<sup>2</sup> There the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked and the bush burned with fire but the bush was not consumed.

<sup>3</sup> So Moses thought, "I will turn aside to see this astonishing sight, why the bush is not burned up."

<sup>4</sup> When the LORD saw that he had turned aside to see, God called to him out of the midst of the bush, and said, "Moses, Moses." He replied, "Here I am."

<sup>5</sup> Then he said, "Do not come closer. Take your sandals off your feet, for the place where you are standing is holy ground."

<sup>6</sup> He added, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." So Moses hid his face; for he was afraid to look at God.

<sup>7</sup> Then the LORD said, "I have surely seen the oppression of my people who are in Egypt, and have heard their cry because of their taskmasters; for I know their sorrows.

<sup>8</sup> So 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 spacious land, to a land flowing with milk and honey; to the region of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

<sup>9</sup> Now, look, the cry of the children of Israel has come to me; and I have seen how the Egyptians have oppressed them.

<sup>10</sup> So come now and I will send you to Pharaoh, that you may bring my people, the Israelites, out of Egypt."

<sup>11</sup> But Moses said to God, "Who am I, that I should go to Pharaoh, and bring the Israelites out of Egypt?"

<sup>12</sup> God answered, "Certainly I will be with you, and this shall be the your sign that I have sent you: when you have brought the people out of Egypt, you will worship God on this mountain."

<sup>13</sup> Then Moses objected to God, "If I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' What should I tell them?"

<sup>14</sup> God answered Moses, "I AM WHO I AM"; and he said, "You will say this to the Israelites, 'I AM has sent me to you'."

<sup>15</sup> God also said to Moses, "Say this to the children of Israel: 'the LORD, the God of your fathers, 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 for all generations.

<sup>16</sup> Now go, gather the elders of Israel together, and say to them, the LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, 'I have seen what has been done to you in Egypt

<sup>17</sup> and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites to a land flowing with milk and honey.'

<sup>18</sup> And they will listen to your voice and you and the elders of Israel will go to the king of Egypt, and you will say to him, 'The LORD, the God of the Hebrews, has met with us. So let us go now three days' journey into the wilderness, that we may sacrifice to the LORD our God.'

<sup>19</sup> But I know that the king of Egypt will not give you permission to go unless compelled by a mighty hand.

<sup>20</sup> Then I will stretch out my hand and strike Egypt with all my wonders that I will do among them and after that he will let you go.

<sup>21</sup> I will give this people favor in the sight of the Egyptians, so that when you leave you will not leave empty-handed.

<sup>22</sup> Every woman should ask from her neighbor and anyone living in her house, for jewelry of silver and gold, and clothes and you shall put them on your sons and daughters. This is how you will plunder the Egyptians."

**DASV: Exodus 4**

<sup>1</sup> Then Moses responded, "What if they do not believe me, or listen to me; for they will say, 'the LORD has not appeared to you?'"

<sup>2</sup> The LORD asked him, "What is that in your hand?" He replied, "A staff."

<sup>3</sup> And he said, "Throw it down on the ground." So he threw it on the ground, and it became a serpent, and Moses ran away from it.

<sup>4</sup> Then the LORD told Moses, "Reach out your hand, and grab it by the tail"--so he reached out his hand, caught it, and it became a rod in his hand.

<sup>5</sup> "They will believe this sign that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

<sup>6</sup> The LORD also told him, "Put your hand into your cloak." So he put his hand into his cloak, and when he took it out, his hand was leprous, as white as snow.

<sup>7</sup> Then he said, "Put your hand into your cloak again." So Moses put his hand into his cloak again, and when he took it out of his cloak, it was restored again like the rest of his flesh.

<sup>8</sup> "If they will not believe you, or respond to the first sign, they will believe the latter sign.

<sup>9</sup> If they do not believe these two signs, or listen to you, then you will take some water from the river, and pour it on the dry ground. The water that you take out of the river will become blood on the dry ground."

<sup>10</sup> Then Moses protested to the LORD, "O, Lord, I am not eloquent, neither in the past, nor since you have spoken to your servant, but I am slow of speech, and slow of tongue."

<sup>11</sup> Then the LORD asked him, "Who made man's mouth? Or who makes a person mute or deaf, or seeing, or blind? Is it not I, the LORD?"

<sup>12</sup> Now therefore go, and I will be with your mouth, and will teach you what you will say."

<sup>13</sup> Then Moses demurred, "Oh my Lord, please send someone else."

<sup>14</sup> And the anger of the LORD burned against Moses, and he said, "What about Aaron your brother, the Levite? I know that he can speak well. Look, he is coming out to meet you, and when he sees you, his heart will be glad.

<sup>15</sup> You will speak to him and put words in his mouth. I will be with your mouth and with his mouth and will teach you what you to do.

<sup>16</sup> He will speak to the people for you. It will be that he will be like a mouth to you, and you will be like God to him.

<sup>17</sup> Take in your hand this staff by which you will perform the signs."

<sup>18</sup> So Moses went back to Jethro his father-in-law, and requested, "Let me go back to my relatives who are in Egypt, and see if they are still alive." Jethro replied to Moses, "Go in peace."

<sup>19</sup> Then the LORD said to Moses in Midian, "Return to Egypt, because all the men who were seeking your life are dead."

<sup>20</sup> So Moses took his wife and his sons, and set them on a donkey, and returned to the land of Egypt. Moses took the staff of God in his hand.

<sup>21</sup> The LORD said to Moses, "When you get back to Egypt, see that you perform before Pharaoh all the wonders which I have given you power to do. But I will harden his heart and he will not let the people go.

<sup>22</sup> Tell Pharaoh, 'This is what the LORD says, "Israel is my son, my firstborn.

<sup>23</sup> and I have told you, 'Let my son go, that he may worship me' but since you have refused to let him go, I will kill your son, your firstborn.'"

<sup>24</sup> On the way where they spent the night, the LORD met him and was about to kill him.

<sup>25</sup> Then Zipporah took flint, and cut off the foreskin of her son, and touched his feet with it; and said, "Surely you are a bridegroom of blood to me."

<sup>26</sup> So he let him alone. At that time she said, "A bridegroom of blood", referring to the circumcision.

<sup>27</sup> Now the LORD had told Aaron, "Go into the wilderness to meet Moses." And he went, and met him at the mountain of God, and kissed him.

<sup>28</sup> Then Moses told Aaron all the words of the LORD by which he had sent him, and all the signs that he had commanded him to do.

<sup>29</sup> Moses and Aaron went and gathered together all the elders of the Israelites.

<sup>30</sup> Aaron spoke all the words that the LORD had spoken to Moses, and performed the signs in the sight of the people.

<sup>31</sup> Then the people believed. When they heard that the LORD was concerned about Israelites, and that he had seen their plight, they bowed their heads and worshipped.

**DASV: Exodus 5**

<sup>1</sup> Afterward Moses and Aaron came and said to Pharaoh, "This is what the LORD says, the God of Israel, 'Let my people go, that they may celebrate a feast to me in the wilderness.'"

<sup>2</sup> But Pharaoh retorted, "Who is the LORD that I should obey his voice and let Israel go? I do not know the LORD, and besides I will not let Israel go."

<sup>3</sup> They said, "The God of the Hebrews has met with us. Let us go on a three day journey into the wilderness, so that we may sacrifice to the LORD our God, or he may strike us with pestilence or the sword."

<sup>4</sup> The king of Egypt said to them, "Moses and Aaron, why do you take the people away from their work? Get back to your work."

<sup>5</sup> Pharaoh continued, "Look, the people of the land are now many, and you are stopping them from working."

<sup>6</sup> That same day Pharaoh commanded the taskmasters and foremen of the people, saying,

<sup>7</sup> "Do not provide the people with straw to make bricks as before, let them go and gather their own straw.

<sup>8</sup> But require the same quota of the bricks, as they made before. Do not reduce it at all, for they are lazy. This is why they cry, 'Let us go and sacrifice to our God.'

<sup>9</sup> Make the work harder for the men so that they have to work at it and not pay attention to lying words."

<sup>10</sup> So the taskmasters and foremen of the people went out, and they spoke to the people, saying, "This is what Pharaoh says, 'I will not give you straw.

<sup>11</sup> Go, get your own straw anywhere you can find it, but let there be no reduction in your work at all.'"

<sup>12</sup> So the people scattered throughout all the land of Egypt to gather stubble for straw.

<sup>13</sup> Yet the taskmasters pressured them demanding, "Complete your daily work quota, as when there was straw provided."

<sup>14</sup> The Israelite foremen, whom Pharaoh's taskmaster had put over the Israelites, were beaten and asked, "Why have you not met your quota of bricks both yesterday and today as before?"

<sup>15</sup> Then the foremen of the Israelites went and cried out to Pharaoh, saying, "Why are you treating your servants like this?"

<sup>16</sup> No straw is given to your servants, yet they demand from us, 'Make bricks,' and, your servants are beaten; but the fault is with your own people."

<sup>17</sup> But he snapped back, "You are lazy, you are lazy. That is why you say, 'Let us go and sacrifice to the LORD.'

<sup>18</sup> Now get back to work, for you will not be given straw, yet you must still deliver the same number of bricks."

<sup>19</sup> The Israelite foremen saw that they were in trouble when they were told, "You must not reduce your daily quota of bricks."

<sup>20</sup> As they left Pharaoh they met Moses and Aaron, who were waiting to meet them.

<sup>21</sup> They groaned to them, "The LORD look on you, and judge, because you have made us a stench in the eyes of Pharaoh, and in the eyes of his servants, and have put a sword in their hand to kill us."

<sup>22</sup> Then Moses returned to the LORD and complained, "O Lord, why have you made trouble for this people? Why did you ever send me?"

<sup>23</sup> For ever since I came to Pharaoh to speak in your name, he has made trouble for this people and you have done nothing at all to deliver your people."

**DASV: Exodus 6**

<sup>1</sup> Then the LORD said to Moses, "Now you will see what I will do to Pharaoh. Forced by my strong hand, he will let them go, and because of my strong hand, he will even drive them out of his land."

<sup>2</sup> God spoke to Moses, and said to him, "I am the LORD.

<sup>3</sup> I appeared to Abraham, Isaac and Jacob, as God Almighty; but by my name, LORD, I did not make myself known to them.

<sup>4</sup> I also established my covenant with them, to give them the land of Canaan, the land where they lived as foreigners.

<sup>5</sup> Moreover, I have heard the groaning of Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

<sup>6</sup> Therefore say to the Israelites, I am the LORD, and I will bring you out from under the slavery of the Egyptians, and I will deliver you from bondage to them, and I will redeem you with an outstretched arm and with great acts of judgment.

<sup>7</sup> Then I will take you to be my people, and I will be your God, and you will know that I am the LORD your God, who brought you out from the Egyptian slavery.

<sup>8</sup> I will bring you in to the land that I swore to give to Abraham, Isaac and Jacob. I will give it to you for a possession. I am the LORD."

<sup>9</sup> So Moses told this to the Israelites, but they would not listen to Moses because of their disheartened spirit and their cruel bondage.

<sup>10</sup> Then the LORD spoke to Moses, saying,

<sup>11</sup> "Go, tell Pharaoh king of Egypt, to let the Israelites leave his land."

<sup>12</sup> But Moses protested to the LORD, "If the Israelites have not listened to me, then how will Pharaoh ever listen to me, for I am such a poor speaker?"

<sup>13</sup> Then the LORD spoke to Moses and Aaron and gave them a charge for the Israelites, and Pharaoh king of Egypt to bring the Israelites out of the land of Egypt.

<sup>14</sup> These are the heads of their fathers' households.

The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben.

<sup>15</sup> The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul the son of a Canaanite woman; these are the clans of Simeon.

<sup>16</sup> These are the names of the sons of Levi according to their genealogical records: Gershon, Kohath and Merari; and Levi lived 137 years.

<sup>17</sup> The sons of Gershon were Libni and Shimei, according to their clans.

<sup>18</sup> The sons of Kohath were Amram, Izhar, Hebron and Uzziel; and Kohath lived 135 years.

<sup>19</sup> The sons of Merari were Mahli and Mushi. These are the clans of the Levites according to their genealogical records.



<sup>20</sup> Amram married Jochebed, his father's sister; and she bore him Aaron and Moses; and Amram lived 137 years.

<sup>21</sup> The sons of Izhar were Korah, Nepheg and Zichri.

<sup>22</sup> The sons of Uzziel were Mishael, Elzaphan and Sithri.

<sup>23</sup> Aaron married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

<sup>24</sup> The sons of Korah were Assir, Elkanah and Abiasaph; these are the families of the Korahites.

<sup>25</sup> Eleazar, Aaron's son, married one of the daughters of Putiel; and she bore him Phinehas. These are the heads of the fathers' households of the Levites according to their clans.

<sup>26</sup> These are the same Aaron and Moses, to whom the LORD said, "Bring out the Israelites from the land of Egypt according to their platoons."

<sup>27</sup> These are the ones who spoke to Pharaoh king of Egypt, to bring the Israelites out of Egypt. It was this same Moses and Aaron.

<sup>28</sup> Now when the LORD spoke to Moses in the land of Egypt,

<sup>29</sup> the LORD said to Moses, "I am the LORD. Tell Pharaoh king of Egypt everything that I am telling you."

<sup>30</sup> But Moses said before the LORD, "Look, I am such a poor speaker, why would Pharaoh listen to me?"

**DASV: Exodus 7**

<sup>1</sup> Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

<sup>2</sup> You will speak everything I command you, and your brother Aaron will tell Pharaoh, that he must let the Israelites leave his land.

<sup>3</sup> But I will harden Pharaoh's heart, and although I multiply my signs and wonders in the land of Egypt,

<sup>4</sup> Pharaoh will not listen to you. So I will lay my hand on Egypt, and bring out my platoons, my people the Israelites, out of the land of Egypt by great acts of judgment.

<sup>5</sup> Then the Egyptians will know that I am the LORD, when I stretch out my hand against Egypt, and bring out the Israelites from among them."

<sup>6</sup> So Moses and Aaron did as the LORD commanded them.

<sup>7</sup> Now Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.

<sup>8</sup> Now the LORD told Moses and Aaron,

<sup>9</sup> "When Pharaoh says to you, 'Perform a miracle,' then tell Aaron, 'Take your staff and throw it down in front of Pharaoh, and it will become a snake.'"

<sup>10</sup> So Moses and Aaron went in to Pharaoh, and they did as the LORD had commanded. Aaron threw down his staff in front of Pharaoh and his servants, and it became a snake.

<sup>11</sup> Then Pharaoh also summoned wise men, sorcerers and the magicians of Egypt who also did the same thing by their secret arts.

<sup>12</sup> Each one threw down his staff and they became snakes. But Aaron's staff swallowed up their staffs.

<sup>13</sup> Yet Pharaoh's heart was hardened, and he did not listen to them just as the LORD had predicted.

<sup>14</sup> Then the LORD said to Moses, "Pharaoh's heart is stubborn, he refuses to let the people go.

<sup>15</sup> Go to Pharaoh in the morning, when he goes out to the water, and stand on the bank of the river to meet him. Take in your hand the staff that was turned to a snake.

<sup>16</sup> Then declare to him, 'The LORD, the God of the Hebrews, has sent me to tell you, "Let my people go, that they may worship me in the wilderness. But until now you have not listened.

<sup>17</sup> 'This is what the LORD says, "By this you will know that I am the LORD." Look, I will strike with the staff that is in my hand the waters of the Nile, and they will be turned to blood.

<sup>18</sup> The fish that are in the Nile will die, and the river will stink so that the Egyptians will be unable to drink water from the Nile.'"

<sup>19</sup> Then the LORD said to Moses, "Tell Aaron, 'Take your staff, and stretch out your hand over the waters of Egypt, over its rivers, canals, pools and over all its reservoirs, so that they may turn to blood. There will be blood throughout all the land of Egypt, even in the wooden containers and stone jars.'"

<sup>20</sup> So Moses and Aaron did just as the LORD commanded; and he lifted up the staff, and struck the waters that were in the river, in the sight of Pharaoh and his servants. All the water that was in the river turned to blood.

<sup>21</sup> The fish that were in the river died and the river began to stink, and the Egyptians were unable to drink the water and there was blood everywhere in the land of Egypt.

<sup>22</sup> But the magicians of Egypt did the same by their secret arts, so Pharaoh's heart was hardened, and he did not listen to them just as the LORD had predicted.

<sup>23</sup> Then Pharaoh turned and went into his house, and he did not take even this to heart.

<sup>24</sup> All the Egyptians dug around the Nile for water to drink because they could not drink the river water.

<sup>25</sup> Seven days passed after the LORD struck the Nile.

**DASV: Exodus 8**

<sup>1</sup> Then the LORD spoke to Moses, "Go to Pharaoh, and tell him, 'This is what the LORD says, "Let my people go, that they may worship me.

<sup>2</sup> But if you refuse to let them go, I will plague your entire country with frogs.

<sup>3</sup> The Nile river will swarm with frogs, and they will come up and go into your house, your bedroom and even on your bed, and into the house of your servants, and on your people, and into your ovens and into your kneading bowls.

<sup>4</sup> The frogs will come up on you, your people and on all your servants.'"

<sup>5</sup> Then the LORD said to Moses, "Tell Aaron, 'Stretch out your hand with your staff over the rivers, canals and pools, and make the frogs come up on the land of Egypt.'"

<sup>6</sup> So Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

<sup>7</sup> But the magicians did the same things by their secret arts and brought up frogs on the land of Egypt.

<sup>8</sup> Then Pharaoh summoned Moses and Aaron, and said, "Plead with the LORD that he take away the frogs from me and my people, and I will let the people go, that they may sacrifice to the LORD."

<sup>9</sup> Moses said to Pharaoh, "You have the honor to tell me: when I should pray for you, your servants and your people, that the frogs may be destroyed from you and your houses and stay only in the Nile?"

<sup>10</sup> Then he said, "Tomorrow." Moses replied, "It will be exactly as you have said, that you may know that there is none like the LORD our God.

<sup>11</sup> The frogs will leave you, your houses, your servants and your people. They will stay only in the Nile."

<sup>12</sup> Then Moses and Aaron went out from Pharaoh. Moses cried out to the LORD concerning the frogs that he had brought on Pharaoh.

<sup>13</sup> The LORD did according to the word of Moses. The frogs died in the houses, the courts and the fields.

<sup>14</sup> They gathered them together into heaps and the land stank.

<sup>15</sup> But when Pharaoh saw that there was relief, he hardened his heart and would not listen to them, just as the LORD had predicted.

<sup>16</sup> Then the LORD said to Moses, "Tell Aaron, 'Stretch out your staff and strike the dust of the ground, so that it may become gnats throughout the land of Egypt.'"

<sup>17</sup> So they did it. Aaron stretched out his hand with his staff, and struck the dust of the ground, and there were gnats on both man and animals. All the dust of the ground became gnats throughout all the land of Egypt.

<sup>18</sup> The magicians tried with their secret arts to produce gnats, but they could not. So there were gnats on both man and animals.

<sup>19</sup> Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he would not listen to them; just as the LORD had predicted.

<sup>20</sup> Then the LORD said to Moses, "Get up early in the morning and stand before Pharaoh as he comes to the water, and tell him, 'This is what the LORD says, "Let my people go, that they may worship me.

<sup>21</sup> If you refuse to let my people go, I will send swarms of flies on you, your servants, your people and into your houses. The houses of the Egyptians will be full of swarms of flies, and the ground will be covered with them.

<sup>22</sup> But on that day I will set apart the land of Goshen, where my people live, so that no swarms of flies will be there, so that you may know that I am the LORD in the midst of this land.

<sup>23</sup> So I will put a division between my people and your people. This sign will happen tomorrow."

<sup>24</sup> So the LORD did it; and there came great swarms of flies into the house of Pharaoh, and into his servants' houses. The whole land of Egypt was ruined by the swarms of flies.

<sup>25</sup> Then Pharaoh summoned Moses and Aaron, and said, "Go, sacrifice to your God here in this land."

<sup>26</sup> But Moses said, "It would not be right to do so. For the sacrifices we offer to the LORD our God would be an abomination of the Egyptians. If we offer sacrifices that are an abomination to the Egyptians right before their eyes, will they not stone us?"

<sup>27</sup> We must go three days' journey into the wilderness and sacrifice to the LORD our God, just as he commands us."

<sup>28</sup> Then Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness. Only you must not go very far away. Pray for me."

<sup>29</sup> Moses answered, "As soon as I leave you, I will pray to the LORD that tomorrow the swarms of flies will leave Pharaoh, his servants and his people. Only do not let Pharaoh act deceitfully any more in not letting the people go to sacrifice to the LORD."

<sup>30</sup> So Moses left Pharaoh and prayed to the LORD.

<sup>31</sup> The LORD did as Moses asked and he removed the swarms of flies from Pharaoh, his servants and his people. Not one remained.

<sup>32</sup> But Pharaoh hardened his heart this time also and he would not let the people go.

**DASV: Exodus 9**

<sup>1</sup> Then the LORD said to Moses, "Go to Pharaoh and tell him, 'This is what the LORD says, the God of the Hebrews, "Let my people go, that they may worship me.

<sup>2</sup> For if you refuse to let them go, and continue to hold them,

<sup>3</sup> the hand of the LORD will strike your livestock with a severe plague that are in the field, the horses, donkeys, camels, herds and flocks.

<sup>4</sup> But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt; and nothing that belongs to the Israelites will die.'"

<sup>5</sup> Then the LORD set a time, saying, "Tomorrow the LORD will do this in the land."

<sup>6</sup> The LORD did this on the next day; and all the livestock of Egypt died; but from the Israelite livestock not one died.

<sup>7</sup> Then Pharaoh sent and found out that not even one of the livestock of the Israelites died. But the heart of Pharaoh was hardened, and he did not let the people go.

<sup>8</sup> So the LORD said to Moses and Aaron, "Take handfuls of soot from a furnace, and let Moses throw it into the air in the sight of Pharaoh.

<sup>9</sup> It will become fine dust over all the land of Egypt, and will cause boils to break out on both man and animals throughout all the land of Egypt."

<sup>10</sup> So they took soot from the furnace and stood before Pharaoh. Then Moses threw it into the air and it caused festering boils to break out on both man and animals.

<sup>11</sup> The magicians could not stand before Moses because of the boils, for the boils had broken out on the magicians as well as on all the Egyptians.

<sup>12</sup> But the LORD hardened the heart of Pharaoh, and he would not listen to them, just as the LORD had predicted to Moses.

<sup>13</sup> Now the LORD said to Moses, "Get up early in the morning, and stand before Pharaoh, and say to him, 'This is what the LORD says, the God of the Hebrews, "Let my people go, that they may worship me.

<sup>14</sup> For I will this time send all my plagues on you yourself, your servants and your people, so that you may know that there is none like me in all the earth.

<sup>15</sup> For by now I could have stretched out my hand and struck you and your people with pestilence, and destroyed you from off the earth.

<sup>16</sup> But for this reason I have raised you up, to show you my power and that my name may be declared throughout all the earth.

<sup>17</sup> But are you still exalting yourself against my people and will not let them go?

<sup>18</sup> Take note, tomorrow, about this time, I will cause a very severe hailstorm, like has never been in Egypt since the day it was founded until now.

<sup>19</sup> So quickly send your livestock and all that you have in the field into a safe place. For every man and animal that is left in the field and not brought home, the hail will come down on them and they will die."

<sup>20</sup> Pharaoh's servants who feared the word of the LORD hustled his servants and his livestock into the houses.

<sup>21</sup> But those who had no regard for the word of the LORD left his servants and his livestock in the field.

<sup>22</sup> Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be hail in all the land of Egypt, on man and animal, and on every plant of the field, throughout the land of Egypt.

<sup>23</sup> So Moses stretched out his staff toward the sky, and the LORD sent thunder and hail, and lightening fell on the earth. So the LORD rained hail upon the land of Egypt.

<sup>24</sup> So there was hail and lightning flashing with it. It was so severe that there had never been anything like it in all the land of Egypt since it became a nation.

<sup>25</sup> The hail struck down everything in the field in the land of Egypt, both man and animal. The hail also struck every plant of the field and even shattered every tree of the field.

<sup>26</sup> Only in the land of Goshen, where the Israelites were, there was no hail.

<sup>27</sup> Then Pharaoh sent and summoned Moses and Aaron, and said to them, "I have sinned this time. The LORD is righteous and I and my people are wrong.

<sup>28</sup> Plead with the LORD, for there has been enough of these mighty thunderings and hail; and I will let you go. You need stay no longer."

<sup>29</sup> Then Moses said to him, "As soon as I am gone out of the city, I will spread my hands out to the LORD, the thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's.

<sup>30</sup> But as for you and your servants, I know that you still do not fear the LORD God."

<sup>31</sup> Now the flax and the barley were destroyed, for the barley had formed ears, and the flax was in bloom.

<sup>32</sup> But the wheat and emmer were not destroyed because they grow later.

<sup>33</sup> Then Moses left Pharaoh, went out of the city and spread his hands out to the LORD; and the thunder and hail ceased, and the rain no longer poured down on the earth.

<sup>34</sup> When Pharaoh saw that the rain, hail and thunder had ceased, he and his servants sinned once again and hardened his heart.

<sup>35</sup> So the heart of Pharaoh was hardened, and he did not let the Israelites go, just as the LORD had predicted through Moses.

**DASV: Exodus 10**

<sup>1</sup> Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these my signs among them.

<sup>2</sup> So that you may tell in the hearing of your son, and your grandson how I have made a mockery of the Egyptians and about my signs that I have performed among them, so that you may know that I am the LORD."

<sup>3</sup> So Moses and Aaron went to Pharaoh, and said to him, "'This is what the LORD says, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go that they may worship me.

<sup>4</sup> If you refuse to let my people go, tomorrow will I bring locusts on your country.

<sup>5</sup> They will cover the surface of the ground so that no one will be able to see the ground. They will eat the little you have left from the hail and they will consume every tree that grows for you in the field.

<sup>6</sup> Your houses will be filled, and the houses of all your servants, as well as the houses of all the Egyptians. It will be something that even your fathers and your grandfathers have never seen, since the day that they were on the earth to this day.'" After that he turned and left Pharaoh.

<sup>7</sup> Then Pharaoh's servants said to him, "How long will this man have us trapped? Let the men go, that they may worship the LORD their God. Do you not realize that Egypt is destroyed?"

<sup>8</sup> So Moses and Aaron were brought back to Pharaoh. Then he said to them, "Go, worship the LORD your God, but who exactly is going with you?"

<sup>9</sup> Then Moses replied, "We will go with our young and old; with our sons and daughters, with our flocks and herds; for we must hold a feast to the LORD."

<sup>10</sup> He said to them, "The LORD be with you if I let you and your children go. Certainly you have some evil intent in mind.

<sup>11</sup> No! Only your men may go and worship the LORD, for that is what you asked for." Then they were driven out from Pharaoh's presence.

<sup>12</sup> Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, all that was left over from the hail."

<sup>13</sup> So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind on the land all that day and night. When the morning dawned, the east wind brought the locusts.

<sup>14</sup> The locusts went up over all the land of Egypt, and settled all over the country of Egypt. It was so severe that never before were there such locusts or will there be ever again.

<sup>15</sup> They totally covered the surface of the ground, so that the land was darkened by them. They devoured every plant of the land and all the fruit of the trees that the



hail had left. Nothing green remained on any tree or plant of the field, throughout all the land of Egypt.

<sup>16</sup> Then Pharaoh quickly summoned Moses and Aaron and he said, "I have sinned against the LORD your God and against you.

<sup>17</sup> Now therefore, please forgive my sin just this once and pray to the LORD your God, that at least he would take away this death from me."

<sup>18</sup> So he left Pharaoh and prayed to the LORD.

<sup>19</sup> Then the LORD turned a very strong west wind, which blew the locusts driving them into the Red Sea. Not even one locust remained in all the country of Egypt.

<sup>20</sup> But the LORD hardened Pharaoh's heart and he did not let the Israelites go.

<sup>21</sup> Then the LORD said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, a darkness so thick it may be felt."

<sup>22</sup> So Moses stretched out his hand toward the sky and there was absolute darkness in all the land of Egypt for three days.

<sup>23</sup> No one could see anyone else, for three days no one moved from their place. But all the Israelites had light where they lived.

<sup>24</sup> Then Pharaoh summoned Moses, and said, "Go, worship the LORD. Just leave your flocks and your herds here. Even your children may go with you."

<sup>25</sup> Then Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God.

<sup>26</sup> Our cattle also will go with us; not a hoof will be left behind. For we must take them to worship the LORD our God; for we do not know what will be needed to worship the LORD, until we get there."

<sup>27</sup> But the LORD hardened Pharaoh's heart and he would not let them go.

<sup>28</sup> Then Pharaoh said to him, "Get away from me. Watch yourself that you never see my face again; for in the day you see my face you will die."

<sup>29</sup> Moses said, "As you wish, I will never see your face again."

**DASV: Exodus 11**

<sup>1</sup> Then the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt; after that he will let you go. When he lets you go, he will completely drive you out of here.

<sup>2</sup> Tell the people, that each man should ask his neighbor and each woman her neighbor for items of silver and gold."

<sup>3</sup> Now the LORD gave the people favor in the sight of the Egyptians. Moreover Moses himself was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> So Moses announced, "'This is what the LORD says, 'About midnight I will go throughout Egypt,

<sup>5</sup> and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne, to the firstborn of the slave girl who is behind the hand mill including all the firstborn of the livestock.

<sup>6</sup> Then there will be a loud cry throughout all the land of Egypt, such as has never been, nor will ever be again.

<sup>7</sup> But not even a dog will growl at any of the Israelites, at either man or animal.' Then you will know that the LORD makes a distinction between Egypt and Israel.

<sup>8</sup> All your servants will come to me, and bow down before me, saying, 'Get out, along with all the people who follow you.' After that I will leave." Then he left Pharaoh hot with anger.

<sup>9</sup> The LORD said to Moses, "Pharaoh will not listen to you; so that my wonders may be multiplied in the land of Egypt."

<sup>10</sup> So Moses and Aaron did all these wonders before Pharaoh, but the LORD hardened Pharaoh's heart, and he would not let the Israelites go out of his land.

**DASV: Exodus 12**

<sup>1</sup> The LORD said to Moses and Aaron in the land of Egypt,

<sup>2</sup> "This month will be your beginning of months. It shall be the first month of the year for you.

<sup>3</sup> Tell the whole community of Israel, 'In the tenth day of this month every man shall take a lamb according to their father's house, a lamb for each household.

<sup>4</sup> If the household is too small for a lamb, then he and his next-door neighbor will take one according to the number of the people, the lamb is to be divided according to what each one can eat.

<sup>5</sup> Your lamb should be a year old male without blemish. You are to take it from the sheep or from the goats.

<sup>6</sup> Keep it until the fourteenth day of this month, then the whole assembled community of Israel will kill it at sundown.

<sup>7</sup> Then they are to take some of the blood and put it on the two doorposts and on the lintel of the houses where they will eat it.

<sup>8</sup> They are to eat the meat that same night roasted with fire; with unleavened bread and bitter herbs they must eat it.

<sup>9</sup> Do not eat any of it raw or boiled in water, but roast it with fire with its head, legs and internal organs.

<sup>10</sup> You shall leave nothing left over until morning; but anything that is left until the morning burn with fire.

<sup>11</sup> This is how you are to eat it: with your clothes tucked in for travel, your sandals on your feet and your staff in hand and eat it quickly. It is the LORD's Passover.

<sup>12</sup> For on that night I will pass through the land of Egypt and will strike down all the firstborn in the land of Egypt, both man and animal; and I will execute judgment on all the gods of Egypt. I am the LORD.

<sup>13</sup> The blood will be a sign for you on the houses where you are. Then when I see the blood, I will pass over you, and there will be no plague on you to destroy you when I strike the land of Egypt.

<sup>14</sup> This day will become a day of remembrance for you, and you will keep it as a feast to the LORD throughout your generations, keep it as a permanent ordinance.

<sup>15</sup> For seven days you are to eat unleavened bread. On the first day remove yeast from your houses, for whoever eats leavened bread from the first day until the seventh day, that person must be cut off from Israel.

<sup>16</sup> On the first day there shall be a holy assembly and on the seventh day another holy assembly. No type of work is to be done on these days except that which each person eats, that alone may you prepare.

<sup>17</sup> You shall celebrate the Feast of Unleavened Bread; for on this very day I brought your platoons out of the land of Egypt. Therefore celebrate this day throughout your generations as a permanent ordinance.

<sup>18</sup> In the first month, from the evening of fourteenth day of the month, until the evening of the twenty-first day of the month, eat unleavened bread.

<sup>19</sup> For seven days there must be no yeast found in your houses. For whoever eats anything leavened, that person must be cut off from the community of Israel, whether he is a foreigner or one who is born in the land.

<sup>20</sup> You must eat nothing leavened; wherever you live you are to eat unleavened bread."

<sup>21</sup> Then Moses called for all the elders of Israel, and said to them, "Go, and select lambs for yourselves according to your families, and kill the Passover lamb.

<sup>22</sup> Take a bunch of hyssop and dip it in the blood that is in the basin, and brush it on the lintel and the two doorposts from the blood that is in the basin. None of you shall go out the door of his house until the morning.

<sup>23</sup> For the LORD will pass through to strike the Egyptians; but when he sees the blood on the lintel and the two doorposts, the LORD will pass over the door, and will not suffer the destroyer to come in to your houses to strike you.

<sup>24</sup> Observe this as an ordinance for you and sons forever.

<sup>25</sup> When you enter the land that the LORD will give you, just as he promised, observe this ceremony.

<sup>26</sup> When your children ask you, 'What does this ceremony mean?'

<sup>27</sup> answer, 'It is the Passover sacrifice to the LORD, for he passed over the houses of the Israelites in Egypt, when he struck the Egyptians, but spared our houses.'" And the people bowed their heads and worshipped.

<sup>28</sup> So the Israelites went and did just as the LORD commanded Moses and Aaron.

<sup>29</sup> At midnight, the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the prisoner who was in the dungeon and all the firstborn of the livestock.

<sup>30</sup> Then Pharaoh got up in the night, he, all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house in which there was not someone dead.

<sup>31</sup> During the night he summoned Moses and Aaron and said, "Get up, get out from among my people, both you and the Israelites and go, worship the LORD, as you have requested.

<sup>32</sup> Take your flocks and your herds also, just as you have demanded, and leave. But bless me too."

<sup>33</sup> The Egyptians urged the people, to send them out of the land quickly; for they said, "We are all dead."

<sup>34</sup> So the people took their dough before the yeast was added, and wrapped their kneading-troughs in their clothes carrying them on their shoulders.

<sup>35</sup> The Israelites did as Moses told them and they asked the Egyptians for items of silver, gold and clothes.

<sup>36</sup> The LORD gave the people favor in the sight of the Egyptians, so that they let them have what they asked for. So they plundered the Egyptians.

<sup>37</sup> Then Israelites journeyed from Rameses to Succoth. There were about 600,000 men on foot, besides women and children.

<sup>38</sup> A mixed multitude also went up with them along with a large number of livestock, both flocks and herds.

<sup>39</sup> They baked unleavened cakes from the dough that they brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared any provisions for themselves.

<sup>40</sup> Now the Israelites lived in Egypt 430 years.

<sup>41</sup> At the end of 430 years, on that very day, all the platoons of the LORD left the land of Egypt.

<sup>42</sup> It is the night the LORD kept his promise bringing them out of the land of Egypt. This is that night of the LORD. It is to be observed by all the Israelites throughout their generations.

<sup>43</sup> Then the LORD said to Moses and Aaron, "This is the ordinance of the Passover. No foreigner shall eat it.

<sup>44</sup> But every one's servant who has been bought for money, after you have circumcised him may eat it.

<sup>45</sup> A foreigner and a hired servant may not eat it.

<sup>46</sup> It must be eaten in the house; do not carry out any of the meat out of the house. Do not break any of its bones.

<sup>47</sup> The whole community of Israel is to observe it.

<sup>48</sup> If a foreigner lives with you and celebrates the Passover to the LORD, all his males must be circumcised, and then he may come near and celebrate it and he will be as one that is born in the land, but no uncircumcised person shall eat it.

<sup>49</sup> The same law will apply to the one who is native-born and to the foreigner who lives among you."

<sup>50</sup> So all the Israelites did just as the LORD commanded Moses and Aaron.

<sup>51</sup> On that same day, the LORD brought the Israelites out of the land of Egypt by their platoons.

**DASV: Exodus 13**

<sup>1</sup> Then the LORD said to Moses,

<sup>2</sup> "Dedicate to me all the firstborn; whatever is first to open the womb among the Israelites, both man and animal, is mine."

<sup>3</sup> Moses said to the people, "Remember this day you came out of Egypt, out of the house of bondage. For the mighty hand of the LORD brought you out of this place. No leavened bread may be eaten.

<sup>4</sup> Today, in the month Abib, you are going out.

<sup>5</sup> When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, which he swore to your forefathers to give you, a land flowing with milk and honey, then you are to observe this ceremony in this month.

<sup>6</sup> Seven days you must eat unleavened bread, and on the seventh day there will be a feast to the LORD.

<sup>7</sup> Eat unleavened bread for seven days. No leavened bread should be seen with you, nor shall there be any yeast seen with you in all your borders.

<sup>8</sup> On that day you will tell your son, 'It is because of what the LORD did for me when I came out of Egypt.'

<sup>9</sup> It will serve as a sign to you on your hand and as a reminder on your forehead, so that the law of the LORD may be in your mouth, for with a mighty hand the LORD brought you out of Egypt.

<sup>10</sup> So you must keep this ordinance at its appointed time from year to year.

<sup>11</sup> Now when the LORD brings you into the land of the Canaanites, as he swore to you and your forefathers, when he gives it to you,

<sup>12</sup> then you must set apart to the LORD the first offspring that opens the womb and every firstborn male of the livestock will be the LORD's.

<sup>13</sup> Every firstborn donkey you are to redeem with a lamb; and if you do not redeem it, then you must break its neck. Every firstborn male you must redeem.

<sup>14</sup> In the future when your son asks you, 'What does this mean?' Then you will answer him, 'By a mighty hand the LORD brought us out of Egypt, from the house of slavery.'

<sup>15</sup> When Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and animal. That is why I am sacrificing to the LORD every male that opens the womb and redeem all my firstborn sons.'

<sup>16</sup> It will be for a sign on your hand, and a symbol on your forehead for by a mighty hand the LORD brought us out of Egypt."

<sup>17</sup> When Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although that was closer; for God said, "If the people face war they will change their minds and return to Egypt."

<sup>18</sup> So God led the people around by the way of the wilderness to the Red Sea and the Israelites went up out of the land of Egypt ready for battle.

<sup>19</sup> Then Moses took the bones of Joseph with him, for Joseph made the Israelites swear, "God will surely visit you and you must carry up my bones with you out of here."

<sup>20</sup> They set out from Succoth and camped at Etham, on the edge of the wilderness.

<sup>21</sup> By day the LORD went before them in a pillar of cloud to lead them in the way, and by night in a pillar of fire, to give them light so they could travel by day and by night.

<sup>22</sup> The pillar of cloud by day and the pillar of fire by night did not leave its position in front of the people.

**DASV: Exodus 14**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Tell the Israelites, to turn back and camp by Pi-hahiroth, between Migdol and the sea, camp opposite Baal-zephon by the sea.

<sup>3</sup> For Pharaoh will think 'The Israelites are wandering around in the land, the wilderness has closed in on them.'

<sup>4</sup> Then I will harden Pharaoh's heart and he will chase after them. But I will get honor through Pharaoh and all his army; then the Egyptians will know that I am the LORD." So that is what they did.

<sup>5</sup> When the king of Egypt was told that the people had fled; Pharaoh and his servants changed their minds toward the people, and they said, "What have we done, letting Israel go from serving us?"

<sup>6</sup> So he prepared his chariot and took his people with him.

<sup>7</sup> He took six hundred specially selected chariots, along with all the rest of the chariots of Egypt with officers over all of them.

<sup>8</sup> Then the LORD hardened the heart of Pharaoh king of Egypt, and he chased after the Israelites for the Israelites went out defiantly.

<sup>9</sup> Then the Egyptians chased after them, all the horses and chariots of Pharaoh and his horsemen as well as his army and overtook them camping by the sea, by Pi-hahiroth across from Baal-zephon.

<sup>10</sup> As Pharaoh drew near, the Israelites looked up and there were the Egyptians marching after them. They were terrified. So the Israelites cried out to the LORD.

<sup>11</sup> Then they accused Moses, "Did you bring us out here to die in the wilderness because there were no graves in Egypt? What have you done to us bringing us out of Egypt?"

<sup>12</sup> Is this not what we told you would happen in Egypt, saying, 'Leave us alone so we may serve the Egyptians? For it was better for us to serve the Egyptians than to die in the wilderness.'"

<sup>13</sup> But Moses replied to the people, "Do not be afraid, stand firm and see the salvation of the LORD that he will accomplish for you today; for the Egyptians you see today, you will never see again.

<sup>14</sup> The LORD will fight for you, you have only to be still."

<sup>15</sup> Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to move forward.

<sup>16</sup> Then lift up your staff and stretch out your hand over the sea, and divide it so that the Israelites may go through the sea on dry ground.

<sup>17</sup> I will harden the hearts of the Egyptians and they will go after them then I will get glory through Pharaoh, all his army, his chariots and horsemen.

<sup>18</sup> Then the Egyptians shall know that I am the LORD when I have gotten glory through Pharaoh, his chariots and horsemen."



<sup>19</sup> Then the angel of God, who was leading before the army of Israel, moved and went behind them. The pillar of cloud moved from in front of them and stood behind them.

<sup>20</sup> It came between the camp of Egypt and the camp of Israel. There was the cloud and the darkness, yet it lit up the night so that one could not come near the other all night.

<sup>21</sup> Then Moses stretched out his hand over the sea and the LORD drove the sea back by a strong east wind all night, and made the sea into dry land and the waters were divided.

<sup>22</sup> The Israelites went through the sea on the dry ground, and the waters formed a wall for them on their right and on their left.

<sup>23</sup> Then the Egyptians pursued and followed them into the middle of the sea, all Pharaoh's horses, his chariots and horsemen.

<sup>24</sup> In the morning watch the LORD looked down on the Egyptian army from the pillar of fire and cloud, and threw the Egyptian army into a panic.

<sup>25</sup> He clogged up their chariot wheels so they drove with difficulty. The Egyptians cried, "Let us flee from Israel; for the LORD is fighting for them against the Egyptians."

<sup>26</sup> Then the LORD told Moses, "Stretch out your hand over the sea, so that the waters may surge back over the Egyptians, their chariots and their horsemen."

<sup>27</sup> So Moses stretched out his hand over the sea, and the sea returned to its normal depth at sunrise and the Egyptians fled before it. So the LORD overthrew the Egyptians in the midst of the sea.

<sup>28</sup> The waters returned and covered the chariots and horsemen, the entire army of Pharaoh that chased after them in the sea, not one of them survived.

<sup>29</sup> But the Israelites walked through the middle of the sea on dry land; and the waters were a wall to them on their right hand and on their left.

<sup>30</sup> That is how the LORD saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians dead on the seashore.

<sup>31</sup> When Israel saw the great power which the LORD displayed over the Egyptians, the people feared the LORD, and they believed in the LORD and in his servant Moses.

**DASV: Exodus 15**

- <sup>1</sup> Then Moses and the Israelites sang this song to the LORD,  
"I will sing to the LORD, for he has triumphed gloriously;  
the horse and his rider he has thrown into the sea.
- <sup>2</sup> The LORD is my strength and song,  
and he has become my salvation.  
This One is my God, and I will praise him;  
my father's God, and I will exalt him.
- <sup>3</sup> The LORD is a warrior;  
the LORD is his name.
- <sup>4</sup> Pharaoh's chariots and his army he has cast into the sea,  
and his chosen officers are drowned in the Red Sea.
- <sup>5</sup> The deep waters covered them.  
They dropped down into the depths like a stone.
- <sup>6</sup> Your right hand, O LORD, is glorious in power,  
Your right hand, O LORD, shattered the enemy.
- <sup>7</sup> In the greatness of your majesty  
you overthrew those who rose up against you.  
You unleashed your wrath,  
it consumed them like stubble.
- <sup>8</sup> By the blast of your nostrils the waters piled up,  
the floods stood upright as a heap;  
the deep waters hardened in the heart of the sea.
- <sup>9</sup> The enemy said, 'I will pursue, I will overtake, I will divide the spoil.  
My desire will devour them;  
I will draw my sword,  
my hand shall destroy them.'
- <sup>10</sup> You blew with your breath, the sea covered them.  
They sank like lead in the mighty waters.
- <sup>11</sup> Who is like you, O LORD, among the gods?  
Who is like you, glorious in holiness,  
awesome in splendor, doing wonders?
- <sup>12</sup> You stretched out your right hand,  
The earth swallowed them.
- <sup>13</sup> In your steadfast love you led the people whom you have redeemed.  
You guided them by your strength to your holy dwelling.
- <sup>14</sup> The nations have heard, they tremble;  
anguish has seized the inhabitants of Philistia.
- <sup>15</sup> The chiefs of Edom were dismayed;  
The mighty men of Moab, trembling has seized them.  
All the inhabitants of Canaan melted away.
- <sup>16</sup> Terror and dread has fallen on them;

By the greatness of your arm they are as still as a stone;  
Till your people pass over, O LORD,  
Till the people pass by whom you have purchased.

<sup>17</sup> You will bring them in and plant them in the mountain of your inheritance,  
the place, O LORD, where you have made for your dwelling,  
the sanctuary, O Lord, that your hands have established.

<sup>18</sup> The LORD will reign forever and ever."

<sup>19</sup> For Pharaoh's horses with his chariots and horsemen rushed into the sea,  
and the LORD brought the waters of the sea back on them;  
but the Israelites walked on dry land through the middle of the sea.

<sup>20</sup> Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand;  
and all the women went out after her with tambourines and dancing.

<sup>21</sup> Miriam led their response,  
"Sing to the LORD, for he has triumphed gloriously;  
the horse and his rider he has thrown into the sea."

<sup>22</sup> Then Moses led Israel away from the Red Sea, and they went out to the  
wilderness of Shur. They went three days into the wilderness and found no water.

<sup>23</sup> When they came to Marah, they could not drink of the waters of Marah,  
because they were bitter, that is why its name was called Marah.

<sup>24</sup> So the people grumbled against Moses, saying, "What can we drink?"

<sup>25</sup> So Moses cried to the LORD, and the LORD showed him a tree. Then he  
threw it into the water, and the water turned sweet. There he made a statute and an  
ordinance for them, and there he tested them.

<sup>26</sup> He said, "If you will listen carefully to the voice of the LORD your God, and  
will do what is right in his eyes, and will give ear to his commandments and keep  
all his statutes, then I will bring none of the diseases on you which I have brought  
upon the Egyptians; for I am the LORD who heals you."

<sup>27</sup> Then they came to Elim where there were twelve springs of water and 70 palm  
trees and they camped there by the water.

**DASV: Exodus 16**

<sup>1</sup> Then they set out from Elim and the whole Israelite community came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their leaving the land of Egypt.

<sup>2</sup> The whole Israelite community grumbled against Moses and Aaron in the wilderness.

<sup>3</sup> The Israelites said to them, "If only we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat, when we ate bread till we were full, for you have brought us out into this wilderness to kill this whole assembly with hunger."

<sup>4</sup> Then the LORD said to Moses, "Look, I will rain down bread from heaven for you; and the people will go out and gather a day's portion every day. So I will test them whether they will walk in my law or not.

<sup>5</sup> On the sixth day they should prepare what they bring in and it will be twice as much as they gather on normal days."

<sup>6</sup> Then Moses and Aaron said to all the Israelites, "At evening you will know that the LORD has brought you out of the land of Egypt.

<sup>7</sup> In the morning you will see the glory of the LORD; for he has heard your grumblings against the LORD and who are we that you should complain against us?"

<sup>8</sup> Then Moses said, "You will understand this when the LORD provides you meat to eat in the evening and in the morning your fill of bread, for the LORD has heard your grumblings that you grumbled against him. Who are we? Your complaints are not against us, but against the LORD."

<sup>9</sup> Moses said to Aaron, "Tell all the Israelite community, 'Come near before the LORD; for he has heard your complaining.'"

<sup>10</sup> As Aaron spoke to the whole Israelite community, they looked toward the wilderness, where the glory of the LORD appeared in the cloud."

<sup>11</sup> Then the LORD spoke to Moses, saying,

<sup>12</sup> "I have heard the grumbling of the Israelites, tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread then you will know that I am the LORD your God.'"

<sup>13</sup> That evening quails came and covered the camp, and in the morning the dew covered the camp.

<sup>14</sup> When the dew had evaporated there on the wilderness ground was a fine flaky substance like a thin frost on the ground.

<sup>15</sup> When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was. Then Moses said to them, "It is the bread which the LORD has given you to eat."

<sup>16</sup> This is what the LORD has commanded, "Each one of you is to gather as much as he needs. Two quarts per person according to the number that are in his tent."

<sup>17</sup> The Israelites did so and gathered some more, some less.

<sup>18</sup> When they measured it by unit the one who gathered much had nothing over, and the one who gathered little had no lack. Each person gathered as much as they wanted to eat.

<sup>19</sup> Then Moses said to them, "Let no one leave any of it until the morning."

<sup>20</sup> But they did not listen to Moses and some of them left part of it until the morning, and it bred worms and began to stink. So Moses became angry with them.

<sup>21</sup> They gathered it morning by morning, every one according to what he wanted to eat and when the sun warmed up, it melted.

<sup>22</sup> On the sixth day they gathered twice as much food, four quarts for each one, and all the community leaders came and told this to Moses.

<sup>23</sup> Then he said to them, "This is what the LORD commanded, 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD. Bake what you want to bake and boil what you want to boil today and anything that remains left over put aside for yourself until the morning.'"

<sup>24</sup> So they set it aside until the morning, as Moses ordered, and it did not stink, nor were there any worms in it.

<sup>25</sup> Then Moses said, "Eat it today; for today is a Sabbath to the LORD. Today you will not find it in the field.

<sup>26</sup> Six days you will gather it, but on the seventh day, which is the Sabbath, there will be none."

<sup>27</sup> On the seventh day, some people went out to gather it, and found none.

<sup>28</sup> Then the LORD said to Moses, "How long will you refuse keep my commandments and my instructions?"

<sup>29</sup> See, the LORD has given you the Sabbath. That is why he gives you the food for two days on the sixth day. Each of you should remain in his place, let no one go out of his place on the seventh day."

<sup>30</sup> So the people rested on the seventh day.

<sup>31</sup> The house of Israel called its name "manna." It was like coriander seed, white, and it tasted like wafers of honey.

<sup>32</sup> Then Moses said, "This is the thing the LORD has commanded, 'Let a two-quart pot of it be kept for coming generations, that they may see the food with which I fed you in the wilderness, when I brought you out of the land of Egypt.

<sup>33</sup> Then Moses said to Aaron, "Take a pot and put two quarts of manna in it, and lay it up before the LORD, to be kept for future generations.

<sup>34</sup> As the LORD commanded Moses, so Aaron put it before the Testimony, to be preserved.

<sup>35</sup> So the Israelites ate manna forty years, until they came to a habitable land. They ate the manna until they came to the border of the land of Canaan.

<sup>36</sup> Now the two quarts, an omer, was about a tenth of an ephah."

**DASV: Exodus 17**

<sup>1</sup> Now the whole Israelite community journeyed from the wilderness of Sin, moving from place to place according to the instruction of the LORD. They camped in Rephidim but there was no water for the people to drink.

<sup>2</sup> So the people quarreled with Moses and demanded, "Give us water to drink." Moses responded to them, "Why do you quarrel with me? Why do you test the LORD?"

<sup>3</sup> But the people were thirsty for water, so the people murmured against Moses and said, "Why did you bring us up out of Egypt to kill us, our children and our cattle with thirst?"

<sup>4</sup> Then Moses cried to the LORD, "What shall I do with this people? They are just about ready to stone me."

<sup>5</sup> Then the LORD said to Moses, "Go ahead of the people and take with you some of the elders of Israel along with your staff in your hand, with which you struck the Nile, and go.

<sup>6</sup> Look, I will stand before you there on the rock in Horeb and you will strike the rock, and water will come out of it, so that the people may drink." Then Moses did it in the sight of the elders of Israel.

<sup>7</sup> So he called the name of the place Massah (test), and Meribah (arguing), because there the Israelites quarreled and tested the LORD, saying, "Is the LORD among us, or not?"

<sup>8</sup> Now Amalek came and fought with Israel in Rephidim.

<sup>9</sup> So Moses said to Joshua, "Choose some men to go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand."

<sup>10</sup> Joshua did as Moses instructed him and fought with Amalek. Moses, Aaron and Hur went up to the top of the hill.

<sup>11</sup> Whenever Moses held up his hand Israel would win but when he let his hand down Amalek would win.

<sup>12</sup> But Moses' hands became heavy so they took a stone and propped it up under him for him to sit on. Then Aaron and Hur held up his hands one on the one side and the other on the other side. So his hands were steady until the sun went down.

<sup>13</sup> So Joshua defeated Amalek and his people with the sword.

<sup>14</sup> Then the LORD said to Moses, "Write this down on a scroll as a reminder and recite it in the ears of Joshua: 'I will utterly blot out the remembrance of Amalek from under heaven.'"

<sup>15</sup> Moses built an altar and called the name of it Yahweh-nissi (the LORD is my banner);

<sup>16</sup> for he said, "A hand was lifted up to the throne of the LORD because the LORD will make war with Amalek from generation to generation."

**DASV: Exodus 18**

<sup>1</sup> Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and how that the LORD had brought Israel out of Egypt.

<sup>2</sup> After Moses had sent his wife Zipporah home, Jethro, Moses' father-in-law, had taken her in,

<sup>3</sup> along with her two sons. The name of the one was Gershom, for he said, "I have been a foreigner in a foreign land."

<sup>4</sup> The name of the other was Eliezer, for he said, "The God of my father was my help and delivered me from the sword of Pharaoh."

<sup>5</sup> Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped at the mountain of God.

<sup>6</sup> He sent word to Moses, "I, your father-in-law Jethro, am coming to you, with your wife and her two sons."

<sup>7</sup> Then Moses went out to meet his father-in-law, and bowed down and kissed him. They asked about each other's welfare then they entered into the tent.

<sup>8</sup> Moses told his father-in-law all that the LORD had done to Pharaoh and the Egyptians for Israel's sake; all the hardships that had happened along the way and how the LORD had delivered them.

<sup>9</sup> Jethro was thrilled with all the good things that the LORD had done for Israel in delivering them out of the hand of the Egyptians.

<sup>10</sup> Then Jethro said, "Blessed be the LORD, 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.

<sup>11</sup> Now I know that the LORD is greater than all gods; because he rescued the people from Egyptians who had so arrogantly oppressed them."

<sup>12</sup> Then Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God. Aaron and all the elders of Israel came to eat bread with Moses' father-in-law in God's presence.

<sup>13</sup> The next day, Moses sat to judge the people while the people stood around Moses from morning until evening.

<sup>14</sup> When Moses' father-in-law saw all that he did for the people, he asked, "What is this that you are doing for the people? Why do you sit judging by yourself alone and all the people stand around you from morning until evening?"

<sup>15</sup> Moses answered his father-in-law, "Because the people come to me to inquire of God.

<sup>16</sup> When they have a dispute, they come to me and I decide between a man and his neighbor. I inform them of the decrees of God and his laws."

<sup>17</sup> Moses' father-in-law said to him, "What you are doing is not good.



<sup>18</sup> You will surely wear yourself out, both you and these people who are with you. For this thing is too heavy for you. You are not able to do all by yourself.

<sup>19</sup> Now listen to me, I will give you advice and may God be with you. You should represent the people to God, and bring their cases to God.

<sup>20</sup> Teach them the decrees and the laws, and show them the way they should go and the work they should do.

<sup>21</sup> But choose out of all the people, capable men, who fear God, honest men who hate dishonest gain. Put them over the people as rulers of thousands, hundreds, fifties and tens.

<sup>22</sup> Let them judge the people at all times. But every difficult case they may bring to you, but every minor matter they can judge by themselves. So it will be easier for you and they will help share the load with you.

<sup>23</sup> If you do this, and God commands you so, then you will be able to endure, and all these people also will be able to go home satisfied."

<sup>24</sup> So Moses listened to the advice of his father-in-law and did all that he had said.

<sup>25</sup> Then Moses chose capable men from all Israel and made them heads over the people, rulers of thousands, hundreds, fifties and tens.

<sup>26</sup> They judged the people at all times; the hard cases they brought to Moses but every minor matter they judged by themselves.

<sup>27</sup> Then Moses sent his father-in-law on his way and he returned to his own land.

**DASV: Exodus 19**

<sup>1</sup> In the third month after the Israelites had gone out of the land of Egypt, on that very day they came to the wilderness of Sinai.

<sup>2</sup> When they journeyed from Rephidim, they came to the wilderness of Sinai, where they camped in the wilderness. There Israel camped in front of the mountain.

<sup>3</sup> Then Moses went up to God, and the LORD called to him from the mountain, "This is what you will say to the house of Jacob and tell the Israelites:

<sup>4</sup> 'You have seen what I did to the Egyptians and how I carried you on eagles' wings and brought you to myself.

<sup>5</sup> Now therefore, if you will obey my voice and keep my covenant then you will be my special possession from among all peoples. For although all the earth is mine,

<sup>6</sup> you will be for me a kingdom of priests and a holy nation.' These are the words you will speak to the Israelites."

<sup>7</sup> So Moses came and summoned the elders of the people and presented all these words that the LORD had commanded him.

<sup>8</sup> All the people answered together, "All that the LORD has commanded, we will do." So Moses reported the words of the people back to the LORD.

<sup>9</sup> Then the LORD said to Moses, "I am coming to you in a thick cloud, so that the people may hear when I speak with you and believe you forever." Then Moses told the words of the people to the LORD.

<sup>10</sup> Then the LORD said to Moses, "Go to the people, and consecrate them today and tomorrow and have them wash their clothes,

<sup>11</sup> and be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people.

<sup>12</sup> You must set boundaries for the people all around it, saying, "Be careful not to go up onto the mountain or touch its border. Whoever touches the mountain will be put to death."

<sup>13</sup> No hand will touch him, but he shall be stoned or shot through with arrows whether it is an animal or a human being. He shall not live. But only when the trumpet sounds a long blast may they go up on the mountain."

<sup>14</sup> So Moses went down from the mountain to the people and consecrated the people; and they washed their clothes.

<sup>15</sup> Then he said to the people, "Be ready for the third day. Do not have sexual relations with your wives."

<sup>16</sup> On the third day in the morning, there were thunder and lightning and a thick cloud on the mountain. There was a loud trumpet blast and all the people that were in the camp trembled.

<sup>17</sup> Then Moses brought the people out of the camp to meet God and they stood at the foot of the mountain.

<sup>18</sup> Now Mount Sinai was totally covered with smoke, because the LORD descended on it in fire, and its smoke went up like the smoke of a furnace and the whole mountain shook violently.

<sup>19</sup> When the sound of the trumpet grew louder and louder, Moses spoke, and God answered him with thunder.

<sup>20</sup> The LORD came down on Mount Sinai, on the top of the mountain. The LORD called Moses to the top of the mountain and Moses went up.

<sup>21</sup> Then the LORD said to Moses, "Go back down, warn the people, so they do not break through to see the LORD or many of them will perish.

<sup>22</sup> Let even the priests who come near to the LORD, consecrate themselves so that the LORD does not break out on them."

<sup>23</sup> Moses said to the LORD, "The people cannot come up to Mount Sinai for you warned us, saying, 'Set boundaries around the mountain and consecrate it.'"

<sup>24</sup> The LORD replied, "Go down and when you come up bring Aaron with you, but do not let the priests or the people break through to come up to the LORD so he will not break out against them."

<sup>25</sup> So Moses went down to the people and told them.

**DASV: Exodus 20**

<sup>1</sup> Then God spoke all these words, saying,

<sup>2</sup> "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

<sup>3</sup> You shall have no other gods before me.

<sup>4</sup> You shall not make for yourselves a graven image, nor 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.

<sup>5</sup> You shall not bow down to them or serve them, for I, the LORD your God am a jealous God, punishing the children for the sin of the fathers to the third and the fourth generation of those who hate me,

<sup>6</sup> and showing steadfast love to a thousand generations of those who love me and keep my commandments.

<sup>7</sup> You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain.

<sup>8</sup> Remember the Sabbath day, to keep it holy.

<sup>9</sup> Six days you shall labor and do all your work;

<sup>10</sup> but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the resident foreigner who is within your gates.

<sup>11</sup> For in six days the LORD made heaven and earth, the sea and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and set it apart as holy.

<sup>12</sup> Honor your father and mother that your days may be long in the land the LORD your God gives you.

<sup>13</sup> You shall not murder.

<sup>14</sup> You shall not commit adultery.

<sup>15</sup> You shall not steal.

<sup>16</sup> You shall not bear false witness against your neighbor.

<sup>17</sup> You shall not covet your neighbor's house, you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."

<sup>18</sup> Then all the people observed the thunderings and lightnings, and the sound of the ram's horn, and the mountain smoking; and when the people saw it, they trembled and stood at a distance.

<sup>19</sup> So they said to Moses, "You speak to us, and we will listen, but do not let God speak with us or we will die."

<sup>20</sup> Moses said to the people, "Do not be afraid, for God has come to prove you, that his fear may be upon you so that you do not sin."

<sup>21</sup> But the people stood at a distance and Moses drew near to the thick darkness where God was.

<sup>22</sup> Then the LORD said to Moses, "Tell this to the Israelites, 'You have seen for yourselves that I spoke with you from heaven.

<sup>23</sup> You shall not make any gods of silver alongside me, you shall not make for yourselves idols of silver or gold.

<sup>24</sup> You shall make an altar of earth for me, and sacrifice on it your burnt offerings and your peace offerings, your sheep, and your oxen; in every place where I cause my name to be remembered I will come to you and I will bless you.

<sup>25</sup> But if you make an altar of stone, you shall build it of uncut stones; for if you use your tool on it, you have profaned it.

<sup>26</sup> You shall not go up steps to my altar so that your nakedness is not exposed on it."

**DASV: Exodus 21**

<sup>1</sup> "Now these are the legal judgments that you are to set before them.

<sup>2</sup> If you buy a Hebrew slave, he will serve you six years and in the seventh he will go free, paying nothing.

<sup>3</sup> If he came in by himself, he will go free by himself; if he came in married, then his wife will go free with him.

<sup>4</sup> If his master gave him a wife and she bore him sons or daughters; the wife and her children will be her master's, and he will go free by himself.

<sup>5</sup> But if the servant declares, 'I love my master, my wife and my children; I will not go out free;'

<sup>6</sup> then his master must bring him to the judges, and his master will bring him to the door, or to the doorpost; and his master will pierce his ear through with an awl; and he will serve him forever.

<sup>7</sup> And if a man sells his daughter to be a female slave, she will not go out as the male slaves do.

<sup>8</sup> If she does not please her master, who has promised to marry her, then he must let her be redeemed. He has no right to sell her to foreigners, because he has dealt unfairly with her.

<sup>9</sup> If he promises her in marriage to his son, he will deal with her according to the customs like she was a daughter.

<sup>10</sup> If he takes another woman; her food, clothes and marital rights, he must not diminish.

<sup>11</sup> If he does not provide these three things for her, then she will go free, paying nothing.

<sup>12</sup> Whoever strikes a person so that he dies, must be put to death.

<sup>13</sup> But if he did not do it with premeditation, but God lets him fall into his hand; then I will appoint a place for you where he may flee to.

<sup>14</sup> But if he deliberately attacked his neighbor to slay him with cunning; you will take him even from my altar that he may be put to death.

<sup>15</sup> Whoever strikes his father or his mother, must be put to death.

<sup>16</sup> Whoever kidnaps someone and sells him or if he is found with him in his possession, he must be put to death.

<sup>17</sup> Whoever curses his father or his mother, must be put to death.

<sup>18</sup> If men fight and one strikes the other with a stone or his fist, and he does not die, but is confined to his bed;

<sup>19</sup> if he recovers and walks outside with his staff, then the one who struck him will be innocent but he must pay for the loss of his time and care for him until he is totally healed.

<sup>20</sup> If a man strikes his male or female slave with a rod and he dies; the owner must be punished.

<sup>21</sup> But if the slave recovers in a day or two, he should not be punished; since he is his property.

<sup>22</sup> If men fight and hit a pregnant woman so that her child is born prematurely, but without serious injury; he will surely be fined, in accordance to the demands of the woman's husband and as the court determines.

<sup>23</sup> But if there is any serious injury, then you shall pay life for life,

<sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>25</sup> burning for burning, wound for wound, and bruise for bruise.

<sup>26</sup> If a man strikes the eye of his male or female slave, and destroys it; he must let him go free as compensation for the eye.

<sup>27</sup> If he knock out his male or female slave's tooth, he must let him go free as compensation for the tooth.

<sup>28</sup> If an ox gores a man or a woman to death, the ox must be stoned and its flesh may not be eaten. But the owner of the ox will not be held liable.

<sup>29</sup> But if the ox had been known to gore in time past, and its owner was warned and he did not keep it in, then if it kills a man or a woman, the ox must be stoned and its owner must also be put to death.

<sup>30</sup> If a ransom is required, then he must pay the redemption for his life whatever is demanded of him.

<sup>31</sup> Whether it gores a son or a daughter, the owner will be dealt with according to this same rule.

<sup>32</sup> If the ox gore a male or female slave, then the owner must pay their master thirty shekels of silver and the ox must be stoned.

<sup>33</sup> If a man opens a pit or if a man digs a pit and does not cover it, and an ox or a donkey falls into it,

<sup>34</sup> the owner of the pit must make full restitution; he must pay money to its owner and he may keep the dead animal.

<sup>35</sup> If one man's ox hurt another's, so that it dies, then they will sell the live ox, divide the money for it and split up the dead animal.

<sup>36</sup> But if the ox was known to gore in time past, and its owner did not keep it in, he must pay ox for ox, but he may keep the dead animal."

**DASV: Exodus 22**

<sup>1</sup> "If a man steals an ox or a sheep and kills or sells it, he must pay back five oxen for an ox, and four sheep for a sheep.

<sup>2</sup> If a thief is caught breaking in and is struck so that he dies, the one who struck him shall not be guilty of bloodshed.

<sup>3</sup> If the sun has risen on him, there shall be guilt for his bloodshed; and he must make full restitution. If he has nothing to repay with, then he himself will be sold for his theft.

<sup>4</sup> If the stolen animal is found alive in his possession, whether it be an ox, donkey or sheep, he shall repay double.

<sup>5</sup> If a man lets a field or vineyard be grazed on, or lets his animal loose, and it grazes in another man's field; he must make restitution from the best of his own field and of the best of his own vineyard.

<sup>6</sup> If a fire breaks out and catches the thorn bushes on fire, so that the stacked or the standing grain or the field is consumed; he who started the fire must make restitution.

<sup>7</sup> If a man gives his neighbor money or stuff for safekeeping, and it is stolen out of the man's house; if the thief is caught, he must repay double.

<sup>8</sup> If the thief is not found, then the owner of the house must be brought before God to determine whether he has laid his hand on his neighbor's goods.

<sup>9</sup> For every case of illegal possession, whether it be an ox, a donkey, sheep, clothes, or for any kind of lost thing, where someone says, "This is mine," the cause of both parties will be brought before God and the one who God declares guilty must repay double to his neighbor.

<sup>10</sup> If a man gives his neighbor a donkey, ox, sheep or any beast for safekeeping; and it dies, is hurt, or is carried off, without anyone seeing it,

<sup>11</sup> then an oath before the LORD will be taken by the both of them, that he has not laid his hand on his neighbor's goods; and the owner thereof should accept it, and he will not have to make restitution.

<sup>12</sup> But if it is stolen from him, he will repay its owner.

<sup>13</sup> If it is torn in pieces by a wild animal, then he will bring it for evidence and he will not have to make restitution for the mangled animal.

<sup>14</sup> If a man borrows any animal from his neighbor, and it is hurt, or dies when its owner was not with it, the borrower must make full restitution.

<sup>15</sup> But if its owner was with it, the borrower will not have to repay. If it was rented out, it is covered by the rental fee.

<sup>16</sup> And if a man seduces a virgin who is not engaged, and sleeps with her, he must pay the bride price for her to be his wife.



<sup>17</sup> If her father absolutely refuses to give her to him, he must still pay the standard bride-price for virgins.

<sup>18</sup> You must not allow a sorceress to live.

<sup>19</sup> Whoever has sexual relations with an animal must be put to death.

<sup>20</sup> He who sacrifices to any god other than the LORD, must be totally destroyed.

<sup>21</sup> You must not mistreat a foreigner or oppress him, for you were foreigners in the land of Egypt.

<sup>22</sup> You must not exploit any widow or orphan.

<sup>23</sup> If you take advantage of them at all, and they cry out to me, I will surely hear their cry;

<sup>24</sup> and my wrath will burn, and I will kill you with the sword and your wives will be widows and your children fatherless.

<sup>25</sup> If you lend money to any of my people who are poor, you shall not be like a moneylender; do not charge him interest.

<sup>26</sup> If you take your neighbor's cloak as collateral for a loan, restore it to him before the sun sets,

<sup>27</sup> for that is his only covering; it is his only cloak for his body. What else does he have to sleep in? And when he cries out to me, I will listen, for I am gracious.

<sup>28</sup> You must not blaspheme God or curse a ruler of your people.

<sup>29</sup> You must not delay an offering from your grain harvest or the product of your wine presses. Your firstborn sons you shall give to me.

<sup>30</sup> Do the same with your oxen and your sheep. For seven days it may stay with its mother but on the eighth day you shall give it to me.

<sup>31</sup> You will be a holy people to me. Therefore do not eat any meat that is torn by wild animals in the field. You must throw it to the dogs."

**DASV: Exodus 23**

- <sup>1</sup> "You shall not spread a false report. Do not join hands with the wicked by being a malicious witness.
- <sup>2</sup> You shall not follow a crowd to do evil; you shall not testify in a lawsuit siding with the crowd so as to pervert justice.
- <sup>3</sup> You shall not be partial to a poor man in his lawsuit.
- <sup>4</sup> If you find your enemy's ox or his donkey going astray, you should bring it back to him.
- <sup>5</sup> If you see the donkey of someone who hates you fallen under its burden, you should not just leave it there, you must help by setting it free.
- <sup>6</sup> You shall not deny justice to your poor in his lawsuit.
- <sup>7</sup> Keep away from a false charge and do not kill the innocent and righteous, for I will not acquit the wicked.
- <sup>8</sup> You shall not take a bribe, for a bribe blinds those who should see and twists the words of the righteous.
- <sup>9</sup> You shall not oppress a foreigner, since you know the heart of a foreigner, seeing you were foreigners in the land of Egypt.
- <sup>10</sup> For six years you shall sow your land and harvest its crops.
- <sup>11</sup> But on the seventh year you shall let it rest and lie fallow; that the poor of your people may eat and what they leave the animals of the field may eat. Do the same thing for your vineyards and your olive groves.
- <sup>12</sup> Six days you shall do your work, but on the seventh day you shall rest; so that your ox and your donkey may have rest, and your female slave's son and the foreigner may be refreshed.
- <sup>13</sup> Pay attention to everything I have said to you. Do not mention the name of other gods, or let them be heard on your lips.
- <sup>14</sup> Three times a year you shall hold a feast to me.
- <sup>15</sup> The Feast of Unleavened Bread you shall celebrate; for seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib for that's when you came out from Egypt. No one shall appear before me empty-handed.
- <sup>16</sup> Celebrate the Feast of Harvest, from the first fruits of your labors which you have sown in the field. Celebrate the Feast of Ingathering at the end of the year, when you have gathered in your harvest from the field.
- <sup>17</sup> Three times in the year all your males must appear before the Lord GOD.
- <sup>18</sup> You shall not offer the blood of my sacrifice with leavened bread or shall any of the fat of my feast remain until the next morning.
- <sup>19</sup> The first of the firstfruits of your ground you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk.

<sup>20</sup> See, I am sending an angel before you, to protect you along the way and to bring you into the place that I have prepared.

<sup>21</sup> Pay attention to him and listen to his voice. Do not rebel against him, or he will not pardon your transgression, for my name is in him.

<sup>22</sup> But if you listen carefully to his voice and do all that I say; then I will be an enemy to your enemies and an adversary to your adversaries.

<sup>23</sup> For my angel will go before you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and the Jebusites, and I will wipe them out.

<sup>24</sup> You must not bow down to their gods, or serve them, or follow their practices. You must totally demolish them and smash their sacred pillars to pieces.

<sup>25</sup> You shall serve the LORD your God, and he will bless your bread and your water and I will take sickness away from among you.

<sup>26</sup> No one will miscarry her young or be barren in your land. I will give you a long life full of days.

<sup>27</sup> I will send my terror before you and will throw into confusion all the people who oppose you and I will make all your enemies turn their backs to you and run.

<sup>28</sup> I will send hornets before you that will drive out the Hivite, Canaanite and Hittite from before you.

<sup>29</sup> I will not drive them out in one year or the land would become desolate and the wild animals would multiply against you.

<sup>30</sup> Little by little I will drive them out before you, until you have increased enough to possess the land.

<sup>31</sup> I will set your border from the Red Sea to the sea of the Philistines, and from the wilderness to the Euphrates River. For I will deliver the inhabitants of the land into your hand and you will drive them out before you.

<sup>32</sup> You shall not make a covenant with them or with their gods.

<sup>33</sup> They shall not dwell in your land lest they make you sin against me; for if you serve their gods it will surely be a snare to you."

**DASV: Exodus 24**

<sup>1</sup> Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and worship at a distance.

<sup>2</sup> But Moses alone may come near the LORD, but the others may not come near, and the people may not come up with him."

<sup>3</sup> Then Moses came and told the people all the words of the LORD, and all the regulations. All the people answered with one voice, and said, "All the words that the LORD has spoken we will do."

<sup>4</sup> So Moses wrote down all the words of the LORD. Early the next morning he got up and built an altar at the foot of the mountain. He set up twelve pillars according to the twelve tribes of Israel.

<sup>5</sup> Then he sent young Israelite men, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.

<sup>6</sup> Moses took half of the blood and put it in bowls. The other half of the blood he sprinkled on the altar.

<sup>7</sup> Then he took the Book of the Covenant and read it in the hearing of the people. They responded, "All that the LORD has spoken we will do. We will obey."

<sup>8</sup> So Moses took the blood and sprinkled it on the people, and said, "This is the blood of the covenant, that the LORD has made with you in accordance with all these words."

<sup>9</sup> Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up.

<sup>10</sup> They saw the God of Israel. Under his feet was pavement like sapphire stone and it was as clear as the sky itself.

<sup>11</sup> But God did not lay his hand upon the chief Israelite men. So they saw God and ate and drank.

<sup>12</sup> Then the LORD said to Moses, "Come up to me on the mountain and wait there. I will give you the tablets of stone with the law and the commandment that I have written, in order that you may teach them."

<sup>13</sup> So Moses set out with Joshua his assistant. Moses climbed up the mountain of God.

<sup>14</sup> But he told the elders, "Wait here for us, until we come back to you. Aaron and Hur will stay with you. Whoever has a conflict, he may go to them.

<sup>15</sup> Then Moses climbed the mountain and the cloud covered the mountain.

<sup>16</sup> The glory of the LORD stayed on Mount Sinai, and the cloud covered it for six days. On the seventh day he called to Moses from within the cloud.

<sup>17</sup> Now in the eyes of the Israelites, the appearance of the glory of the LORD was like devouring fire on top of the mountain.

<sup>18</sup> Moses entered into the cloud when he climbed up the mountain. Moses stayed on the mountain forty days and forty nights.

**DASV: Exodus 25**

<sup>1</sup> Then the LORD said to Moses,

<sup>2</sup> "Tell the Israelites to take an offering for me. From every one whose heart willingly moves him, receive my offering.

<sup>3</sup> This is the offering that you may accept from them: gold, silver and bronze,

<sup>4</sup> blue, purple and scarlet yarns and fine linen, goats' hair,

<sup>5</sup> rams' skins dyed red, fine leather, acacia wood,

<sup>6</sup> olive oil for the lamps, spices for the anointing oil and for the fragrant incense,

<sup>7</sup> onyx stones and gems to be set in the ephod and the breastpiece.

<sup>8</sup> Let them make a sanctuary for me so that I may dwell among them.

<sup>9</sup> According to all that I show you regarding the pattern of the tabernacle and the pattern of all its furniture, that is exactly how you are to make it.

<sup>10</sup> They shall make an ark of acacia wood: 45 inches long, 27 inches wide and 27 inches high.

<sup>11</sup> You shall overlay it with pure gold, inside and out, and make a molding of gold around it.

<sup>12</sup> You shall cast four rings of gold for it and put them on its four feet with two rings on the one side and two rings on the other.

<sup>13</sup> You shall make poles of acacia wood and overlay them with gold.

<sup>14</sup> You shall put the poles into the rings on the sides of the ark in order to carry the ark.

<sup>15</sup> The poles shall be left in the rings of the ark. They shall not be removed from it.

<sup>16</sup> You shall put into the ark, the testimony tablets that I will give you.

<sup>17</sup> You shall make a mercy-seat lid of pure gold. It shall be 45 inches long and 27 inches wide.

<sup>18</sup> You shall make two cherubim of gold; you shall make them from hammered metal on the two ends of the mercy-seat lid.

<sup>19</sup> Make one cherub on the one end and one cherub on the other end. The cherubim on the two ends shall be made as one piece with the mercy-seat lid.

<sup>20</sup> The cherubim shall spread out their wings upward, covering over the mercy-seat lid with their wings having their faces facing each other with their faces looking in toward the mercy-seat lid.

<sup>21</sup> You shall put the mercy-seat lid on the ark; and in the ark you shall put the testimony tablets that I will give you.

<sup>22</sup> I will meet with you there and from above the mercy-seat lid between the two cherubim that are on the ark of the testimony I will communicate to you all of my commands for the Israelites.

<sup>23</sup> You shall make a table of acacia wood: 36 inches long, 18 inches wide and 27 inches high.

- <sup>24</sup> You shall overlay it with pure gold and make a gold molding rim around it.
- <sup>25</sup> You shall make around it a border rim 3 inches wide and make a gold molding around its rim.
- <sup>26</sup> You shall make four rings of gold for it and put the rings in the four corners where its four legs are.
- <sup>27</sup> The rings shall be close to the rim as places for the poles used to carry the table.
- <sup>28</sup> You shall make the poles of acacia wood and overlay them with gold, so that the table may be carried with them.
- <sup>29</sup> You shall make its dishes, pans, pitchers and the jars of pure gold for the pouring out drink offerings.
- <sup>30</sup> You shall put the bread of the Presence on the table before me always.
- <sup>31</sup> You shall make a lampstand of pure gold. The base and shaft of the lampstand shall be made of hammered metal along with its cups, buds, and flowers from one piece of metal.
- <sup>32</sup> There shall be six branches going out of its sides, three branches of the lampstand on the one side and three branches on the other.
- <sup>33</sup> There shall be three cups shaped like almond flowers with buds and blossoms on each branch and three cups shaped like almond flowers with buds and blossoms on the other branch, similarly for all six branches that shall extend from the lampstand.
- <sup>34</sup> On the lampstand center make four cups made like almond flowers with its buds and blossoms.
- <sup>35</sup> There will be a bud under each two branches one piece with it, and a bud under the next two branches one piece with it and a bud under the third two branches one piece with it according to the six branches extending from the lampstand.
- <sup>36</sup> Their buds and branches shall all be one piece all of it hammered out of pure gold.
- <sup>37</sup> You shall make the seven lamps for it and set the lamps on it so that they give light in front of it.
- <sup>38</sup> Its snuffers and trays shall be of pure gold.
- <sup>39</sup> The lampstand and its utensils shall be made of seventy-five pounds of pure gold.
- <sup>40</sup> Make sure that you make them according to the pattern that has been shown to you on the mountain."

**DASV: Exodus 26**

<sup>1</sup> "Make the tabernacle with ten curtains of finely twined linen, and blue, purple and scarlet thread with cherubim embroidered by a skilful artist.

<sup>2</sup> Each curtain shall be 42 feet long and 6 feet wide. All the curtains shall have exactly the same measurement.

<sup>3</sup> Five curtains shall be joined together and a second set of five curtains also joined one to another.

<sup>4</sup> You shall make loops of blue on the edge of the one curtain set. Likewise you shall make loops in the edge of the curtain on the last curtain of the second set.

<sup>5</sup> Make the fifty loops in the one curtain and make fifty loops in the edge of the curtain that is in the second set. The loops shall match up opposite each other.

<sup>6</sup> You shall make fifty gold clasps and join the long curtains sets to one another with the clasps, so that the tabernacle is one whole unit.

<sup>7</sup> You shall make curtains of goats' hair for a tent over the tabernacle. Make eleven curtains.

<sup>8</sup> Each curtain shall be 45 feet long and 6 feet wide. All eleven curtains shall have exactly the same measurements.

<sup>9</sup> You shall join five curtains by themselves, and six curtains by themselves, then double back the sixth curtain at the front of the tent.

<sup>10</sup> You shall make fifty loops on the edge of the end curtain in the set and fifty loops on the edge of the curtain that joins the second set.

<sup>11</sup> Make fifty bronze clasps and put the clasps into the loops to join the tent together, so that it may be one whole unit.

<sup>12</sup> Now the part that is left over of the tent curtains, the half curtain that remains, shall hang over the back of the tabernacle.

<sup>13</sup> Let the 18 inches on the one side, and the 18 inches on the other side left over on the length of the curtains of the tent hang over the sides of the tabernacle on this side and on that side, to cover it.

<sup>14</sup> You shall make a covering for the tent of rams' skins dyed red and an outer covering of fine leather.

<sup>15</sup> You shall make the frames for the tabernacle of acacia wood, standing upright.

<sup>16</sup> Each board will be fifteen feet long, and 27 inches wide.

<sup>17</sup> Two pegs shall be in each board to fasten one to another. Make all the boards of the tabernacle this way.

<sup>18</sup> You shall make the frames for the tabernacle, twenty boards for the south side.

<sup>19</sup> Make forty bases of silver to fit under the twenty boards; two bases per board for its two pegs, and two bases under the next board for its two pegs.

<sup>20</sup> Make for the second side of the tabernacle, twenty boards on the north side,



<sup>21</sup> and their forty bases of silver, two bases for the first board, and two bases under the next board.

<sup>22</sup> Make six boards for the rear of the tabernacle on the west.

<sup>23</sup> Make two boards for the corners of the tabernacle in the rear part.

<sup>24</sup> They shall be double at the bottom but joined together at the top with one ring. Make both of them the same. They shall form the back two corners.

<sup>25</sup> So there shall be eight boards, and their sixteen bases of silver; two bases under the first board, and two bases under the next board.

<sup>26</sup> Make crossbars of acacia wood: five for the framing boards for the one side of the tabernacle,

<sup>27</sup> and five crossbars for the framing boards for the other side of the tabernacle, and five crossbars for the framing boards for the back side of the tabernacle on the west.

<sup>28</sup> The middle bar in the middle of the framing boards shall pass from end to end.

<sup>29</sup> You shall overlay the boards with gold, and make their rings of gold to hold the crossbars. Overlay the crossbars with gold.

<sup>30</sup> Then you shall set up the tabernacle according to the pattern you were shown on the mountain.

<sup>31</sup> You shall make a special curtain of blue, purple and scarlet yarns and fine twined linen. Embroider it with cherubim made by a skilful artist.

<sup>32</sup> You shall hang it on four pillars of acacia wood overlaid with gold having hooks of gold and four silver bases.

<sup>33</sup> Hang up this curtain under the clasps and bring the ark of the testimony in behind this curtain. This special curtain shall separate for you between the holy place and the most holy place.

<sup>34</sup> You shall put the mercy-seat on the ark of the testimony in the most holy place.

<sup>35</sup> Set the table outside the curtain and the lampstand on the south side across from the table. Put the table on the north side.

<sup>36</sup> You shall make a curtain for the entrance of the tent of blue, purple and scarlet yarn and fine twined linen, the work of the embroiderer.

<sup>37</sup> You shall make for the curtain five pillars of acacia wood and overlay them with gold. Their hooks shall be of gold and you shall cast five bronze bases for them."

**DASV: Exodus 27**

<sup>1</sup> "You shall make the altar of acacia wood, seven feet six inches long, and seven feet six inches wide; the altar shall be square and four feet six inches high.

<sup>2</sup> On its four corners you shall make horns for it. Its horns shall be of one piece with the altar and you shall overlay it with bronze.

<sup>3</sup> Make its pots to take away its ashes, and shovels, basins, meat-hooks and its firepans, all its utensils of bronze.

<sup>4</sup> You shall make a bronze grating for it and on the four corners of the net make four bronze rings.

<sup>5</sup> You shall install it under the ledge of the altar, so that the net may reach halfway down the altar.

<sup>6</sup> You shall make poles of acacia wood for the altar overlaid with bronze.

<sup>7</sup> And its rods shall be put into the rings, and the rods shall be on the two sides of the altar when it is carried.

<sup>8</sup> Make the altar a hollow box with boards. Make it just like you were shown on the mountain.

<sup>9</sup> You shall make the courtyard of the tabernacle. On the south side there shall be hanging curtains for the courtyard of fine twined linen a hundred fifty feet long for one side.

<sup>10</sup> There shall be twenty posts and twenty bases of bronze. The hooks and their rings for the posts shall be made of silver.

<sup>11</sup> Likewise the length of the north side shall have hanging curtains a hundred fifty feet long. There shall be twenty posts and bases of bronze. The hooks and rings for the posts shall be made of silver.

<sup>12</sup> The width of the courtyard on the west side shall have hanging curtains seventy-five feet long. There shall be ten pillars and their ten bases.

<sup>13</sup> The width of the courtyard on the east side shall be seventh-five feet.

<sup>14</sup> The hanging curtains for the one side of the entrance shall be twenty-two and a half feet long with three posts and their three bases.

<sup>15</sup> On the other side shall be hanging curtains twenty-two and a half feet long with three posts and their three bases.

<sup>16</sup> The entrance of the court shall be a thirty foot long curtain made of blue, purple and scarlet yarn and fine twined linen, the work of the embroiderer with four posts and their four bases.

<sup>17</sup> All the posts around the courtyard shall have hooks and bands of silver and bronze bases.

<sup>18</sup> The length of the courtyard shall be a fifty yards and the width twenty-five yards with fine twined linen hanging curtains seven and one half feet tall with their bronze bases.

<sup>19</sup> All the utensils of the tabernacle used in its service and all its tent pegs and all the pegs for the courtyard shall be made of bronze.

<sup>20</sup> You shall command the Israelites to bring you pure olive oil pressed for the light so that the lamps may burn continually.

<sup>21</sup> In the Tent of Meeting, outside the special curtain which is in front of the testimony, Aaron and his sons shall attend to it from evening to morning before the LORD. It shall be a permanent ordinance throughout their generations among the Israelites."

**DASV: Exodus 28**

<sup>1</sup> "Then bring near Aaron your brother and his sons with him, from among the Israelites so that they may serve as my priests--Aaron and his sons, Nadab, Abihu, Eleazar and Ithamar.

<sup>2</sup> You shall make holy garments for your brother Aaron for glory and for beauty.

<sup>3</sup> You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him so that he may serve as my priest.

<sup>4</sup> These are the garments that they shall make: a breastpiece, an ephod, and a robe, and a woven tunic, a turban and a sash. They shall make holy garments for your brother Aaron and his sons, so that they may serve as my priests.

<sup>5</sup> They shall use gold, blue, purple, scarlet and fine linen.

<sup>6</sup> They shall make the ephod of gold, blue, purple, scarlet and fine twined linen, the work of the skilful craftsman.

<sup>7</sup> It shall have two shoulder pieces attached to its two ends, so it may be joined together.

<sup>8</sup> The skillfully woven waistband on it shall match it being made of the same materials of gold, blue, purple, scarlet and fine twined linen.

<sup>9</sup> You shall take two onyx stones and engrave the names of the sons of Israel on them.

<sup>10</sup> Six of their names on the one stone and the names of the other six on the other stone, in order of their birth.

<sup>11</sup> As a jeweler engraves a signet, you shall engrave the two stones, with the names of the sons of Israel. Have them mounted in settings of gold filigree.

<sup>12</sup> You shall put the two stones on the shoulder pieces of the ephod as memorial stones for the Israelites. Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

<sup>13</sup> You shall make filigree settings of gold,

<sup>14</sup> and two braided chains of pure gold; like a cord, and attach the corded chains to the filigree settings.

<sup>15</sup> You shall make a breastpiece for making decisions, the work of the skilful craftsman. It shall match the ephod made of gold, blue, purple, scarlet and fine twined linen.

<sup>16</sup> It shall be square, folded double as a pouch; nine inches long and nine inches wide.

<sup>17</sup> You shall mount in it settings for stones, four rows of stones. The first row will have red carnelian, a topaz, and a beryl;

<sup>18</sup> the second row, a turquoise, a sapphire and a moonstone;

<sup>19</sup> the third row, a jacinth, an agate and an amethyst;

<sup>20</sup> and the fourth row, a chrysolite, an onyx and a jasper. They shall be mounted in gold filigree settings.

<sup>21</sup> There shall be twelve stones according to the names of the sons of Israel. They shall be engraved like a seal each one with the name of the twelve tribes.

<sup>22</sup> Make for the breastpiece braided chains like cords, woven of pure gold.

<sup>23</sup> You shall make on the breastpiece two rings of gold, and attach the two rings to the two ends of the breastpiece.

<sup>24</sup> You shall attach the two woven gold chains to the two rings on the ends of the breastpiece.

<sup>25</sup> The other two ends of the two woven chains you shall attach to the two settings and attach them to the shoulder pieces of the ephod at the front of it.

<sup>26</sup> You shall make two rings of gold and attach them on the two edges of the breastpiece, on the inside next to the ephod.

<sup>27</sup> You shall make two rings of gold and put them on the bottom of the two shoulder pieces on the front of the ephod, at the seam just above the decorative waistband of the ephod.

<sup>28</sup> They shall tie the breastplate by its rings to the rings of the ephod with a blue cord, so it may be above the decorative waistband of the ephod, and so that the breastpiece shall not come loose from the ephod.

<sup>29</sup> Aaron will bear the names of the sons of Israel in the breastpiece of decision upon his heart when he goes into the holy place for a continual memorial before the LORD.

<sup>30</sup> And you shall put inside the breastpiece of decision the Urim and the Thummim. They shall be on Aaron's heart when he goes in before the LORD. Aaron shall bear the decisions for the Israelites on his heart before the LORD continually.

<sup>31</sup> You shall make the robe of the ephod all of blue.

<sup>32</sup> It shall have an opening for the head in the middle of it, with a woven edge around its opening, like a collar around the opening, so that it will not tear.

<sup>33</sup> On its lower hem you shall make pomegranates of blue, purple and scarlet all around its hem and golden bells between them.

<sup>34</sup> A golden bell and a pomegranate, a golden bell and a pomegranate, alternating around the lower hem of the robe.

<sup>35</sup> Aaron shall wear it when he ministers and its sound will be heard when he goes in to the holy place before the LORD, and when he comes out, so that he does not die.

<sup>36</sup> You shall make a plate of pure gold, and engrave on it, like the engravings of a seal, 'Holy to the LORD.'

<sup>37</sup> You shall attach a blue cord and attach it on the front of the turban.

<sup>38</sup> It shall be on Aaron's forehead and Aaron shall bear the iniquity of the holy things, which the Israelites shall sanctify by all their holy gifts. It shall be always on his forehead that they may find favor before the LORD.

<sup>39</sup> You shall weave a tunic of fine linen, and you shall make a turban of fine linen, and you shall make the sash, the work of the embroiderer.

<sup>40</sup> You shall make tunics, sashes, and head bands for Aaron's sons, for glory and for beauty.

<sup>41</sup> You shall put them on Aaron your brother and on his sons with him. Then you shall anoint, consecrate and sanctify them, so that they may serve as my priests.

<sup>42</sup> You shall make them linen undergarments to cover their naked bodies; from the hips to the thighs.

<sup>43</sup> And they shall be worn by Aaron and his sons when they go in to the Tent of Meeting, or when they come near to the altar to minister in the holy place; so that they do not incur guilt on themselves and die. It will be a permanent ordinance for him and his descendants after him."

**DASV: Exodus 29**

<sup>1</sup> "This is what you shall do to consecrate them, so that they may minister to me as priests. Take one young bull and two rams without defect,  
<sup>2</sup> and unleavened bread, unleavened cakes mixed with olive oil and unleavened wafers spread with oil. You shall make them of fine wheat flour.  
<sup>3</sup> You shall put them into one basket and bring them in the basket with the bull and the two rams.

<sup>4</sup> Then you shall bring Aaron and his sons to the door of the Tent of Meeting and wash them with water.

<sup>5</sup> You shall take the garments and clothe Aaron with the tunic, the robe of the ephod, the ephod, and the breastpiece, and wrap the skilfully woven waistband around the ephod.

<sup>6</sup> You shall set the turban on his head and put the holy medallion on the turban.

<sup>7</sup> Then you shall take the anointing oil, pour it on his head and anoint him.

<sup>8</sup> Bring forward his sons and clothe them with the tunics.

<sup>9</sup> Wrap Aaron and his sons with the waist sashes, and tie headbands on them, and they shall have the priesthood by perpetual ordinance.

This is how you shall consecrate Aaron and his sons.

<sup>10</sup> You shall bring the bull before the Tent of Meeting. There Aaron and his sons shall lay their hands upon the head of the bull.

<sup>11</sup> Then you shall slay the bull before the LORD at the entrance of the Tent of Meeting.

<sup>12</sup> Take of the blood of the bull and put it on the horns of the altar with your finger and pour out the rest of the blood at the base of the altar.

<sup>13</sup> You shall take all the fat that covers the internal organs, the lobe on the liver, the two kidneys and the fat that is on them and burn them upon the altar.

<sup>14</sup> But the flesh of the bull, its skin and its dung, you shall burn with fire outside the camp. It is a sin offering.

<sup>15</sup> You shall also take the one ram, then Aaron and his sons shall lay their hands on the head of the ram.

<sup>16</sup> Then you shall slay the ram and you shall take its blood and sprinkle it around against the sides of the altar.

<sup>17</sup> You shall cut the ram into pieces and wash its internal organs and legs and put them with the other pieces and its head.

<sup>18</sup> Then you shall burn the whole ram on the altar. It is a burnt offering to the LORD, a sweet aroma, an offering made by fire to the LORD.

<sup>19</sup> Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

<sup>20</sup> Slay the ram and take some of its blood and put it on the lobes of the right ear of Aaron and his sons, on the thumb of their right hand and on the big toe of their right foot and then sprinkle the remaining blood around on the sides of the altar.

<sup>21</sup> You shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and his garments and on his sons and their garments with him. Then he shall be holy along with his garments, his sons, and his sons' garments.

<sup>22</sup> Also you shall take the fat of the ram, the fat tail, the fat that covers the internal organs, the lobe of the liver, the two kidneys and the fat that is on them along with the right thigh; for it is a ram of consecration,

<sup>23</sup> and one loaf of bread, one cake of oiled bread and one wafer from the basket of unleavened bread that is before the LORD.

<sup>24</sup> You shall put all these in the hands of Aaron and his sons and wave them as a wave offering before the LORD.

<sup>25</sup> You shall take them from their hands and burn them on the altar along with the burnt offering for a sweet aroma before the LORD. It is an offering made by fire to the LORD.

<sup>26</sup> You shall take the breast of Aaron's ram of consecration, and wave it for a wave offering before the LORD and it shall be your portion.

<sup>27</sup> Then you shall consecrate the breast of the wave offering and the thigh from the ram of consecration, for Aaron and his sons.

<sup>28</sup> It belongs to Aaron and his sons as their portion forever from the Israelites for it is a offering and it shall be an offering from the Israelites from the sacrifices of their fellowship offerings. It is their offering to the LORD.

<sup>29</sup> The holy garments of Aaron shall be handed down to his sons after him; they shall be anointed and consecrated in them.

<sup>30</sup> The son who is priest after him shall put them on for seven days when he comes to the Tent of Meeting to minister in the holy place.

<sup>31</sup> You shall take the ram of consecration and boil its meat in a holy place.

<sup>32</sup> Then Aaron and his sons shall eat the meat of the ram and the bread that is in the basket at the entrance of the Tent of Meeting.

<sup>33</sup> They alone may eat those things by which atonement was made, to ordain and consecrate them. But no one else may eat these things because they are holy.

<sup>34</sup> If any of the meat of the ordination or any of the bread is left over until morning, then you shall burn it up with fire. It must not be eaten, because it is holy.

<sup>35</sup> This is what you will do to Aaron and to his sons, according to all that I have commanded you. For seven days you shall consecrate them.

<sup>36</sup> Every day you shall offer a bull for a sin offering for atonement. You shall purify the altar when you make atonement for it. You shall anoint it to consecrate it.



<sup>37</sup> Seven days you shall make atonement for the altar and consecrate it. Afterwards the altar shall be absolutely holy. Whatever touches the altar will be holy.

<sup>38</sup> Now this is that what you shall offer on the altar daily: two lambs a year old.

<sup>39</sup> Offer the one lamb in the morning and the other lamb in the evening.

<sup>40</sup> With the one lamb offer a two quarts of fine flour mixed with the one quart of oil from pressed olives and the one quart of wine for a drink offering.

<sup>41</sup> Offer the other lamb in the evening, with the same grain offering and drink offering as in the morning, for a sweet aroma, an offering made by fire to the LORD.

<sup>42</sup> It shall be a regular burnt offering throughout your generations at the entrance of the Tent of Meeting before the LORD, where I will meet with you to speak to you.

<sup>43</sup> There I will meet with the Israelites and it shall be sanctified by my glory.

<sup>44</sup> So I will make holy the Tent of Meeting and the altar. Aaron and his sons will I make holy to minister before me as priests.

<sup>45</sup> Then I will dwell among the Israelites and will be their God.

<sup>46</sup> Then they will know that I am the LORD their God who brought them out of the land of Egypt, so that I might dwell among them. I am the LORD their God."

**DASV: Exodus 30**

<sup>1</sup> "You shall make an altar of acacia wood for burning incense.

<sup>2</sup> It shall be square, 18 inches long, 18 inches wide, and 36 inches high. Its horns shall be of one piece with it.

<sup>3</sup> You shall overlay it with pure gold, its top, all sides and its horns. You shall make a molding of gold round it.

<sup>4</sup> You shall make two gold rings for it under its molding on its two opposite sides. They shall hold the poles by which it will be carried.

<sup>5</sup> You shall make the poles of acacia wood and overlay them with gold.

<sup>6</sup> You shall put it in front of the curtain that is before the ark of the testimony, before the mercy-seat lid that is on top of the testimony, where I will meet with you.

<sup>7</sup> Then Aaron shall burn fragrant incense on it every morning; he shall burn it when he trims the lamps.

<sup>8</sup> Every evening when Aaron lights the lamps, he shall burn it, a perpetual incense offering before the LORD throughout your generations.

<sup>9</sup> You shall not offer strange incense on it, or any burnt offering or grain offering, and you must not pour any drink offering on it.

<sup>10</sup> Once a year Aaron shall make atonement on its horns. Once a year he shall make atonement for it with the blood of the sin offering of atonement throughout your generations. It is most holy to the LORD."

<sup>11</sup> Then the LORD spoke to Moses,

<sup>12</sup> "When you take a census of the Israelites to count them, then everyone is to give a ransom for his life to the LORD so that no plague will come on them when you number them.

<sup>13</sup> This is what each one shall give that is numbered: half a shekel according to the shekel of the sanctuary (the sanctuary shekel is twenty gerahs, about half an ounce). The half a shekel is an offering to the LORD.

<sup>14</sup> Everyone who is twenty or older who is numbered in the census, shall give the offering to the LORD.

<sup>15</sup> The rich shall not give more and the poor shall not give less than the half shekel, when they give the offering to the LORD, to make atonement for your lives.

<sup>16</sup> Then you shall take the atonement money from the Israelites and shall give it for the service of the Tent of Meeting, that it may be a memorial for the Israelites before the LORD, to make atonement for your lives."

<sup>17</sup> Then the LORD spoke to Moses,

<sup>18</sup> "You shall also make a bronze basin and the bronze stand for washing. You shall put it between the Tent of Meeting and the altar and put water in it.

<sup>19</sup> There Aaron and his sons shall wash their hands and their feet.

<sup>20</sup> When they go into the Tent of Meeting or when they approach the altar to minister or burn an offering made by fire to the LORD, they must wash with water, so that they do not die.

<sup>21</sup> They must wash their hands and feet so that they do not die. This shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

<sup>22</sup> Then the LORD told Moses,

<sup>23</sup> "Take the finest spices: twelve and a half pounds of liquid myrrh, and six and a quarter pounds each of sweet-smelling cinnamon and fragrant calamus,

<sup>24</sup> and twelve and a half pounds of cassia, measured by the sanctuary shekel, along with a gallon of olive oil.

<sup>25</sup> Make this into a holy anointing oil, a perfume blended by the art of the perfumer. It shall be a holy anointing oil.

<sup>26</sup> With it anoint the Tent of Meeting, the ark of the testimony,

<sup>27</sup> the table and all its utensils, the lampstand and its utensils, the altar of incense,

<sup>28</sup> the altar of burnt offering along with all its utensils, and the basin with its stand.

<sup>29</sup> Consecrate them so that they may be most holy; whatever touches them will become holy.

<sup>30</sup> Anoint Aaron and his sons and consecrate them so that they may minister as my priests.

<sup>31</sup> Then you shall announce to the Israelites, "This shall be my holy anointing oil throughout your generations.

<sup>32</sup> It must never be poured on the human body, and you must not blend any like it by this same formula. It is holy, and it shall be holy to you.

<sup>33</sup> Whoever blends any like it, or whoever puts any of it on one who is not a priest, he must be cut off from his people."

<sup>34</sup> Then the LORD said to Moses, "Take spices, gum resin, onycha and galbanum; sweet spices mixed with pure frankincense of equal amounts;

<sup>35</sup> and make it for incense blended by the art of the perfumer, seasoned with salt, pure and holy.

<sup>36</sup> Grind the mixture into a fine powder and put it before the ark of the testimony in the Tent of Meeting where I will meet with you. It shall be most holy for you.

<sup>37</sup> The incense that you make according to this formula you must not make for yourselves. It shall be regarded by you as holy to the LORD.

<sup>38</sup> Whoever makes any like it to use as perfume, must be cut off from his people."

**DASV: Exodus 31**

<sup>1</sup> The LORD spoke to Moses,

<sup>2</sup> "See, I have called by name Bezalel son of Uri, the son of Hur, from the tribe of Judah.

<sup>3</sup> I have filled him with the Spirit of God, giving him wisdom, understanding, knowledge in all kinds of craftsmanship,

<sup>4</sup> to make artistic works in gold, silver and bronze,

<sup>5</sup> and in cutting of stones for setting, and in carving of wood, to work in all kinds of craftsmanship.

<sup>6</sup> Moreover I have appointed to work with him Oholiab, the son of Ahisamach, from the tribe of Dan; and in the heart of all the craftsmen I have put wisdom, that they may make all that I have commanded you:

<sup>7</sup> the Tent of Meeting, the ark of the testimony, the mercy seat lid that is on it, all the furnishings of the tent--

<sup>8</sup> the table and its utensils, the pure gold lampstand with all its utensils, the altar of incense--

<sup>9</sup> the altar of burnt offering with all its utensils and the basin and its stand,

<sup>10</sup> and the finely woven garments, even the holy garments for Aaron the priest and the garments of his sons, to minister as priests,

<sup>11</sup> the anointing oil and the incense of fragrant spices for the holy place. They are to make them according to all that I have commanded you."

<sup>12</sup> Then the LORD said to Moses,

<sup>13</sup> "Tell the Israelites, 'You must keep my Sabbaths, for it is a sign between me and you throughout your generations; so that you may know that I am the LORD who sanctifies you.

<sup>14</sup> You must keep the Sabbath for it is holy to you. Anyone who profanes it must be put to death; for whoever does any work on that day, that person must be cut off from among his people.

<sup>15</sup> Six days shall work be done, but the seventh day is a Sabbath of complete rest, holy to the LORD, whoever does any work on the Sabbath day, he must be put to death.

<sup>16</sup> Therefore the Israelites must keep the Sabbath by observing the Sabbath throughout their generations. It is a perpetual covenant.

<sup>17</sup> It is a sign forever between me and the Israelites. For in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed."

<sup>18</sup> When he finished speaking to Moses on Mount Sinai, he gave him the two tablets of the testimony, tablets of stone, written by the finger of God.

**DASV: Exodus 32**

<sup>1</sup> When the people saw that Moses delayed to come down from the mountain, the people gathered themselves around Aaron, and said to him, "Come, make gods for us, that will go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him."

<sup>2</sup> So Aaron said to them, "Break off the golden earrings that are on the ears of your wives, your sons and your daughters, and bring them to me."

<sup>3</sup> All the people took off the golden earrings that were in their ears and brought them to Aaron.

<sup>4</sup> He received it from their hand, and fashioned it with an engraving tool, and made a molded calf. Then they announced, "These are your gods, O Israel, who brought you up out of the land of Egypt."

<sup>5</sup> When Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow there will be a festival to the LORD."

<sup>6</sup> So they got up early on the next day and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and indulged in pagan partying.

<sup>7</sup> Then the LORD spoke to Moses, "Go, get down; for your people, that you brought up out of the land of Egypt, have corrupted themselves.

<sup>8</sup> They have quickly turned aside from the way that I commanded them, they have made a molten calf, and have worshipped it and have sacrificed to it and said, "These are your gods, O Israel, who brought you up out of the land of Egypt."

<sup>9</sup> Then the LORD said to Moses, "I have seen this people, and look how stiff-necked they are.

<sup>10</sup> Now therefore leave me alone, that my wrath may burn hot against them and that I may destroy them, but I will make you into a great nation."

<sup>11</sup> But Moses implored the LORD his God, and said, "LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand?

<sup>12</sup> Why should the Egyptians say, 'For evil purposes he brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from your fierce anger and change your mind about bringing this disaster against your people.

<sup>13</sup> Remember Abraham, Isaac and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your descendants, and they shall inherit it forever.'"

<sup>14</sup> Then the LORD changed his mind concerning the disaster that he said he would bring on his people.

<sup>15</sup> Then Moses turned, and went down from the mountain with the two stone tablets of the testimony in his hand. The tablets were written on both sides, written both on the front side and on the back.

<sup>16</sup> The tablets were the work of God, and the writing was the writing of God, engraven upon the tablets.

<sup>17</sup> When Joshua heard the noise of the people as they shouted, he said to Moses, "There is the sound of war in the camp."

<sup>18</sup> But Moses replied, "It is not the sound of those shouting because of victory, or the sound of those who cry out in defeat but the sound of singing revelers that I hear."

<sup>19</sup> As soon as he came near the camp, he saw the calf and the dancing. Then Moses' anger burned hot and he threw the stone tablets out of his hands, and broke them at the foot of the mountain.

<sup>20</sup> Then he took the calf that they had made, burned it with fire, ground it to powder, scattered it on the water and made the children of Israel drink it.

<sup>21</sup> Then Moses said to Aaron, "What did this people do to you that you have brought such a great sin on them?"

<sup>22</sup> Aaron replied, "Do not let your anger burn hot my lord. You know this people, that they are bent on evil.

<sup>23</sup> For they said to me, 'Make us gods, who will go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has happened to him.'

<sup>24</sup> Then I said to them, 'Whoever has any gold, let them take it off.' So they gave it to me and I threw it into the fire and out popped this calf."

<sup>25</sup> When Moses saw that the people were running wild (for Aaron had let them go wild, making them a joke to their enemies.)

<sup>26</sup> So Moses stood in the gate of the camp, and said, "Whoever is on the LORD's side, come join me." All the Levites gathered around him.

<sup>27</sup> Then he said to them, "'This is what the LORD says, the God of Israel, 'Each man strap his sword on his thigh, and go back and forth from one entrance to the other throughout the camp, with each man killing his brother, his friend and his neighbor.'"

<sup>28</sup> So the Levites did according to the word of Moses. About 3,000 people died that day.

<sup>29</sup> Then Moses said, "Today you have been consecrated to the LORD, yes, every one at the cost of his son and brother; so he has bestowed on you a blessing this day."

<sup>30</sup> The next day Moses said to the people, "You have committed a great sin; and now I will go up to the LORD; perhaps I can make atonement for your sin."

<sup>31</sup> Then Moses returned to the LORD and said, "Oh, what a great sin this people have committed. They have made for themselves gods of gold.

<sup>32</sup> But now, please forgive their sin, but if not, then blot me out of your book that you have written."

<sup>33</sup> Then the LORD said to Moses, "Whoever has sinned against me, that person alone will I blot out of my book.

<sup>34</sup> Now go, lead the people to the place that I have told you about. Look, my angel will lead the way before you. Nevertheless on the day I punish, I will certainly punish them for their sin."

<sup>35</sup> Then the LORD sent a plague on the people because they made the calf, the one Aaron made.

**DASV: Exodus 33**

<sup>1</sup> Then the LORD spoke to Moses, "Get up, leave here, you and the people that you have brought up out of the land of Egypt, go to the land of that I swore to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.'

<sup>2</sup> I will send an angel before you and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites.

<sup>3</sup> Go up to a land flowing with milk and honey. But I will not go up among you, for you are a stiff-necked people, and I might destroy you along the way."

<sup>4</sup> When the people heard this bad news, they mourned; and no one put on his ornaments.

<sup>5</sup> Then the LORD said to Moses, "Tell the children of Israel, 'You are a stiff-necked people; if I go up among you for one moment, I might destroy you. Therefore now take off your ornaments, then I will decide what to do with you.'"

<sup>6</sup> And the children of Israel stripped off their ornaments from Mount Horeb onward.

<sup>7</sup> Now Moses used to take the tent and to pitch it outside the camp, far away from the camp. He called it, "the Tent of Meeting." And everyone who sought the LORD went out to the Tent of Meeting that was outside of the camp.

<sup>8</sup> Whenever Moses went out to the tent, all the people would rise up and stand, each one at the entrance of his tent. They would watch Moses until he entered the tent.

<sup>9</sup> Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent and the LORD would speak with Moses.

<sup>10</sup> Whenever all the people saw the pillar of cloud stand at the entrance of the tent, all the people would rise and worship, each one at the entrance of his own tent.

<sup>11</sup> Thus the LORD would speak to Moses face to face, as a man talks to his friend. Then Moses would return to the camp but his assistant Joshua, the son of Nun, a young man, did not leave the tent.

<sup>12</sup> Then Moses said to the LORD, "See, you have been telling 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 favor in my sight.'

<sup>13</sup> Now if I have found favor in your sight please show me your ways so that I may know you and find favor in your sight. Consider also that this nation is your people."

<sup>14</sup> Then the LORD replied, "My presence will go with you and I will give you rest."

<sup>15</sup> Moses said, "If your presence does not go with us, do not make us move from here.



<sup>16</sup> For how will it be known that I have found favor in your sight, I and your people? Is it not by the fact that you travel with us that we are distinguished, I and your people, from all the other people that are on the face of the earth?"

<sup>17</sup> Then the LORD answered Moses, "I will do this very thing that you have asked for; for you have found favor in my sight and I know you by name."

<sup>18</sup> Then Moses requested, "Please show me your glory."

<sup>19</sup> He replied, "I will make all my goodness pass before you, and will proclaim the name 'the LORD' before you. For I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy."

<sup>20</sup> The LORD continued, "You cannot see my face; for no one can see me and live."

<sup>21</sup> Then the LORD explained, "Look, there is a place by me where you may stand on the rock.

<sup>22</sup> When my glory passes by I will put you in a cleft in the rock and cover you with my hand until I have passed by.

<sup>23</sup> Then I will take away my hand, and you may see my back but my face must not be seen."

**DASV: Exodus 34**

<sup>1</sup> Then the LORD said to Moses, "Cut out two tablets of stone like the first ones. I will write on the tablets the words that were on the first tablets that you broke.

<sup>2</sup> Be ready by the morning. Come up in the morning to Mount Sinai and present yourself there to me on the top of the mountain.

<sup>3</sup> No one is allowed to come up with you; do not let anyone be seen anywhere on all the mountain. Do not let the flocks or herds graze in front of that mountain."

<sup>4</sup> So he cut out two tablets of stone like the first ones. Then Moses got up early in the morning and went up on Mount Sinai, as the LORD had commanded him. He took in his hand two tablets of stone.

<sup>5</sup> Then the LORD descended in the cloud and stood with him there as he proclaimed the name: "The LORD (Yahweh)."

<sup>6</sup> Then the LORD passed by in front of him, and proclaimed, "The LORD, the LORD, a God compassionate and gracious, slow to anger, and abundant in loyal love and truth,

<sup>7</sup> keeping loyal love for thousands of generations, forgiving iniquity, transgression and sin. Yet he will by no means pardon the guilty, visiting the iniquity of the fathers on the children, and on the children's children to the third and fourth generation."

<sup>8</sup> Then Moses quickly bowed his head to the ground and worshiped.

<sup>9</sup> He requested, "If now I have found favor in your sight, O Lord, let the Lord, I pray, travel with us. They are indeed a stiff-necked people but pardon our iniquity and our sin, and take us for your inheritance."

<sup>10</sup> Then the LORD replied, "Look, I am making a covenant before all your people. I will do marvels such as have never been done in all the earth, nor in any nation. All the people among you will see the power of the LORD. It is an awesome thing that I do for you.

<sup>11</sup> Obey what I command you this day. Look, I am driving out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.

<sup>12</sup> Be careful not to make a covenant with the inhabitants of the land where you are going, lest it become a snare among you.

<sup>13</sup> Instead you are to tear down their altars, dash their pillars to pieces and cut down their Asherah poles.

<sup>14</sup> Do not worship any other god for the LORD, whose name is Jealous, is a jealous God.

<sup>15</sup> Make no covenant with the inhabitants of the land, for they prostitute themselves before their gods, and sacrifice to their gods, and if someone invites you to eat some of his sacrifice;

<sup>16</sup> then you may take their daughters for your sons, and their daughters prostitute themselves before their gods, and make your sons prostitute themselves after their gods.

<sup>17</sup> You must not make for yourselves molten idols.

<sup>18</sup> You must celebrate the feast of unleavened bread. Seven days you must eat unleavened bread, as I commanded you, at the time appointed in the month Abib; for in the month Abib you came out from Egypt.

<sup>19</sup> Every firstborn of the womb is mine; that includes all your male cattle, the firstlings from the herd or flocks.

<sup>20</sup> The firstborn donkey you shall redeem with a lamb. But if you do not redeem it, then break its neck. All the firstborn of your sons you shall redeem. No one should appear before me empty-handed.

<sup>21</sup> Six days you may work, but on the seventh day you must rest; even in plowing time and in harvest you must rest.

<sup>22</sup> You must celebrate the Feast of Weeks. It is the first fruits of wheat harvest and the feast of ingathering at the end of the year.

<sup>23</sup> Three times a year all your males must appear before the LORD God, the God of Israel.

<sup>24</sup> For I will drive out nations before you, and enlarge your borders. No one shall covet your land, when you go up to appear before the LORD your God three times in the year.

<sup>25</sup> You must not offer the blood of my sacrifice with leavened bread; the sacrifice of the feast of the Passover must not be left over until the morning.

<sup>26</sup> The first of the first fruits of your ground you must bring to the house of the LORD

<sup>27</sup> Then the LORD told Moses, "Write down these words: for in accordance with these words I have made a covenant with you and with Israel."

<sup>28</sup> He was there with the LORD forty days and forty nights during which time he did not eat bread or drink water. He wrote on the tablets the words of the covenant, the Ten Commandments.

<sup>29</sup> Now when Moses came down from Mount Sinai with the two tablets of the testimony in Moses' hand, Moses did not realize that the skin of his face shone because he had spoken with the LORD.

<sup>30</sup> When Aaron and all the Israelites saw the skin of Moses' face shining they were afraid to come near him.

<sup>31</sup> But Moses called to them and Aaron and all the rulers of the congregation returned to him and Moses spoke with them.

<sup>32</sup> Afterward all the Israelites came near and he commanded them all that the LORD had told him on Mount Sinai.

<sup>33</sup> When Moses had finished speaking with them, he put a veil on his face.

<sup>34</sup> But when Moses went in before the LORD to speak with him, he took off the veil until he came out. Then he would come out and tell the Israelites what he was commanded.

<sup>35</sup> When the Israelites saw the face of Moses, that the skin of his face shone, Moses would again put the veil on his face until he went in to speak with the LORD.

**DASV: Exodus 35**

<sup>1</sup> Moses assembled the whole community of the Israelites, and said to them, "These are the things that the LORD has commanded you to do:

<sup>2</sup> For six days work may be done; but the seventh day shall be a holy day for you, a Sabbath of solemn rest to the LORD. Whoever does any work on it must be put to death.

<sup>3</sup> You must not even kindle a fire in any of your dwellings on the Sabbath day."

<sup>4</sup> Then Moses said to the whole community of the Israelites, "This is what the LORD commanded:

<sup>5</sup> 'Take an offering to the LORD from among you. Whoever has a willing heart, let him bring the LORD's offering: gold, silver, bronze,

<sup>6</sup> blue, purple, scarlet yarn and fine linen; goats' *hair*,

<sup>7</sup> and rams' skins dyed red, and fine leather; and acacia wood,

<sup>8</sup> olive oil for the light, spices for the anointing oil and for the fragrant incense;

<sup>9</sup> and onyx stones and gems to be set on the ephod and the breastpiece.'

<sup>10</sup> Let everyone who is skillful among you come and make all that the LORD has commanded:

<sup>11</sup> the tabernacle, its tent, with its covering, its clasps and its frames, its bars, its pillars and its bases;

<sup>12</sup> the ark with its poles, the mercy seat and the curtain that conceals it;

<sup>13</sup> the table with its poles, all its utensils and the Bread of the Presence;

<sup>14</sup> the lampstand also for light and its utensils and its lamps, and the olive oil for the light;

<sup>15</sup> the altar of incense with its poles, the anointing oil and the fragrant incense, and the curtain for the entrance at the opening of the tabernacle;

<sup>16</sup> the altar of burnt offering, with its grating of bronze, its poles and all its utensils, the water basin and its stand;

<sup>17</sup> the curtains for the courtyard walls with its posts and bases, and the curtain for the entrance to the courtyard;

<sup>18</sup> the tent pegs for the tabernacle, the pegs for the courtyard and their ropes;

<sup>19</sup> the woven garments, for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons to minister as the priests."

<sup>20</sup> So all the congregation of the Israelites departed from Moses' presence.

<sup>21</sup> Everyone whose heart was stirred came, and everyone whose spirit was willing, brought the LORD's offering, for the work of the Tent of Meeting, and for all its service, and for the holy garments.

<sup>22</sup> So both men and women came, as many as had a willing heart, and brought brooches, earrings, rings and necklaces, all sorts of gold jewelry. They presented a wave offering of gold to the LORD.

<sup>23</sup> Everyone who had blue, purple or scarlet yarn or fine linen, or goats' hair, rams' skins dyed red or fine leather brought them.

<sup>24</sup> Everyone who could make an offering of silver or bronze brought it as an offering to the LORD; and everyone who had acacia wood of any use for the project, brought it.

<sup>25</sup> All the women who were skillful in spinning with their hands brought what they had spun, blue, purple, or scarlet yarn, or fine linen.

<sup>26</sup> All the women whose heart stirred them used their skill to spin the goats' hair.

<sup>27</sup> The leaders brought the onyx stones and gems to be set on the ephod and the breastpiece;

<sup>28</sup> and the spice, and the olive oil for the light, the anointing oil and the fragrant incense.

<sup>29</sup> The Israelites brought a freewill offering to the LORD; every man and woman whose heart was willing brought material for all the work that the LORD had commanded through Moses to be done.

<sup>30</sup> Then Moses said to the Israelites, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

<sup>31</sup> He has filled him with the Spirit of God, with wisdom, understanding and knowledge in all kinds of crafts;

<sup>32</sup> to design skilful works in gold, silver and bronze,

<sup>33</sup> in cutting of stones for setting, and in carving of wood, to work in all kinds of skilful crafts.

<sup>34</sup> He has put in both his heart and Oholiab, the son of Ahisamach, of the tribe of Dan the ability to teach others.

<sup>35</sup> He has he filled them with wisdom of heart, to work all kinds of crafts done by an engraver, designer, or an embroiderer working with blue, purple, or scarlet yarn or with fine linen, or by a weaver. They were skilled craftsmen in every type of work and skillful design.

**DASV: Exodus 36**

<sup>1</sup> Bezalel and Oholiab and every skilled person in whom the LORD had given wisdom and understanding to know how to do all the work for the construction of the sanctuary, will do the work, according to all that the LORD has commanded.

<sup>2</sup> Then Moses summoned Bezalel and Oholiab and every skilled person in whose heart the LORD had put wisdom, everyone whose heart stirred him up to participate in doing the work.

<sup>3</sup> They received from Moses all the offerings that the Israelites brought for the work of building the sanctuary, and yet they still brought to him freewill offerings every morning.

<sup>4</sup> All the skilled craftsmen, who were doing all the work on the sanctuary; they all left the work they had been doing.

<sup>5</sup> They said to Moses, "The people are bringing much more than enough for the work that the LORD commanded to be done."

<sup>6</sup> So Moses gave the order and it was proclaimed throughout the camp, "Let no man or woman make anything more as an offering for the sanctuary." So the people were restrained from bringing.

<sup>7</sup> Now the supplies that they had were more than enough for all the work needed to make it.

<sup>8</sup> All the ones skilled among them made the tabernacle with ten curtains of fine twined linen, with blue, purple and scarlet yarn skillfully embroidered cherubim by a skilful craftsman.

<sup>9</sup> The length of each curtain was 42 feet long and 6 feet wide. All the curtains were the same size.

<sup>10</sup> He joined five curtains to one another and then a second set of five curtains he joined together as well.

<sup>11</sup> He made loops of blue along the edge of the one set of curtains and did the same on the edge of the second set of curtains.

<sup>12</sup> He made fifty loops on the first curtain set, and fifty loops on the edge of the second curtain set lining up the loops with one another.

<sup>13</sup> Then he made fifty gold clasps and coupled the curtains to one another with the clasps so the tabernacle was one single unit.

<sup>14</sup> Then he made curtains of goats' hair for a tent over the tabernacle, eleven curtains total.

<sup>15</sup> Each curtain was 45 feet long and 6 feet wide. All eleven curtains were the same size.

<sup>16</sup> Then he joined five curtains by themselves and the other six curtains by themselves.

<sup>17</sup> He made fifty loops on the outside edge of the one curtain set, and fifty loops on the outside edge of the second curtain set.

<sup>18</sup> Then he made fifty bronze clasps to couple the tent together into a single unit.

<sup>19</sup> Over that he made a covering for the tent of rams' skins dyed red, and an outer covering of fine leather.

<sup>20</sup> Then he made the upright framing boards for the tabernacle of acacia wood.

<sup>21</sup> Each framing board was 15 feet long and 27 inches wide.

<sup>22</sup> Each board had two base pegs parallel to one another. He made all the frame boards of the tabernacle the same way.

<sup>23</sup> So he made the 20 framing boards for the tabernacle's south side.

<sup>24</sup> He made forty bases of silver to go under the twenty boards; two sockets per board for its two pegs, and likewise two bases under the next framing board for its two pegs.

<sup>25</sup> For the second side of the tabernacle, on the north side, he made twenty framing boards,

<sup>26</sup> along with their forty bases of silver; two bases to go under one framing board, and two sockets under the next.

<sup>27</sup> For the back side of the tabernacle, on the west, he made six boards.

<sup>28</sup> And made two framing boards for the back corners of the tabernacle.

<sup>29</sup> They were doubled together from the bottom to the top fitted with one ring.

Both corners were built the same way.

<sup>30</sup> So there were eight framing boards and their bases of silver, sixteen bases with two bases per framing board.

<sup>31</sup> Then he made crossbars of acacia wood; five for the boards on the one side of the tabernacle,

<sup>32</sup> and five crossbars for the boards of the other side of the tabernacle, and five crossbars for the boards for the back of the tabernacle on the west.

<sup>33</sup> He made the middle crossbar to pass through in the middle of the framing boards from the one end to the other.

<sup>34</sup> Then he overlaid the framing boards with gold, and made rings of gold to hold the bars. He also overlaid the crossbars with gold.

<sup>35</sup> He made the veil of blue, purple, scarlet yarn and fine twined linen with cherubim embroidered into it, the work of a skilled craftsman.

<sup>36</sup> He made four posts of acacia wood for it, and overlaid them with gold. Their hooks were of gold and he cast four bases of silver for them.

<sup>37</sup> Then he made a curtain for the entrance of the Tent, of blue, purple, scarlet yarn and fine twined linen, the work of the embroiderer;

<sup>38</sup> the five posts with their hooks. He overlaid their tops and their bands with gold; and their five bases were made of bronze.



**DASV: Exodus 37**

- <sup>1</sup> Bezalel made the ark of acacia wood, 45 inches long, 27 inches wide, and 27 inches high.
- <sup>2</sup> He overlaid it with pure gold inside and out and made a molding of gold around it.
- <sup>3</sup> He cast four rings of gold for it, installed them on its four feet; two rings on the one side and two rings on the other.
- <sup>4</sup> Then he made poles of acacia wood and overlaid them with gold.
- <sup>5</sup> He put the poles through the rings on the sides of the ark to carry it.
- <sup>6</sup> Then he made a mercy seat of pure gold that was 45 inches long and 27 inches wide.
- <sup>7</sup> He made two cherubim of hammered gold and put them at the two ends of the mercy seat,
- <sup>8</sup> one cherub at the one end and one cherub at the other end. He made the cherubim one piece with the mercy seat at its two ends.
- <sup>9</sup> The cherubim spread out their wings on high, with their wings arching over the mercy seat. The cherubim faced each other looking toward the mercy seat.
- <sup>10</sup> He made the table of acacia wood, three feet long, 18 inches wide and 27 inches high.
- <sup>11</sup> He overlaid it with pure gold and made a molding of gold around it.
- <sup>12</sup> He made a 3 inch rim around it, and made a golden molding on around its border.
- <sup>13</sup> He cast four rings of gold for it and attached the rings to the four corners that were on its four feet.
- <sup>14</sup> The rings were close to the rim providing places for the poles with which to carry the table.
- <sup>15</sup> He made the poles for carrying the table of acacia wood and overlaid them with gold.
- <sup>16</sup> Then he made the vessels of pure gold that were to be put on the table--its plates, spoons, bowls and pitchers, with which to pour out the drink offerings.
- <sup>17</sup> He made the lampstand of pure hammered gold along with its base and shaft, cups, buds and its flowers were made of one piece.
- <sup>18</sup> There were six branches extending out from its sides. Three branches of the candlestick went out of the one side of it and three branches out of the other.
- <sup>19</sup> Three cups shaped like almond blossoms with buds and blossoms on one branch, and three cups shaped like almond blossoms with buds and blossoms on the other branch, and so on for the six branches extending out of the lampstand.
- <sup>20</sup> On the lampstand itself there were four cups shaped like almond blossoms each with their buds and blossoms.

<sup>21</sup> One bud of one piece under the first pair of branches, and a bud of one piece under that next pair of branches, and a bud of one piece under the third pair of branches, for the six branches extending out of it.

<sup>22</sup> Their buds and branches were made of one piece; the whole thing was one piece hammered out of pure gold.

<sup>23</sup> He made its seven lamps, lamp snuffers and trays of pure gold.

<sup>24</sup> The lampstand and its accessories were made of seventy five pounds of pure gold.

<sup>25</sup> Next he made the altar of incense of acacia wood; a square, 18 inches long, 18 inches wide and 36 inches high. Its horns were made of one piece with it.

<sup>26</sup> He overlaid the top, sides and horns with pure gold and made a molding of gold around it.

<sup>27</sup> He made two golden rings under its molding on its two opposite sides, as places for the poles by which to carry it.

<sup>28</sup> He made the poles of acacia wood and overlaid them with gold.

<sup>29</sup> Then he made the holy anointing oil and the pure fragrant incense, the work of a perfumer.

**DASV: Exodus 38**

<sup>1</sup> Then Bezalel made the altar of burnt offering of acacia wood: a square, seven feet six inches long, seven feet six inches wide and four feet six inches high.

<sup>2</sup> He made the altar's horns on its four corners; its horns were of one piece with it, and he overlaid it with bronze.

<sup>3</sup> He made all the utensils of the altar--the pots, shovels, basins, meat-hooks and firepans. He made all its utensils of bronze.

<sup>4</sup> He made a grating for the altar, a network of bronze, under the ledge around it halfway down.

<sup>5</sup> He cast four rings for the four corners of the grating of bronze, to be places for the carrying poles.

<sup>6</sup> He made the poles of acacia wood and overlaid them with bronze.

<sup>7</sup> Then he put the poles through the rings on the sides of the altar with which to carry it. He made the altar hollow out of boards.

<sup>8</sup> Then he made the basin of bronze, and its stand of bronze from the mirrors donated by the women who served at the entrance of the Tent of Meeting.

<sup>9</sup> He made the courtyard. The south side curtains of the courtyard were of fine twined linen, 150 feet long.

<sup>10</sup> It had twenty posts and twenty bronze bases, with the hooks and bands made of silver.

<sup>11</sup> The north side curtains were 150 feet long, with twenty posts and twenty bronze bases; with the hooks on the posts and bands made of silver.

<sup>12</sup> For the west side, the curtains were 75 feet long, with ten posts and bases with the hooks on the posts and bands made of silver.

<sup>13</sup> For the east side, the curtains were 75 feet long.

<sup>14</sup> The curtains for the one side of the entrance were 22 ½ feet long with three posts and three bases.

<sup>15</sup> The curtains for the other side of the entrance of the courtyard were just like the other. They were 22 ½ feet long with three posts and three bases.

<sup>16</sup> All the curtains around the courtyard were made of fine twined linen.

<sup>17</sup> The bases for the pillars were of bronze with the hooks on the posts and their bands made of silver. The courtyard post tops were overlaid with silver and each had bands made of silver.

<sup>18</sup> The entrance curtain of the courtyard was embroidered with blue, purple, scarlet yarn and fine twined linen. It was thirty feet long and seven and a half feet high, the same height as the courtyard curtains.

<sup>19</sup> There were four posts and four bronze bases with hooks of silver and tops overlaid with silver and silver bands.

<sup>20</sup> All the pegs of the tabernacle and of the courtyard were made of bronze.

<sup>21</sup> This is the inventory of things used for the tabernacle, the tabernacle of the testimony, as they were counted, according to the commandment of Moses, the work of the Levites under the direction of Ithamar, the son of Aaron the priest.

<sup>22</sup> Now Bezalel the son of Uri, the son of Hur, from the tribe of Judah, made all that the LORD commanded Moses.

<sup>23</sup> With him was Oholiab, the son of Ahisamach, from the tribe of Dan, an engraver, a skilful craftsman and an embroiderer in blue, purple and scarlet yarn and in fine linen.

<sup>24</sup> All the gold that was used for the work in the construction of the sanctuary, namely the gold wave offering, was 2,193 pounds, measured by the sanctuary shekel.

<sup>25</sup> The silver from those who were numbered of the congregation was 7,545 pounds, measured by the sanctuary shekel.

<sup>26</sup> One beka per person, it is half a shekel as measured by the sanctuary shekel, for everyone who was counted over twenty years old, 603,550 men total.

<sup>27</sup> The 7,500 pounds of silver were used for casting the bases of the sanctuary, and the bases of the sanctuary curtain; a hundred bases for the 7,500 pounds, or 75 pounds per base.

<sup>28</sup> From the remaining 45 pounds of silver he made hooks for the posts and overlaid the post tops and made bands for them.

<sup>29</sup> The bronze wave offering was 5,310 pounds.

<sup>30</sup> With it he made the bases for the entrance of the Tent of Meeting, the brazen altar, and its bronze grating, all the utensils for the altar,

<sup>31</sup> the bases all around the courtyard, and the bases for the entrance of the courtyard and all the pegs of the tabernacle and around the courtyard.

**DASV: Exodus 39**

<sup>1</sup> From the blue, purple and scarlet yarn they made finely woven garments, for ministering in the holy place and made the holy garments for Aaron; just as the LORD had commanded Moses.

<sup>2</sup> He made the ephod of fine twined linen embroidered with gold, blue, purple and scarlet yarn.

<sup>3</sup> They hammered the gold into thin leaf, then cut it into threads to work it in the blue, purple and scarlet yarn and into the fine linen, the work of the skilful craftsman.

<sup>4</sup> They made shoulder pieces for the ephod, attaching their two ends so they could be fastened on.

<sup>5</sup> The skillfully woven waistband was of the same type of material of gold, blue, purple and scarlet yarn and fine twined linen; just as the LORD had commanded Moses.

<sup>6</sup> They mounted the onyx stones, in settings of gold filigree and engraved it like a seal with the names of the tribes of Israel.

<sup>7</sup> He then attached them to the shoulder-pieces of the ephod, as memorial stones for the Israelites just as the LORD had commanded Moses.

<sup>8</sup> Then he made the breastpiece, the work of the skilful craftsman. It was made like the ephod of gold, blue, purple and scarlet yarn and fine twined linen.

<sup>9</sup> It was nine inches square. The breastpiece was made into a pouch by folding the material back double.

<sup>10</sup> They set on it four rows of stones. The first row was of red carnelian, topaz and beryl;

<sup>11</sup> and the second row turquoise, sapphire, and moonstone;

<sup>12</sup> and the third row, jacinth, agate and amethyst;

<sup>13</sup> and the fourth row, chrysolite, onyx and jasper. They were set in gold filigree.

<sup>14</sup> There were twelve stones according to the names of the sons of Israel. Each name engraved like a seal corresponding to the names of the twelve tribes.

<sup>15</sup> They made on the breastpiece chains twisted like cords, woven of pure gold.

<sup>16</sup> Then they made two gold filigree settings and two gold rings and attached the two rings on the top corners of the breastpiece.

<sup>17</sup> They attached the two woven gold chains to the two rings at the edges of the breastpiece.

<sup>18</sup> The other two ends of the two woven chains they attached to the two settings, and fastened them on the front shoulder pieces of the ephod.

<sup>19</sup> They made two rings of gold and attached them to the two lower corners of the breastpiece on the inside edges next to the ephod.

<sup>20</sup> They made two rings of gold and attached them to the two shoulder pieces of the ephod underneath, in the front of the ephod, close by the seam above the skilfully woven waistband of the ephod.

<sup>21</sup> They tied the breastpiece by its rings to the rings of the ephod with a blue cord, so that it was above the skilfully woven waistband of the ephod, and so that the breastpiece might not come loose from the ephod; just as the LORD had commanded Moses.

<sup>22</sup> Then he made the robe of the ephod from solid blue woven cloth.

<sup>23</sup> There was an opening in center of the robe like the opening of a collar, with a reinforced edge around its opening, so that it would not be tear.

<sup>24</sup> Then they made around the hem of the robe pomegranates of blue, purple and scarlet yarn and twisted linen.

<sup>25</sup> They made bells of pure gold, and put the bells between the pomegranates around the hem of the robe between the pomegranates.

<sup>26</sup> Alternating a bell and a pomegranate, a bell and a pomegranate, on the hem around the robe for use when ministering; just as the LORD had commanded Moses.

<sup>27</sup> They made tunics woven of fine linen for Aaron and his sons,

<sup>28</sup> and the turban of fine linen and the head bands of fine linen, with undergarments of fine twined linen.

<sup>29</sup> The sash was made of fine twisted linen, and blue, purple and scarlet yarn, the work of the embroiderer; just as the LORD had commanded Moses.

<sup>30</sup> Then they made the plate for the holy diadem of pure gold, and wrote on it an inscription, like the engravings on a seal: "Holy to the LORD."

<sup>31</sup> They attached it with a blue cord to fasten it on the turban above; just as the LORD had commanded Moses.

<sup>32</sup> So all the work on the tabernacle of the Tent of Meeting was finished. The Israelites did everything just as the LORD had commanded Moses, that's exactly what they did.

<sup>33</sup> Then they brought the tabernacle to Moses, the tent, and all its furnishings, clasps, framing-boards, crossbars, posts and bases;

<sup>34</sup> and the coverings of rams' skins dyed red, and the covering of fine leather, and the shielding inner curtain;

<sup>35</sup> the ark of the testimony, and its poles and the mercy seat;

<sup>36</sup> the table, all its utensils, and the Bread of the Presence;

<sup>37</sup> the pure gold lampstand, with its symmetrically arranged lamps, and all its accessories, and olive oil for the light;

<sup>38</sup> and the golden altar, the anointing oil and the fragrant incense, and the curtain for the entrance of the tent;

<sup>39</sup> the bronze altar with its grating of bronze, poles and all its utensils; the wash basin with its stand;

<sup>40</sup> the curtains for the courtyard with its posts and bases, and the curtain for the entrance of the court, and its ropes and pegs, and all the furnishing for the service of the tabernacle, for the Tent of Meeting;

<sup>41</sup> the finely woven garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments for his sons to wear when ministering as priests.

<sup>42</sup> So the Israelites did all the work according to everything the LORD had commanded Moses.

<sup>43</sup> When Moses saw they had done all the work just as the LORD had commanded--they actually did it--Moses blessed them.

**DASV: Exodus 40**

<sup>1</sup> Then the LORD spoke to Moses,

<sup>2</sup> "On the first day of the first month you shall set up the tabernacle, the Tent of Meeting.

<sup>3</sup> You shall put the ark of the testimony in it, and you shall shield the ark with the inner curtain.

<sup>4</sup> You shall bring in the table, and arrange the things that go on it; and you shall bring in the lampstand, and light its lamps.

<sup>5</sup> Put the golden altar for incense in front of the ark of the testimony, and hang the curtain at the entrance of the tabernacle.

<sup>6</sup> You shall put the altar of burnt offering in front of the entrance of the tabernacle, the Tent of Meeting.

<sup>7</sup> You shall put the washbasin between the Tent of Meeting and the altar, and fill it with water.

<sup>8</sup> You shall set up the courtyard around it, and hang up the curtain at the entrance of the courtyard.

<sup>9</sup> You shall take the anointing oil, and anoint the tabernacle, and everything that is in it, and consecrate it and all its furniture and it will be holy.

<sup>10</sup> Then you shall anoint the altar of burnt offering and all its utensils, and sanctify the altar. The altar shall be most holy.

<sup>11</sup> Then you shall anoint the basin and its stand, and consecrate it.

<sup>12</sup> You shall bring Aaron and his sons to the entrance of the Tent of Meeting, and shall wash them with water.

<sup>13</sup> You shall clothe Aaron with the holy garments; and you shall anoint him, and consecrate him, that he may serve me as priest.

<sup>14</sup> You shall bring forward his sons and clothe them with tunics,

<sup>15</sup> and anoint them, as you anointed their father, that they also may serve me as priests. Their anointing shall make them a perpetual priesthood throughout their generations."

<sup>16</sup> Moses did according to all that the LORD had commanded him, that is exactly what he did.

<sup>17</sup> So on the first day of the first month in the second year, the tabernacle was set up.

<sup>18</sup> Moses set up the tabernacle, laid its bases, set up its framing boards, attached its crossbars and reared its posts.

<sup>19</sup> Then he spread the tent coverings over the tabernacle frames, and put the covering layers of the tent on it, just as the LORD had commanded Moses.

<sup>20</sup> Then he took the testimony tablets and put them into the ark, and attached the poles to the ark, and set the mercy seat on top of the ark.



<sup>21</sup> He brought the ark into the tabernacle, hung the inner curtain and shielded the ark of the testimony from view, just as the LORD had commanded Moses.

<sup>22</sup> Then he put the table in the Tent of Meeting, on the north side of the tabernacle, outside the inner curtain.

<sup>23</sup> He set the bread in order on it before the LORD, just as the LORD had commanded Moses.

<sup>24</sup> Then he put the lampstand in the Tent of Meeting, opposite the table, on the south side of the tabernacle.

<sup>25</sup> Then he lit the lamps before the LORD, just as the LORD had commanded Moses.

<sup>26</sup> He put the golden altar in the Tent of Meeting right in front of the inner curtain.

<sup>27</sup> Then he burned fragrant incense on it, just as the LORD had commanded Moses.

<sup>28</sup> He hung up the curtain at the entrance of the tabernacle.

<sup>29</sup> Then he set the altar for the burnt offering at the entrance of the tabernacle, the Tent of Meeting, and offered a burnt offering and a grain offering on it, just as the LORD had commanded Moses.

<sup>30</sup> He set the basin between the Tent of Meeting and the altar, and put water in it for washing.

<sup>31</sup> There Moses, Aaron and his sons washed their hands and their feet.

<sup>32</sup> They washed whenever they went into the Tent of Meeting or approached the altar, just as the LORD had commanded Moses.

<sup>33</sup> He set up the courtyard around the tabernacle and the altar, and hung up the curtain at the entrance of the courtyard. So Moses finished the work.

<sup>34</sup> Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle.

<sup>35</sup> Even Moses was not able to enter the Tent of Meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

<sup>36</sup> Whenever the cloud lifted from over the tabernacle, the Israelites would set out on their journeys,

<sup>37</sup> but if the cloud did not lift, they did not set out on their journey until it was lifted.

<sup>38</sup> For the cloud of the LORD was on the tabernacle by day, and there was fire in the cloud at night, in the sight of all the house of Israel, throughout all their journeys.

**DASV: Leviticus**  
**Leviticus 1**

<sup>1</sup> Then the LORD called to Moses and spoke to him from the Tent of Meeting, saying:

<sup>2</sup> "Speak to the Israelites and say to them, 'When anyone brings an offering to the LORD, you must bring your offering of livestock from the herd or the flock.

<sup>3</sup> If his offering is a burnt offering from the herd, it must be a male without defect. He must bring it to the entrance of the Tent of Meeting, so that it may be acceptable before the LORD.

<sup>4</sup> The presenter should lay his hand on the head of the burnt offering; and it shall be accepted for him to make atonement on his behalf.

<sup>5</sup> He must slaughter the bull before the LORD; and Aaron's sons, the priests, shall present the blood, and splash the blood around the sides of the altar that is at the entrance of the Tent of Meeting.

<sup>6</sup> He shall skin the burnt offering and cut it up into pieces.

<sup>7</sup> The sons of Aaron the priest are to build a fire on the altar and arrange the wood on it.

<sup>8</sup> Aaron's sons, the priests, must arrange the pieces, the head and the fat on the burning wood that is on the altar.

<sup>9</sup> But its internal organs and its legs the presenter must wash with water. The priest must burn the entire sacrifice on the altar, as a burnt offering, an offering made by fire as a sweet aroma to the LORD.

<sup>10</sup> If his offering is from the flock, either from the sheep or goats, for a burnt offering, he must offer a male without defect.

<sup>11</sup> He must kill it on the north side of the altar before the LORD and Aaron's sons, the priests, must splash its blood around the sides of the altar.

<sup>12</sup> The presenter must cut it into its pieces, with its head and its fat. The priest must arrange them on the burning wood that is on the altar.

<sup>13</sup> But the internal organs and the legs he must wash with water. The priest must offer the whole sacrifice, and burn it on the altar. It is a burnt offering, an offering made by fire as a sweet aroma to the LORD.

<sup>14</sup> If his offering to the LORD is a burnt offering of birds, then he must bring his offering of either turtledoves or young pigeons.

<sup>15</sup> The priest must bring it to the altar, wring off its head and burn it on the altar. Its blood must be drained out against the side of the altar.

<sup>16</sup> Then he must remove its crop with its feathers, and throw them on the east side of the altar where the ashes are.

<sup>17</sup> Then he should tear it open by its wings, without totally severing it. The priest must burn it on the altar on the burning wood. It is a burnt offering, an offering made by fire as a sweet aroma to the LORD.

## Leviticus 2

<sup>1</sup> When anyone offers a grain offering to the LORD, his offering should be made of fine flour. He shall pour olive oil on it, and put frankincense on it.

<sup>2</sup> He shall bring it to Aaron's sons the priests; and the priest must take out of it a handful of the fine flour and its oil with all of its frankincense. Then the priest must burn this memorial portion on the altar, an offering made by fire, a pleasing aroma to the LORD.

<sup>3</sup> The rest of the grain offering is for Aaron and his sons. It is a most holy portion of the offerings of the LORD made by fire.

<sup>4</sup> When you offer a grain offering baked in the oven, it should be unleavened loaves made of fine flour mingled with olive oil or unleavened wafers spread with olive oil.

<sup>5</sup> If your offering is a grain offering prepared on the griddle, it should be of unleavened fine flour mixed with olive oil.

<sup>6</sup> You shall break it up into pieces, and pour olive oil on it. It is a grain offering.

<sup>7</sup> If your offering is a grain offering prepared in a pan, it should be made of fine flour mixed with olive oil.

<sup>8</sup> Then you must bring the grain offering that must be made of these things to the LORD. It should be presented to the priest and he will bring it to the altar.

<sup>9</sup> The priest shall take out of the grain offering its memorial portion and burn it on the altar, an offering made by fire, a pleasing aroma to the LORD.

<sup>10</sup> Whatever is left over from the grain offering shall be Aaron's and his sons'. It is a most holy part of the offerings to the LORD made by fire.

<sup>11</sup> No grain offering that you offer to the LORD should be made with yeast; for you shall not burn any yeast or honey as an offering made by fire to the LORD.

<sup>12</sup> As an offering of first fruits you may offer them to the LORD but they shall not be offered up on the altar as a pleasing aroma.

<sup>13</sup> All of your grain offerings should be seasoned with salt. Do not omit the salt of the covenant of your God from your grain offering. Always add salt to your grain offerings.

<sup>14</sup> If you offer a grain offering from the first fruits to the LORD, you should offer for the grain offering of your first fruits, coarsely ground fresh grain roasted with fire.

<sup>15</sup> You shall put olive oil on it and sprinkle frankincense on it; it is a grain offering.

<sup>16</sup> Then the priest must burn the memorial portion of it, some of its crushed grain, with its olive oil and all its frankincense. It is an offering made by fire to the LORD.

### Leviticus 3

<sup>1</sup> Now if his offering is a peace offering sacrifice, if he offers an animal from the herd, whether male or female, he shall offer it without defect before the LORD.

<sup>2</sup> He shall lay his hand on the head of his offering, and slaughter it at the entrance of the Tent of Meeting. Then Aaron's sons, the priests, shall splash the blood against all sides of the altar.

<sup>3</sup> He shall offer part of the sacrifice of peace offering as an offering made by fire to the LORD; the fat that covers the internal organs, as well as all the fat that is around the internal organs,

<sup>4</sup> the two kidneys, and the fat that is on them near the loins and the long lobe of the liver, he shall remove that along with the kidneys.

<sup>5</sup> Then Aaron's sons shall burn it on the altar on top of the burnt offering that is on the burning wood. It is an offering made by fire, a pleasing aroma to the LORD.

<sup>6</sup> If his offering for a peace offering sacrifice to the LORD is from the flock; whether male or female, he should offer it without defect.

<sup>7</sup> If he offers a lamb for his offering, then he shall offer it before the LORD.

<sup>8</sup> He shall lay his hand on the head of his offering, and slaughter it before the Tent of Meeting. Then Aaron's sons must splash its blood against all sides of the altar.

<sup>9</sup> He shall offer of the peace offering sacrifice as an offering made by fire to the LORD. He must remove the entire fat tail close to the backbone and the fat that covers the internal organs, and all the fat that is around the internal organs,

<sup>10</sup> the two kidneys and the fat that is on them near the loins and the long lobe of the liver, he shall remove that along with the kidneys.

<sup>11</sup> Then the priest shall burn it on the altar as a food offering made by fire to the LORD.

<sup>12</sup> If his offering is a goat, then he shall offer it before the LORD.

<sup>13</sup> He shall lay his hand on its head, and slaughter it before the Tent of Meeting. Aaron's sons must splash its blood against all sides of the altar.

<sup>14</sup> He shall offer his offering, an offering made by fire to the LORD. He must remove the fat that covers the internal organs, and all the fat that is around the internal organs,

<sup>15</sup> the two kidneys, and the fat that is on them near the loins, and the long lobe of the liver, he shall remove that along with the kidneys.

<sup>16</sup> Then the priest shall burn it on the altar as a food offering made by fire as a pleasing aroma. All the fat is the LORD's.

<sup>17</sup> It shall be a perpetual statute throughout your generations wherever you live. You must never eat any fat or blood."

### Leviticus 4

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Tell the Israelites, 'If anyone sins unintentionally in any of the things that the LORD commanded not to be done, and does any one of them,

<sup>3</sup> if the anointed priest sins bringing guilt on the people, then he must offer a sin offering for his sin, a young bull without defect to the LORD for the sin he has committed.

<sup>4</sup> He must bring the bull to the entrance of the Tent of Meeting before the LORD; then he shall lay his hand on the head of the bull, and slaughter the bull before the LORD.

<sup>5</sup> Then the anointed priest must take of the blood of the bull and bring it to the Tent of Meeting.

<sup>6</sup> The priest must dip his finger in the blood and sprinkle some of the blood seven times before the LORD, before the curtain inside the sanctuary.

<sup>7</sup> The priest must put of the blood on the horns of the altar of fragrant incense before the LORD, that is inside the Tent of Meeting. All the rest of the blood of the bull, he will pour out at the base of the altar of burnt offering, that is at the entrance of the Tent of Meeting.

<sup>8</sup> All the fat of the bull of the sin offering he must remove--the fat that covers the internal organs, and all the fat that is around the internal organs,

<sup>9</sup> the two kidneys, and the fat that is on them near the loins, and the long lobe of the liver, he must remove along with the kidneys,

<sup>10</sup> just as these are removed from the ox of the sacrifice of peace offerings. Then the priest must burn them on the altar of burnt offering.

<sup>11</sup> The hide of the bull and all its meat along with its head, legs, and internal organs and dung,

<sup>12</sup> all the rest of the bull he must bring outside the camp to a clean place where the ashes are poured out, and burn it on wood with fire. It must be burned up at the ash heap.

<sup>13</sup> If the whole congregation of Israel sins unintentionally, and the matter is hid from the eyes of the assembly, and they have done any of the things that the LORD has commanded not to be done, they are still guilty.

<sup>14</sup> When the sin that they have committed is discovered, then the assembly must offer a young bull for a sin offering, and bring it before the Tent of Meeting.

<sup>15</sup> Then the elders of the congregation will lay their hands on the head of the bull before the LORD; and the bull will be slaughtered before the LORD.

<sup>16</sup> The anointed priest will bring of the blood of the bull to the Tent of Meeting,

<sup>17</sup> and the priest will dip his finger in the blood, and sprinkle it seven times before the LORD, before the curtain inside the sanctuary.

<sup>18</sup> He will put some of the blood on the horns of the incense altar that is before the LORD, in the Tent of Meeting. All the rest of the blood he will pour out at the base of the altar of burnt offering that is at the entrance of the Tent of Meeting.

<sup>19</sup> All its fat he must remove and burn on the altar.

<sup>20</sup> So he will do with the bull just like he did with the bull of the sin offering. He shall do the same with this one. This is how the priest will make atonement for them, and they will be forgiven.

<sup>21</sup> Then he will bring the bull outside the camp, and burn it just like he burned the first bull. It is the sin offering for the assembly.

<sup>22</sup> When a ruler sins unintentionally doing any one of all the things that the LORD his God has commanded not to be done, he is still guilty.

<sup>23</sup> If his sin that he has committed is made known to him, he must bring for his offering a male goat without defect.

<sup>24</sup> He will lay his hand on the head of the goat, and slaughter it where they slaughter the burnt offering before the LORD. It is a sin offering.

<sup>25</sup> Then the priest must take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering.

<sup>26</sup> All its fat he must burn on the altar, just like the fat of the sacrifice of peace offerings. This is how the priest will make atonement for him concerning his sin, and he will be forgiven.

<sup>27</sup> If any one of the common people sin unintentionally doing any of the things that the LORD has commanded not to be done, they are still guilty.

<sup>28</sup> If his sin that he has committed is made known to him, then he must bring for his offering a female goat without defect, for his sin that he has committed.

<sup>29</sup> He will lay his hand on the head of the sin offering, and slaughter the sin offering at the same place as the burnt offering.

<sup>30</sup> Then the priest must take its blood with his finger, and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar.

<sup>31</sup> All its fat he must remove, just like the fat is removed from the sacrifice of peace offerings. The priest must burn it on the altar as a fragrant aroma to the LORD. This is how the priest will make atonement for him, and he will be forgiven.

<sup>32</sup> But if he brings a lamb as his sin offering, he must bring a female without defect.

<sup>33</sup> He shall lay his hand on the head of the sin offering, and slaughter it for a sin offering in the same place where they slaughter the burnt offering.

<sup>34</sup> Then the priest must take the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar.

<sup>35</sup> All its fat he must remove, just like the fat of the lamb is removed from the sacrifice of peace offerings. The priest must burn it on the altar, on top of the offerings to the LORD made by fire. This is how the priest will make atonement for him regarding his sin that he has committed, and he will be forgiven.

**Leviticus 5**

<sup>1</sup> If anyone sins, in that he hears a public curse against someone who fails to testify, though he saw or knew what happened and did not speak up, then he will be subject to punishment for his iniquity.

<sup>2</sup> If anyone touches anything ceremonially unclean, whether the carcass of an unclean wild animal, or the carcass of an unclean livestock, or the carcass of an unclean creeping thing, and he is unaware of it but he is unclean and is guilty;

<sup>3</sup> or if he touches human uncleanness, whatever uncleanness by which one may become unclean, even though he is unaware of it, when he realizes it and is guilty;

<sup>4</sup> or if anyone swears an oath rashly with his lips, whether to do evil or to do good, whatever it is that he has uttered rashly with an oath, even though he is unaware of it, when he realizes it and is guilty;

<sup>5</sup> when he realizes his guilt in anyone of these cases, he must confess how he has sinned.

<sup>6</sup> Then he must bring to the LORD as a penalty for his sin that he has committed, a female from the flock, either a lamb or a goat, for a sin offering. In this way the priest will make atonement for him concerning his sin.

<sup>7</sup> If he cannot afford a lamb, then he shall bring to the LORD as his penalty for his sin that he has committed, two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

<sup>8</sup> He must bring them to the priest, who shall offer first the sin offering. The priest shall wring its neck, but not sever its head from its body.

<sup>9</sup> Then he must sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood must be drained out at the base of the altar. It is a sin offering.

<sup>10</sup> Then the priest must offer the second bird as a burnt offering, according to the prescribed procedure; and the priest must make atonement for him concerning his sin that he has committed, and he will be forgiven.

<sup>11</sup> But if he cannot afford two turtle doves, or two young pigeons, then he must bring his offering for the sin he has committed, two quarts of fine flour for a sin offering. He should not put olive oil or any frankincense on it, for it is a sin offering.

<sup>12</sup> Then he must bring it to the priest, and the priest shall take a handful of it as the memorial portion, and offer it on the altar, on top of the offerings to the LORD made by fire. It is a sin offering.

<sup>13</sup> In this way the priest will make atonement for him for the sin that he has committed in any of these things, and he will be forgiven. The rest of the offering will be the priest's, just like the grain offering."

<sup>14</sup> Then the LORD spoke to Moses, saying,



<sup>15</sup> "If anyone commits a trespass and sins unintentionally in regard to any of the holy things of the LORD, then he must bring his guilt offering to the LORD, a ram without defect from of the flock, convertible into silver shekels according to the shekel of the sanctuary; for a guilt offering.

<sup>16</sup> He must make restitution for whatever he has done amiss against the holy thing, and must add one fifth to it, and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and he will be forgiven.

<sup>17</sup> If any one sins, and does any of the things which the LORD has commanded not to be done; though he did not realize it, yet is guilty, then he will bear his iniquity.

<sup>18</sup> Then he must bring a ram without defect from of the flock, or its equivalent, for a guilt offering to the priest. Then the priest will make atonement for him concerning the unintentional sin, and he will be forgiven.

<sup>19</sup> It is a guilt offering, he was certainly guilty before the LORD."

## Leviticus 6

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "If anyone sins and acts unfaithfully against the LORD by deceiving his neighbor in a matter involving a security deposit, or a pledge, or by robbery, or cheating his neighbor,

<sup>3</sup> or has found something lost, and lies about it, or swears a lie is true, sinning in any of all these things that someone may do;

<sup>4</sup> if he has sinned, and realizes his guilt, then he must restore whatever he stole, or had gotten by extortion, or the security deposit that was entrusted to him, or the thing lost that he had found,

<sup>5</sup> or anything about which he had sworn falsely; he must restore it in full, and must add twenty percent more to it repaying its owner on the day he presents his guilt offering.

<sup>6</sup> He must bring his guilt offering to the LORD to the priest, a ram without defect from the flock, or its equivalent for a guilt offering.

<sup>7</sup> In this way the priest will make atonement for him before the LORD and he will be forgiven concerning whatever he did that made him guilty."

<sup>8</sup> Then the LORD spoke to Moses, saying,

<sup>9</sup> "Command Aaron and his sons, 'This is the law of the burnt offering. The burnt offering must be left on the hearth of the altar all night until morning, and the fire of the altar must be kept burning.

<sup>10</sup> The priest must put on his linen garment, and his linen undergarments that are next to his body; and he must take up the ashes from the burnt offering that the fire has consumed on the altar, and he will put them beside the altar.

<sup>11</sup> Then he must take off his garments, and put on other clothes, and carry the ashes outside the camp to a ceremonially clean place,

<sup>12</sup> but the fire on the altar must be kept burning. It must not go out. Every morning the priest must add fresh wood to the fire and he must arrange the burnt offering on it, and burn the fat of the peace offerings on it.

<sup>13</sup> The fire must be kept burning on the altar continually. It must not go out.

<sup>14</sup> This is the law of the grain offering. The sons of Aaron shall offer it before the LORD, in front of the altar.

<sup>15</sup> The priest will take a handful of fine flour from the grain offering, along with its olive oil, and all the frankincense that is on the grain offering. He must burn this memorial portion on the altar as a fragrant aroma to the LORD.

<sup>16</sup> Whatever is left over, Aaron and his sons may eat. But it must be eaten without leaven in a holy place; within the courtyard of the Tent of Meeting.

<sup>17</sup> It must not be baked with yeast. I have given it as their portion of my offerings made by fire; it is most holy, like the sin offering and the guilt offering.

<sup>18</sup> Every male among the children of Aaron may eat it. It is to be their perpetual portion throughout your generations from the LORD's offerings made by fire. Whatever touches these offerings will become holy."

<sup>19</sup> Then the LORD spoke to Moses, saying,

<sup>20</sup> "This is the offering for Aaron and his sons, that they must offer to the LORD in the day when he is anointed: two quarts of fine flour for a regular grain offering, half of it in the morning, and half of it in the evening.

<sup>21</sup> It must be made with olive oil on the griddle, you must bring it well mixed, in baked pieces, as a grain offering as a pleasing aroma to the LORD.

<sup>22</sup> The anointed priest who will succeed Aaron from among his sons, will offer it. It is a statute forever. It must be completely burned up to the LORD.

<sup>23</sup> Every grain offering of the priest must be burned up completely. It must not be eaten."

<sup>24</sup> Then the LORD spoke to Moses, saying,

<sup>25</sup> "Speak to Aaron and his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is slaughtered, the sin offering must be slaughtered before the LORD. It is most holy.

<sup>26</sup> The priest who offers it for sin may eat it. It must be eaten in a holy place; in the court of the Tent of Meeting.

<sup>27</sup> Whatever touches its meat will become holy; whenever some blood gets splattered on a garment, you must wash whatever was splattered on it in a holy place.

<sup>28</sup> Any clay pot within which it was boiled must be broken; but if it was boiled in a bronze pot, then it shall be scrubbed out and thoroughly rinsed with water.

<sup>29</sup> Every male among the priests may eat it; it is most holy.

<sup>30</sup> But any sin offering from which any of the blood was brought into the Tent of Meeting to make atonement in the holy place, must not be eaten. It must be burned up with fire.

**Leviticus 7**

<sup>1</sup> This is the law of the guilt offering. It is most holy.

<sup>2</sup> In the place where they slaughter the burnt offering, they must slaughter the guilt offering; and its blood must be sprinkled against all sides of the altar.

<sup>3</sup> Then the priest must offer all its fat: the fat tail and the fat that covers the internal organs,

<sup>4</sup> the two kidneys with the fat that is on them near the loins, and the lobe of the liver, he must remove with the kidneys.

<sup>5</sup> The priest must burn them on the altar for an offering made by fire to the LORD. It is a guilt offering.

<sup>6</sup> Any male among the priests may eat it. It must be eaten in a holy place. It is most holy.

<sup>7</sup> The guilt offering is like the sin offering; there is one ritual for both of them. It belongs to the priest who makes atonement with it.

<sup>8</sup> The priest who offers anyone's burnt offering gets to keep the skin of the burnt offering that he has offered.

<sup>9</sup> Any grain offering that is baked in the oven, and all that is prepared in the pan or on a griddle, will belong to the priest who offers it.

<sup>10</sup> Every grain offering, mixed with olive oil, or dry, belongs equally to all the sons of Aaron.

<sup>11</sup> This is the law of the peace offering sacrifice that one may offer to the LORD.

<sup>12</sup> If he offers it for a thanksgiving, then he must offer, along with the sacrifice of thanksgiving, unleavened loaves mixed with olive oil, unleavened wafers spread with olive oil, and cakes of fine flour mixed with olive oil.

<sup>13</sup> Along with his peace offering for thanksgiving he must bring his offering loaves of leavened bread.

<sup>14</sup> From this he must offer one loaf from each offering for a gift to the LORD. It will belong to the priest who sprinkles the blood of the peace offerings.

<sup>15</sup> The meat from the sacrifice of his thanksgiving peace offerings must be eaten on the same day it is offered. None of it may be left over until the next morning.

<sup>16</sup> But if the sacrifice of his offering is to fulfill a vow or a freewill offering, it may be eaten on the day that he offers his sacrifice and any leftovers may be eaten on the next day.

<sup>17</sup> Any meat of the sacrifice left over until the third day must be burned up.

<sup>18</sup> If any of the meat of the peace offering sacrifice is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It is spoiled and the person who eats it shall bear his iniquity.

<sup>19</sup> The meat that touches anything unclean must not be eaten; it must be burned up with fire. As for rest of the meat, all who are clean may eat it.

<sup>20</sup> But if anyone eats the meat of the peace offering sacrifice that belongs to the LORD, while being unclean, that person must be cut off from his people.

<sup>21</sup> When anyone touches anything unclean, whether human uncleanness, or animal uncleanness, or any unclean detestable creature, and eats some of the meat of the peace offering sacrifice that belongs to the LORD, that person must be cut off from his people."

<sup>22</sup> Then the LORD spoke to Moses, saying,

<sup>23</sup> "Speak to the Israelites, saying, 'You must not eat fat from an ox, sheep or goat.

<sup>24</sup> The fat of an animal found dead or torn by wild animals, may be used for any other purpose but you must not eat it.

<sup>25</sup> Whoever eats the fat of the animal that he offered by fire to the LORD, the person who eats it must be cut off from his people.

<sup>26</sup> You must never eat blood, whether it be from a bird or an animal, anywhere you live.

<sup>27</sup> Whoever eats any blood, that person must be cut off from his people."

<sup>28</sup> Then the LORD spoke to Moses, saying,

<sup>29</sup> "Speak to the Israelites, saying, 'The one who offers his peace offering sacrifice to the LORD must bring his offering to the LORD from his peace offering sacrifice.

<sup>30</sup> His own hands must bring the offerings of the LORD made by fire. He must bring the fat with the breast so that the breast may be waved high for a wave offering before the LORD.

<sup>31</sup> Then the priest must burn the fat on the altar; but the breast will belong to Aaron and his sons.

<sup>32</sup> Give the right thigh of your peace offering to the priest as a contribution.

<sup>33</sup> Whoever of the sons of Aaron offers the blood and fat of the peace offerings will have the right thigh for his portion.

<sup>34</sup> For the wave offering breast and the contribution offering thigh, I have taken from the Israelites' peace offering sacrifices, and have given them to Aaron the priest and to his sons as their portion forever from the Israelites."

<sup>35</sup> This is the portion allotted to Aaron and his sons, from the offerings of the LORD made by fire, in the day when Moses presented them to serve the LORD as priests.

<sup>36</sup> This is what the LORD commanded to be given to them from the Israelites, in the day that Moses anointed them. It is their allotted portion forever throughout their generations.

<sup>37</sup> This is the law of the burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering, and the peace offering sacrifice

<sup>38</sup> which the LORD commanded Moses on Mount Sinai, in the day that he commanded the Israelites to present their offerings to the LORD, in the wilderness of Sinai.

## Leviticus 8

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Take Aaron and his sons with him, along with the garments, the anointing oil, the bull for the sin offering, the two rams and the basket of unleavened bread,  
<sup>3</sup> and assemble all the congregation at the entrance of the Tent of Meeting."

<sup>4</sup> So Moses did just as the LORD commanded him; and the congregation was assembled at the entrance of the Tent of Meeting.

<sup>5</sup> Then Moses said to the congregation, "This is what the LORD has commanded to be done."

<sup>6</sup> Moses brought Aaron and his sons forward, and washed them with water.

<sup>7</sup> Then he put on him the tunic, and wrapped the sash around him, and clothed him with the robe, and put the ephod on him, and attached the ephod with the skilfully woven waistband, and fastened it on him with the waistband.

<sup>8</sup> He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim.

<sup>9</sup> Then he set the turban on his head and on the front of the turban, he set the golden plate, the holy crown, just as the LORD commanded Moses.

<sup>10</sup> Then Moses took the anointing oil, and anointed the tabernacle and everything in it, and so consecrated them.

<sup>11</sup> He sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the wash basin and its stand, to consecrate them.

<sup>12</sup> Then he poured some of the anointing oil on Aaron's head, and anointed him to consecrate him.

<sup>13</sup> Next Moses brought Aaron's sons, and clothed them with tunics, and wrapped the sashes around each of them, and bound headbands on them just as the LORD commanded Moses.

<sup>14</sup> Then he presented the bull for the sin offering. Aaron and his sons laid their hands on the head of the bull of the sin offering.

<sup>15</sup> Moses slaughtered it and took the blood and put it on each of the horns of the altar with his finger, to purify the altar. He poured out the rest of the blood at the base of the altar, consecrating it to make atonement for it.

<sup>16</sup> Then he took all the fat that was on the internal organs, the long lobe of the liver and the two kidneys with their fat, and Moses burned it on the altar.

<sup>17</sup> But the rest of the bull, its skin, meat and dung, he burnt with fire outside the camp just as the LORD commanded Moses.

<sup>18</sup> Then he presented the ram for the burnt offering. Aaron and his sons laid their hands on the head of the ram.

<sup>19</sup> Then Moses slaughtered it. Moses splashed the rest of the blood against all sides of the altar.

<sup>20</sup> Then he cut the ram into pieces, and Moses burned the head, the pieces and the fat.

<sup>21</sup> But he washed the internal organs and the legs with water, and Moses burned the whole ram on the altar as a burnt offering for a pleasing aroma. It was an offering made by fire to the LORD, just as the LORD commanded Moses.

<sup>22</sup> Then he presented the other ram, the ram of ordination. Aaron and his sons laid their hands on the head of the ram.

<sup>23</sup> Then Moses slaughtered it and took some of its blood and put it on the tip of Aaron's right earlobe, the thumb of his right hand and the big toe of his right foot.

<sup>24</sup> Next he brought Aaron's sons forward and Moses put some of the blood on the tip of their right earlobe, the thumb of their right hand and the big toe of their right foot. Then Moses splashed the rest of the blood against all sides of the altar.

<sup>25</sup> He took the fat, the fat tail, and all the fat that was on the internal organs, the long lobe of the liver, and the two kidneys with their fat, along with the right thigh,

<sup>26</sup> and from the basket of unleavened bread that was before the LORD, he took one unleavened cake, and one bread cake mixed with olive oil, and one wafer, and placed them on the fat and on the right thigh.

<sup>27</sup> Then he put all these in the hands of Aaron, and in the hands of his sons, who waved them high for a wave offering before the LORD.

<sup>28</sup> Next Moses took them from their hands and burned them on the altar on top of the burnt offering. This was an ordination offering for a pleasing aroma; it was an offering made by fire to the LORD.

<sup>29</sup> Then Moses took the breast, and waved it high for a wave offering before the LORD. It was Moses' portion of the ram of ordination just as the LORD commanded Moses.

<sup>30</sup> Next Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, his garments, his sons, and on his sons' garments with him. This is how he consecrated Aaron, his garments, and his sons, and his sons' garments with him.

<sup>31</sup> Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Tent of Meeting, and eat it there along with the bread that is in the basket of ordination offering, just as I commanded, saying, 'Aaron and his sons shall eat it.'

<sup>32</sup> But burn with fire whatever is left over from the meat and bread.

<sup>33</sup> You must not leave the entrance of the Tent of Meeting for seven days, until the days of your ordination are completed; for your ordination will last seven days.

<sup>34</sup> Everything done this day, the LORD has commanded in order to make atonement for you.

<sup>35</sup> You shall remain at the entrance of the Tent of Meeting day and night for seven days, and perform everything the LORD has charged so that you do not die, for this is what I was commanded."

<sup>36</sup> So Aaron and his sons did everything the LORD commanded through Moses.



## Leviticus 9

<sup>1</sup> On the eighth day, Moses summoned Aaron and his sons and the elders of Israel.

<sup>2</sup> He said to Aaron, "Take a young bull for a sin offering and a ram for a burnt offering, both without defect, and offer them before the LORD.

<sup>3</sup> Then speak to the Israelites, saying, "Take a male goat for a sin offering and a calf and a lamb, both a year old and without defect, for a burnt offering,

<sup>4</sup> and an ox and a ram for peace offerings, to sacrifice before the LORD, along with a grain offering mingled with olive oil, for today the LORD will appear to you."

<sup>5</sup> So they brought what Moses commanded to the front of the Tent of Meeting and the whole congregation drew near and stood before the LORD.

<sup>6</sup> Moses said, "This is what the LORD commanded you to do so that the glory of the LORD may appear to you."

<sup>7</sup> Then Moses said to Aaron, "Approach the altar, and offer your sin offering and burnt offering, and make atonement for yourself and the people; then offer the people's offering and make atonement for them, just as the LORD commanded."

<sup>8</sup> So Aaron approached the altar and slaughtered the calf as a sin offering for himself.

<sup>9</sup> The sons of Aaron presented the blood to him and he dipped his finger in the blood and put it on the horns of the altar. The rest of the blood he poured out at the base of the altar.

<sup>10</sup> But the fat, the kidneys, and the long lobe of the liver from the sin offering, he burned on the altar just as the LORD commanded Moses.

<sup>11</sup> The meat and the skin he burned with fire outside the camp.

<sup>12</sup> Then he slaughtered the burnt offering. Aaron's sons brought to him the blood, and he splashed it on all sides of the altar.

<sup>13</sup> They handed the burnt offering to him, piece by piece, including the head, and he burned them on the altar.

<sup>14</sup> He washed the internal organs and the legs, and burned them on top of the burnt offering on the altar.

<sup>15</sup> Next he presented the people's offering, and took the goat for the people's sin offering, slaughtered it and offered it for a sin offering like the first one.

<sup>16</sup> Then he presented the burnt offering and offered it according to the standard practice.

<sup>17</sup> He presented the grain offering, filled his hand with some of it and burned it on the altar, in addition to the morning burnt offering.

<sup>18</sup> He also slaughtered the ox and the ram for the people's peace offering sacrifice. Aaron's sons brought him the blood, and he splashed it on all sides of the altar.

<sup>19</sup> But the fat of the ox and the ram--the fat tail and the fat that covers the internal organs, along with the kidneys and the long lobe of the liver--

<sup>20</sup> they put on top of the breasts, and he burned the fat portions on the altar.

<sup>21</sup> But the breasts and the right thigh Aaron waved high for a wave offering before the LORD just as Moses commanded.

<sup>22</sup> Then Aaron lifted up his hands toward the people, and blessed them. Then he came down after offering the sin offering, the burnt offering and the peace offerings.

<sup>23</sup> Moses and Aaron went into the Tent of Meeting, came out, and blessed the people and the glory of the LORD appeared to all the people.

<sup>24</sup> Fire flared out from the LORD, and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.

## Leviticus 10

<sup>1</sup> Now Nadab and Abihu, the sons of Aaron, each took his censer, put fire in it and incense on it, and offered an illegitimate fire before the LORD, which he had not commanded them.

<sup>2</sup> Fire flared out from before the LORD, consumed them, and they died before the LORD.

<sup>3</sup> Then Moses said to Aaron, "This is what the LORD said, 'I will show myself holy among those who come near me, and before all the people I will be glorified.'" So Aaron kept silent.

<sup>4</sup> Then Moses summoned Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them, "Come here, carry your relatives from the front of the sanctuary to a place outside the camp."

<sup>5</sup> So they came and carried them in their tunics outside the camp, as Moses had directed.

<sup>6</sup> Then Moses said to Aaron, and his sons, Eleazar and Ithamar, "Do not dishevel your hair or tear your clothes so that you do not die and that wrath comes on all the congregation. But your kinsmen, the whole house of Israel, may mourn for the ones the LORD has burned up.

<sup>7</sup> Do not leave the entrance of the Tent of Meeting, or you will die; for the anointing oil of the LORD is on you; and they did according to the word of Moses.

<sup>8</sup> Then the LORD spoke to Aaron, saying,

<sup>9</sup> "Do not drink wine or strong drink, you, or your sons with you, when you enter the Tent of Meeting, so that you do not die. This is a statute forever throughout your generations.

<sup>10</sup> You must make a distinction between the holy and the common and between the unclean and the clean,

<sup>11</sup> and you must teach the Israelites all the statutes that the LORD has spoken to them through Moses."

<sup>12</sup> Then Moses spoke to Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering left over from the offerings of the LORD made by fire, and eat it without leaven beside the altar, for it is most holy.

<sup>13</sup> You must eat it in a holy place, because it is the allotted portion for you and your sons, from the offerings of the LORD made by fire, for so I am commanded.

<sup>14</sup> And the breast and the thigh waved high you must eat in a clean place, you, your sons and your daughters with you. For they have been given as the allotted portion for you and your sons from the peace offering sacrifices of the Israelites.

<sup>15</sup> The thigh and the breast waved high they must bring with the offerings of fat made by fire, to wave high for a wave offering before the LORD. They are yours and your sons with you, as a perpetual portion just as the LORD has commanded."

<sup>16</sup> When Moses searched for the goat of the sin offering and found it had been burned up already, he was angry with Eleazar and Ithamar, Aaron's remaining sons saying,

<sup>17</sup> "Why did you not eat the sin offering in the sanctuary area, seeing it is most holy, and God has given it to you to remove the iniquity of the congregation, to make atonement for them before the LORD?"

<sup>18</sup> Look, its blood was not brought into the inside of the sanctuary. You should certainly have eaten it in the sanctuary, as I commanded."

<sup>19</sup> Then Aaron spoke to Moses, "Today they have offered their sin offering and their burnt offering before the LORD and yet such things as these have happened. If I had eaten the sin offering today, would it have been pleasing in the sight of the LORD?"

<sup>20</sup> When Moses heard that, it seemed good in his sight.

**Leviticus 11**

- <sup>1</sup> Then the LORD spoke to Moses and Aaron, saying to them,  
<sup>2</sup> "Speak to the Israelites, saying, 'These are the living creatures that you may eat among all the land animals.  
<sup>3</sup> Any animal that has completely split hooves and chews the cud, you may eat.  
<sup>4</sup> Nevertheless these you shall not eat from those that chew the cud or that have split hooves: the camel, even though it chews the cud, it does not split the hoof, so it is unclean for you.  
<sup>5</sup> The hyrax chews the cud but does not have split the hooves, it is unclean for you.  
<sup>6</sup> The rabbit, even though it chews the cud does not have split hooves, it is unclean for you.  
<sup>7</sup> The pig, even though it has completely split hooves does not chew the cud, it is unclean for you.  
<sup>8</sup> You must not eat their meat or touch their carcasses; they are unclean for you.
- <sup>9</sup> These you may eat from all the creatures that are in the waters: whatever has fins and scales whether in the seas or streams, you may eat.  
<sup>10</sup> But anything that does not have both fins and scales in the seas and streams, from the swarming creatures in the waters or the living creatures that are in the waters, they are detestable to you.  
<sup>11</sup> Since they are detestable to you; you shall not eat their meat, and their carcasses you must detest.  
<sup>12</sup> Whatever has no fins or scales in the waters, that is detestable to you.
- <sup>13</sup> These you shall detest among the birds; they must not be eaten, they are detestable: the eagle, the vulture, the osprey,  
<sup>14</sup> the kite, any kind of falcon,  
<sup>15</sup> any kind of raven,  
<sup>16</sup> the eagle owl, the short-eared owl, the seagull, any kind of hawk,  
<sup>17</sup> the little owl, the cormorant, the great owl,  
<sup>18</sup> the white owl, the desert owl, the osprey,  
<sup>19</sup> the stork, any kind of heron, the hoopoe and the bat.
- <sup>20</sup> Every winged creeping thing that walks on all fours is detestable to you.  
<sup>21</sup> Yet these you may eat of all winged creeping things that go on all fours, which have jointed legs above their feet to hop on the ground.  
<sup>22</sup> These you may eat from them: all kinds of locusts, bald locusts, crickets or grasshoppers.  
<sup>23</sup> But all winged insects that have four feet, are detestable to you.
- <sup>24</sup> By these you shall become unclean, whoever touches their carcasses will be unclean until the evening.

<sup>25</sup> Whoever carries their carcass must wash his clothes and will be unclean until the evening.

<sup>26</sup> Every animal that has split hooves but not completely divided, or does not chew the cud is unclean to you. Anyone who touches their carcass will be unclean.

<sup>27</sup> All animals that walk on paws, that walk on all fours, they are unclean to you. Whoever touches their carcass will be unclean until the evening.

<sup>28</sup> Anyone who carries their carcass must wash his clothes, and be unclean until the evening. They are unclean animals for you.

<sup>29</sup> These are unclean for you among the creatures that swarm on the ground: the rat, the mouse, any kind of large lizard,

<sup>30</sup> the gecko, the monitor lizard, the lizard, the sand lizard and the chameleon.

<sup>31</sup> These are the ones that are unclean for you among all that swarm. Whoever touches them when they are dead will be unclean until the evening.

<sup>32</sup> Also anything they fall on when they die will be unclean; whether it be any object of wood, cloth, skin or sackcloth. Whatever its use, it must be dipped in water, and it will be unclean until the evening. Then will it be clean.

<sup>33</sup> Any clay pot they fall into, whatever is in it will be unclean, and you must smash the pot.

<sup>34</sup> All food that may have been eaten will be unclean if water from the pot comes on it; and any drink that may have been drunk from that vessel will be unclean.

<sup>35</sup> Anything their carcass falls on will be unclean; whether an oven or stove, it must be broken in pieces for they are unclean, and will be unclean to you.

<sup>36</sup> However, if the carcass touches a fountain or a cistern that collects water it will be clean. But anyone who touches their carcass will be unclean.

<sup>37</sup> If such a carcass fall on any sowing seed which is to be sown, it is clean.

<sup>38</sup> But if water is put on the seed, and such a carcass falls on it, it is unclean for you.

<sup>39</sup> If any animal that you may eat, dies; anyone who touches its carcass will be unclean until the evening.

<sup>40</sup> One who eats some of the carcass must wash his clothes, and be unclean until the evening. He also that carries its carcass must wash his clothes, and be unclean until the evening.

<sup>41</sup> Every swarming thing that swarms on the ground is detestable; it must not be eaten.

<sup>42</sup> Whatever crawls on its belly, and whatever walks on all fours, or whatever has many feet, all such creeping creatures that swarm on the ground, you must not eat, for they are detestable.

<sup>43</sup> You must not make yourselves detestable with any creature that swarms, you must not make yourselves unclean with them, so that you become unclean by them.

<sup>44</sup> For I am the LORD your God. Consecrate yourselves therefore, and be holy because I am holy. You must not defile yourselves with any manner of swarming thing that creeps on the ground.

<sup>45</sup> For I am the LORD who brought you up out of the land of Egypt, to be your God. Therefore you are to be holy, because I am holy.

<sup>46</sup> This is the law of the land animal, the bird, and every living creature that moves through the waters, and of every creature that swarms on the ground,

<sup>47</sup> to make a distinction between the unclean and the clean, and between the living creature that may be eaten and the living creature that must not be eaten."

**Leviticus 12**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, saying, 'If a woman becomes pregnant and has a male child, then she will be unclean seven days; as when she is unclean during her menstrual period.

<sup>3</sup> On the eighth day the flesh of his foreskin must be circumcised.

<sup>4</sup> Then she will continue for 33 days in her blood purification. She must not touch anything holy or enter the sanctuary until the days of her purification are completed.

<sup>5</sup> But if she has a female child, then she will be unclean two weeks, as during her menstrual period. Then she will continue 66 days in the blood purification.

<sup>6</sup> When the days of her purification are completed, for a son or a daughter, she must bring a year old lamb for a burnt offering, a young pigeon or a turtledove for a sin offering, to the priest at the entrance of the Tent of Meeting.

<sup>7</sup> Then the priest will offer it before the LORD and make atonement for her. Then she will be cleansed from her flow of blood. This is the law for the woman who bears a child, whether a male or female.

<sup>8</sup> But if she cannot afford a lamb, then she must bring two turtledoves or two young pigeons; the one for a burnt offering and the other for a sin offering. The priest will make atonement for her and she will be clean."



**Leviticus 13**

<sup>1</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>2</sup> "When someone has on his skin a swelling, a rash or a bright spot, that may become in the skin a defiling skin disease, then he must be brought to Aaron the priest or to one of his sons who are priests.

<sup>3</sup> The priest will examine the diseased area of the body and if the hair in the diseased area has turned white and the disease appears deeper than the skin, it is a defiling skin disease. The priest after examining him must pronounce the person unclean.

<sup>4</sup> But if the spot is white in the skin of his body and appears no deeper than the skin, and if the hair on the spot has not turned white, then the priest must quarantine the diseased person for seven days.

<sup>5</sup> The priest will examine him on the seventh day and if, in his eyes, the disease is unchanged and it has not spread in the skin, then the priest will quarantine him for seven more days.

<sup>6</sup> Then the priest will examine him again after seven more days and if the disease has faded, and it has not spread in the skin, then the priest shall pronounce him clean. It is only a rash. Then he must wash his clothes after which he will be clean.

<sup>7</sup> But if the rash has spread in the skin, after he has shown himself to the priest for his cleansing, he must show himself again to the priest.

<sup>8</sup> The priest must examine it and if the rash has spread in the skin, then the priest must pronounce him unclean. It is a skin disease.

<sup>9</sup> When anyone contracts a defiling skin disease, then he must be brought to the priest.

<sup>10</sup> Then priest will examine him and if there is a white swelling in the skin, and it has turned the hair white, and there is raw flesh in the swelling,

<sup>11</sup> it is a chronic skin disease in the skin of his body. Then the priest must pronounce him unclean. He need not quarantine him, yet he is unclean.

<sup>12</sup> If the disease breaks out in the skin, and the disease covers all the person's skin from his head to his feet, as far as the priest can see,

<sup>13</sup> then the priest must examine it, and if the skin disease has covered his whole body, he will pronounce the person who has the disease clean. Since it is all turned white, he is clean.

<sup>14</sup> But whenever raw flesh appears on him, he will be unclean.

<sup>15</sup> Then the priest will examine the raw flesh and pronounce him unclean. Raw flesh is unclean, it is a skin disease.

<sup>16</sup> But if the raw flesh changes and turns white, then he must come to the priest.

<sup>17</sup> The priest must examine him and if the diseased area has turned white, then the priest must pronounce the one with the disease clean. He is clean.

<sup>18</sup> When someone has a boil on his body and it heals,

<sup>19</sup> and in place of the boil a white swelling develops, or a reddish white spot, then it must be shown to the priest.

<sup>20</sup> The priest will examine it, and if it appears to be deeper than the skin, and its hair has turned white, then the priest must pronounce him unclean. It is a defiling skin disease, broken out in the boil.

<sup>21</sup> But if the priest examines it and there is no white hair on it, and it is not deeper than the skin but has faded, then the priest must quarantine the person for seven days.

<sup>22</sup> If it spreads in the skin, then the priest must pronounce him unclean, it is a disease.

<sup>23</sup> But if the bright spot stays in one place and does not spread, it is the scar from the boil and the priest will pronounce him clean.

<sup>24</sup> Or when the skin has been burnt, and the raw area of the burn turns reddish white or white,

<sup>25</sup> then the priest must examine it; and if the hair in the bright spot has turned white and it appears deeper than the skin, it is a defiling skin disease that has broken out in the burn. The priest must pronounce him unclean. It is a defiling skin disease.

<sup>26</sup> But if the priest examines it, and there is no white hair in the bright spot, and it is not deeper than the skin, and it has faded, then the priest must quarantine the person seven days.

<sup>27</sup> The priest shall examine him on the seventh day; if it has spread in the skin, then the priest must pronounce him unclean. It is a defiling skin disease.

<sup>28</sup> But if the bright spot stays in one place, and has not spread in the skin, but has faded, it is the swelling of the burn, and the priest will pronounce him clean, for it is just the scar from the burn.

<sup>29</sup> When a man or woman has a disease on the head or beard,

<sup>30</sup> then the priest must examine the disease and if it appears deeper than the skin, and there is thin yellow hair in it, then the priest must pronounce him unclean. It is a scabby sore of the head or beard.

<sup>31</sup> If the priest examines the scabby sore, and it appears not to be deeper than the skin, and there is no black hair in it, then the priest must quarantine the person with the scabby sore disease for seven days.

<sup>32</sup> On the seventh day the priest will examine the disease and if the scabby sore has not spread, and there is no yellow hair in it, and it appears not to be deeper than the skin,

<sup>33</sup> then he must shave himself, but the scabby sore he must not shave. Then the priest must quarantine the person with the scabby sore for seven more days.

<sup>34</sup> On the seventh day the priest will examine the scabby sore and if the sore has not spread in the skin, and it appears not to be deeper than the skin, then the priest will pronounce him clean. Then he must wash his clothes and he will be clean.

<sup>35</sup> But if the scabby sore has spread in the skin after he is pronounced clean,

<sup>36</sup> then the priest will examine him and if the scabby sore has spread in the skin, the priest need not look for the yellow hair; the person is unclean.

<sup>37</sup> But if in his eyes the scabby sore has not changed, and black hair has grown in it; the scabby sore is healed, he is clean, and the priest will pronounce him clean.

<sup>38</sup> When a man or woman has on their body bright spots, white bright spots,

<sup>39</sup> then the priest will examine it and if the bright spots on the skin of their body are pale white, it is a rash that has broken out in the skin; he is clean.

<sup>40</sup> If a man loses his hair from his head and he is bald, he is clean.

<sup>41</sup> If he loses his hair from his forehead, he has a bald forehead, he is clean.

<sup>42</sup> But if there is a reddish white sore on his bald head or forehead, it is a skin disease breaking out on his bald head or forehead.

<sup>43</sup> Then the priest will examine him and if the swelling of the sore is reddish white on his bald head or forehead, like the appearance of a skin disease on the body,

<sup>44</sup> he is diseased and unclean. The priest must surely pronounce him unclean; his disease is on his head.

<sup>45</sup> Anyone who has such a defiling skin disease, his clothes must be torn and the hair of his head disheveled, and he must cover his upper lip, and cry out, 'Unclean, unclean!'

<sup>46</sup> All the days he has the disease he will be ceremonially unclean. He is unclean. He must live alone quarantined outside the camp.

<sup>47</sup> Any garment that is contaminated with mold whether it be a woolen or linen garment;

<sup>48</sup> whether it be in warp, or woof of the linen or wool or in leather or in anything made from leather,

<sup>49</sup> if the contamination is greenish or reddish in the garment, skin, warp, woof, or in anything of leather, it is contaminated with mold and must be shown to the priest.

<sup>50</sup> Then the priest must examine it and quarantine the contaminated article for seven days.

<sup>51</sup> He must examine it on the seventh day. If the mold has spread in the garment, either in the warp, woof, or leather--whatever the use of the leather article--it is a contamination of defiling mold. It is unclean.

<sup>52</sup> The priest must burn the garment, whether the mold was in the warp, woof, wool, linen, or anything of leather where the mold is. It is a contamination of defiling mold, it must be burned with fire.

<sup>53</sup> If the priest examines it and if the mold is not spread in the garment, either in the warp, woof, or any article of leather,

<sup>54</sup> then the priest will command that they wash whatever was contaminated, and he must quarantine it for seven more days.

<sup>55</sup> Then the priest must examine it after it has been washed. If the mold has not changed its appearance even though the mold has not spread, it is still unclean. You must burn it with fire whether the contamination is on the inside or out.

<sup>56</sup> If the priest examines it and the mold has faded after washing it, then he must tear the contaminated part out of the garment, leather, warp or the woof.

<sup>57</sup> If it still reappears in the garment, either in the warp, woof, or in any article of leather, it is spreading. You must burn whatever is contaminated with fire.

<sup>58</sup> But the garment, or the warp, woof, or whatever article of leather that has been washed, if the mold is gone then it must be washed the second time, then it will be clean.

<sup>59</sup> This is the law for the contamination of mold in a garment of wool or linen, either in the warp, woof, or anything of leather, to pronounce it clean or unclean."

**Leviticus 14**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "This shall be the law for the person with a defiling skin disease in the day of his purification, when he is brought to the priest:

<sup>3</sup> the priest must go outside the camp and examine the disease and if the defiling skin disease is healed in the person,

<sup>4</sup> then the priest will command two living clean birds, a piece of cedar wood, scarlet yarn and hyssop twig be brought for the one being cleansed.

<sup>5</sup> The priest will command to kill one of the birds in a clay pot filled with fresh water.

<sup>6</sup> Then he will take the living bird, with the cedar wood, the scarlet yarn and the hyssop twig and shall dip them and the living bird in the blood of the bird that was killed over the fresh water.

<sup>7</sup> Then he will sprinkle it seven times on the one being cleansed from the defiling skin disease, pronounce him clean, and then let the living bird go in the open field.

<sup>8</sup> The one cleansed must wash his clothes, shave off all his hair and bathe in water, then he shall be clean. After that he may come back into the camp, but must stay outside his tent for seven days.

<sup>9</sup> On the seventh day, he must shave all the hair off his head, his beard and his eyebrows, he must shave off all his hair. Then he must wash his clothes and bathe himself in water, then he will be ritually clean.

<sup>10</sup> Then on the eighth day he must take two male lambs without defect, and one year-old female lamb without defect, and six quarts of fine flour for a grain offering, mixed with olive oil, and a cup of olive oil.

<sup>11</sup> The priest that cleanses him shall set the man who is to be cleansed and those things, before the LORD, at the entrance of the Tent of Meeting.

<sup>12</sup> The priest will take one of the male lambs, and offer it for a guilt offering, along with a cup of olive oil, and wave them high for a wave offering before the LORD.

<sup>13</sup> Then he will slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, in the place of the sanctuary. The guilt offering belongs to the priest just like the sin offering. It is most holy.

<sup>14</sup> Next the priest will take some of the blood of the guilt offering, and the priest will put it on the tip of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

<sup>15</sup> Then the priest will take some of the cup of olive oil, and pour it into the palm of his own left hand.

<sup>16</sup> The priest will dip his right finger in the oil that is in his left palm and will sprinkle some olive oil with his finger seven times before the LORD.

<sup>17</sup> Some of the olive oil that is in his hand the priest will put on the tip of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on top of the blood of the guilt offering.

<sup>18</sup> The rest of the oil that is in the priest's palm he will put on the head of the one who is to be cleansed. In this way the priest will make atonement for him before the LORD.

<sup>19</sup> Then the priest will offer the sin offering, and make atonement for the one who is to be cleansed because of his ritual uncleanness. Afterward he will slaughter the burnt offering,

<sup>20</sup> and the priest will offer the burnt offering and the grain offering on the altar. In this way the priest will make atonement for him, and he will be clean.

<sup>21</sup> But if he is poor, and cannot afford these offerings, then he will take one male lamb for a guilt offering to be waved high, to make atonement for him, and two quarts of fine flour mixed with olive oil for a grain offering, and a cup of olive oil,

<sup>22</sup> and two turtledoves or two young pigeons, whichever he can afford; the one for a sin offering and the other for a burnt offering.

<sup>23</sup> On the eighth day he must bring them for his cleansing to the priest, to the entrance of the Tent of Meeting, before the LORD.

<sup>24</sup> Then the priest will take the lamb of the guilt offering, and the cup of olive oil, and the priest will wave them high for a wave offering before the LORD.

<sup>25</sup> Then the priest will slaughter the lamb for the guilt offering and will take some of the blood of the guilt offering and put it on the tip of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

<sup>26</sup> Then the priest will pour some of the olive oil into the palm of his own left hand.

<sup>27</sup> He will sprinkle with his right finger some of the olive oil that is in his left hand seven times before the LORD.

<sup>28</sup> Then priest will put of the oil that is in his hand on the tip of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place where the blood of the guilt offering was put.

<sup>29</sup> The rest of the oil that is in the priest's hand he will put on the head of the one who is to be cleansed, to make atonement for him before the LORD.

<sup>30</sup> Then the priest will offer one of the turtledoves or young pigeons, whichever he can afford,

<sup>31</sup> the one for a sin offering and the other for a burnt offering, along with the grain offering. In this way the priest will make atonement for the person being cleansed before the LORD.

<sup>32</sup> This is the law for him in whom there is a defiling skin disease, who cannot afford the offerings for his cleansing."

<sup>33</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>34</sup> "When you enter the land of Canaan, which I am giving to you for a possession, and I find a spreading mold in a house in the land of your possession,

<sup>35</sup> then the owner of the house must come and tell the priest, saying, 'There seems to me to be some sort of disease in my house.'

<sup>36</sup> Then the priest must command that they empty the house, before the priest goes in to examine the mold, or all that is in the house may become unclean. Afterward the priest will go in to examine the house.

<sup>37</sup> He shall examine the mold and if the mold is in the walls of the house with greenish or reddish streaks and it appears deeper than the surface of the wall,

<sup>38</sup> then the priest must go outside the door of the house, and close up the house for seven days.

<sup>39</sup> The priest must come back on the seventh day, and reexamine it, and if the mold has spread in the walls of the house,

<sup>40</sup> then the priest must order that they remove the stones in which mold appeared, and throw them outside the town in an unclean place.

<sup>41</sup> After that he is to have the inside of the house scraped thoroughly, and they shall dump the mortar they scrape off outside the town in an unclean place.

<sup>42</sup> They shall take other stones and put them in the place of those stones and replaster the house.

<sup>43</sup> If the mold reappears and breaks out in the house, after he has pulled out the stones, scraped the house and replastered it,

<sup>44</sup> then the priest must go and examine it and if the mold has spread in the house, it is a defiling mold in the house. It is unclean.

<sup>45</sup> Then he shall have the house torn down, its stones, wood and all the plaster of the house. He must haul all of it outside the town to an unclean place.

<sup>46</sup> Anyone who goes into the house while it is quarantined will be unclean until evening.

<sup>47</sup> Anyone who sleeps in the house must wash his clothes, and anyone who eats in the house must wash his clothes.

<sup>48</sup> If, however, the priest comes in, and examines it and the mold has not spread in the house, after the house has been replastered, then the priest will pronounce the house clean, because the mold is gone.

<sup>49</sup> Then to cleanse the house he shall bring two birds, with cedar wood, scarlet yarn and hyssop twig.

<sup>50</sup> The priest will slaughter one of the birds over fresh water in the clay pot.

<sup>51</sup> He will take the cedar wood, the hyssop, the scarlet yarn and the living bird, and dip them in the blood of the slaughtered bird and the fresh water, and sprinkle the house seven times.

<sup>52</sup> Then the priest will cleanse the house with the blood of the bird, the fresh water, the living bird, the cedar wood, the hyssop and the scarlet yarn.

<sup>53</sup> Then he will release the living bird outside the town in the open field. In this way the priest makes atonement for the house, and it will be clean.

<sup>54</sup> This is the law for all manner of defiling skin disease, and for a sore,  
<sup>55</sup> and for defiling mold in a garment or a house,  
<sup>56</sup> and for a swelling, a rash or a spot,  
<sup>57</sup> to teach when something is unclean and when it is clean. This is the law for defiling skin disease."



**Leviticus 15**

<sup>1</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>2</sup> "Speak to the Israelites, and say to them, 'When any man has a discharge from of his body, his discharge is unclean.

<sup>3</sup> Now this is his uncleanness for a discharge: whether his body runs with his discharge, or his body is stopped from his discharge, it is his uncleanness.

<sup>4</sup> Any bed one who has a discharge lies on will be unclean and anything he sits on will be unclean.

<sup>5</sup> Anyone who touches his bed must wash his clothes, bathe in water and be unclean until the evening.

<sup>6</sup> Whoever sits on anything on which one who has a discharge has sat must wash his clothes, bathe in water and be unclean until the evening.

<sup>7</sup> Whoever touches the body of the one who has a discharge must wash his clothes, bathe in water and be unclean until the evening.

<sup>8</sup> If someone who has a discharge spits on anyone who is clean, then they must wash their clothes, bathe in water and be unclean until the evening.

<sup>9</sup> Any saddle on which the person with a discharge rides will be unclean.

<sup>10</sup> Whoever touches anything that was under him will be unclean until the evening, and whoever carries any of those things must wash his clothes, bathe in water and be unclean until the evening.

<sup>11</sup> Anyone whom the one with a discharge touches, without having rinsed his hands in water, must wash his clothes, bathe in water and be unclean until the evening.

<sup>12</sup> Any clay pot that the person with a discharge touches, must be broken and every wooden utensil must be rinsed in water.

<sup>13</sup> When the one who has a discharge is cleansed from his discharge, then he must count seven days for his cleansing, then wash his clothes, bathe his body in fresh water and be clean.

<sup>14</sup> On the eighth day he must take two turtledoves or two young pigeons, and come before the LORD at the entrance of the Tent of Meeting, and give them to the priest.

<sup>15</sup> Then the priest will offer them, one for a sin offering and the other for a burnt offering. The priest will make atonement for him before the LORD for his discharge.

<sup>16</sup> When any man has an emission of semen, he must bathe his whole body in water, and be unclean until the evening.

<sup>17</sup> Every garment or every leather skin that has semen on it must be washed with water and be unclean until the evening.

<sup>18</sup> When a man has sexual relations with a woman and there is an emission of semen, they must both bathe in water and be unclean until the evening.

<sup>19</sup> When a woman has a discharge, and it is her menstrual period of blood, she will be in her impurity seven days and whoever touches her will be unclean until the evening.

<sup>20</sup> Anything she lies on during her menstrual impurity will be unclean. Anything she sits on will be unclean.

<sup>21</sup> Anyone who touches her bed must wash his clothes, bathe in water and be unclean until the evening.

<sup>22</sup> Whoever touches anything that she sits on must wash his clothes, bathe in water and be unclean until the evening.

<sup>23</sup> If it is the bed or anything she sits on, when he touches it, he will be unclean until the evening.

<sup>24</sup> If any man has sexual relations with her, and her menstrual impurity touches him, he will be unclean seven days; and any bed he lies on will be unclean.

<sup>25</sup> If a woman has a flow of blood for many days not at the time of her menstrual period, or if she has a flow that extends beyond the time of her normal menstrual impurity, as in the days of her menstrual impurity, then she will be unclean all the days of her discharge.

<sup>26</sup> Any bed she lies on all the days of her discharge will be to her like the bed of her menstrual impurity. Anything she sits on will be unclean, as during the uncleanness of her menstrual impurity.

<sup>27</sup> Whoever touches these things will be unclean, and must wash their clothes, bathe in water and be unclean until the evening.

<sup>28</sup> But when she is cleansed of her discharge, she must count seven days, and after that she will be clean.

<sup>29</sup> On the eighth day she must take two turtledoves or two young pigeons, and bring them to the priest at the entrance of the Tent of Meeting.

<sup>30</sup> Then the priest will offer the one for a sin offering and the other for a burnt offering. In this way the priest will make atonement for her before the LORD for her unclean discharge.

<sup>31</sup> In this way you will separate the Israelites from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle that is in their midst.

<sup>32</sup> This is the law of him who has a discharge, or who has an emission of semen, and becomes unclean by it,

<sup>33</sup> or her who is having her menstrual period, or the man or woman who has a discharge, or a man who has sexual relations with a woman who is unclean."

## Leviticus 16

<sup>1</sup> Then the LORD spoke to Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died.

<sup>2</sup> The LORD said to Moses, "Tell Aaron your brother, that he may not at just any time enter into the holy place inside the curtain before the mercy seat that is on top of the ark, or he will die, for I will appear in the cloud above the mercy seat.

<sup>3</sup> In this way Aaron is to enter into the holy place: with a young bull for a sin offering, and a ram for a burnt offering.

<sup>4</sup> He must put on the holy linen tunic with the linen undergarments next to his body; and he shall be warped with the linen sash and put on the linen head turban. They are holy garments so he must bathe his body in water before he puts them on.

<sup>5</sup> Aaron must take from the congregation of the Israelites two male goats for a sin offering, and one ram for a burnt offering.

<sup>6</sup> Then Aaron will present the bull for his own sin offering, and make atonement for himself and his household.

<sup>7</sup> Then he must take the two goats and present them before the LORD at the entrance of the Tent of Meeting.

<sup>8</sup> Aaron must cast lots over the two goats; one lot for the LORD, and the other lot for Azazel.

<sup>9</sup> Then Aaron must present the goat which the lot designated for the LORD, and offer it for a sin offering.

<sup>10</sup> But the goat, which the lot designated for Azazel, shall be presented alive before the LORD, to make atonement over it, by sending it away for Azazel into the wilderness.

<sup>11</sup> Then Aaron must present his own bull for a sin offering, to make atonement for himself and his household. He is to slaughter the bull as a sin offering for himself.

<sup>12</sup> Then he must take a censer full of burning coals from off the altar before the LORD, and two handfuls of crushed sweet incense, and bring it inside the inner curtain.

<sup>13</sup> Then he must put the incense on the fire before the LORD, so that the smoke of the incense may cover the mercy seat that is on the ark of the testimony, so that he does not die.

<sup>14</sup> Then he must take some of the bull's blood and sprinkle it with his finger on the east front side of the mercy seat; and in front of the mercy seat he must sprinkle some of the blood with his finger seven times.

<sup>15</sup> Then he must slaughter the goat of the sin offering that is for the people, and bring its blood inside the inner curtain, and do with its blood the same as he did with the bull's blood, sprinkling it on the mercy seat and in the front the mercy seat.

<sup>16</sup> In this manner he will make atonement for the holy place, because of the uncleannesses of the Israelites and because of their rebellion in regard to all their sins. He must do the same for the Tent of Meeting that dwells with them in the midst of their uncleanness.

<sup>17</sup> No one must be in the Tent of Meeting when he enters to make atonement in the holy place until he comes out, and has made atonement for himself, his household and all the assembly of Israel.

<sup>18</sup> Then he must come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull's blood and goat's blood, and put it on each of the horns of the altar.

<sup>19</sup> Then he must sprinkle some of the blood on the altar with his finger seven times, and cleanse and consecrate it from the uncleannesses of the Israelites.

<sup>20</sup> When he has made an end of atoning for the holy place, the Tent of Meeting and the altar, he must present the live goat.

<sup>21</sup> Then Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the Israelites, and all their rebellions in regard to all their sins; so he is to put them on the head of the goat then send it away into the wilderness by the hand of a man standing ready to do it.

<sup>22</sup> Then the goat shall bear on it all their iniquities to a solitary place and he shall release the goat into the wilderness.

<sup>23</sup> Then Aaron shall enter the Tent of Meeting and shall take off the linen garments, that he put on when he went into the holy place, and leave them there.

<sup>24</sup> He must bathe his body in water in a holy place, put his normal clothes back on, and come out and offer his burnt offering and the burnt offering for the people, and make atonement for himself and the people.

<sup>25</sup> The fat of the sin offering he must burn on the altar.

<sup>26</sup> The one who released the goat to Azazel must wash his clothes, bathe his body in water and afterward he may reenter the camp.

<sup>27</sup> The bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, must be carried outside the camp and they will burn its skin, internal organs and dung.

<sup>28</sup> The one who burned them must wash his clothes, bathe his flesh in water and afterward he may reenter the camp.

<sup>29</sup> This will be a statute to you forever that in the seventh month, on the tenth day of the month, you must deny yourselves and do no work whatsoever, neither the citizen or the foreigner who resides among you.

<sup>30</sup> On this day atonement will be made for you, to cleanse you. You shall be clean before the LORD from all your sins.

<sup>31</sup> It is a Sabbath of solemn rest to you, and you shall deny yourselves. It is a statute forever.

<sup>32</sup> Then the priest who is anointed and consecrated as priest in his father's stead, will make the atonement, wearing the linen garments, even the holy garments.

<sup>33</sup> Then he must make atonement for the holy sanctuary; and he must make atonement for the Tent of Meeting and the altar; and he must make atonement for the priests and all the people of the congregation.

<sup>34</sup> This will be an everlasting statute to you, to make atonement for the Israelites because of all their sins once in the year."

So Moses did just as the LORD commanded him.

**Leviticus 17**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to Aaron, his sons and all the Israelites, and say to them: 'This is what the LORD has commanded:

<sup>3</sup> If anyone of the house of Israel sacrifices an ox, lamb, or goat, inside or outside the camp,

<sup>4</sup> and has not brought it to the entrance of the Tent of Meeting, to offer it as an offering to the LORD before the tabernacle of the LORD, that person will be guilty of bloodshed. He has shed blood, so that person will be cut off from among his people.

<sup>5</sup> This is done so that Israelites will bring their sacrifices that they sacrifice in the open field, to the LORD at the entrance of the Tent of Meeting to the priest and sacrifice them for sacrifices of peace offerings to the LORD.

<sup>6</sup> Then the priest will sprinkle the blood on the altar of the LORD at the entrance of the Tent of Meeting, and burn the fat as a pleasing aroma to the LORD.

<sup>7</sup> So they must no longer offer their sacrifices to the goat idols, after whom they prostitute themselves. This is to be a statute forever for them throughout their generations.'

<sup>8</sup> You shall say to them, 'Anyone from the house of Israel, or foreigners that reside among them, who offers a burnt offering or sacrifice,

<sup>9</sup> and does not bring it to the entrance of the Tent of Meeting, to sacrifice it to the LORD; that person will be cut off from his people.

<sup>10</sup> If anyone of the house of Israel, or foreigner that resides among them, eats any blood, I will set my face against that person who eats blood, and will cut him off from among his people.

<sup>11</sup> For the life of the body is in the blood. So I have given it to you on the altar to make atonement for your lives, for it is the blood that makes atonement for a life.

<sup>12</sup> Therefore, I said to the Israelites, "None of you is allowed to eat blood, nor shall any foreigner who resides among you eat blood."

<sup>13</sup> Anyone of the Israelites or of the foreigners who reside among them, who hunts an animal or bird that may be eaten must pour out its blood and cover it with dirt,

<sup>14</sup> for the life of every creature is in its blood. Therefore I told the Israelites, "You must not eat the blood of any creature, for the life of every creature is its blood. Whoever consumes it will be cut off.

<sup>15</sup> Every one who eats an animal that has died of itself, or that was torn by wild animals, whether he is a native citizen or a foreigner, he must wash his clothes, bathe in water and be unclean until the evening; then he will be clean.

<sup>16</sup> But if he does not wash his clothes or bathe his body, then he must be punished for his iniquity.'"

**Leviticus 18**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, and say to them, 'I am the LORD your God.

<sup>3</sup> You must not do as they do in the land of Egypt where you have been living, and you must not do as they do in the land of Canaan into which I am bringing you. You shall not walk according to their statutes.

<sup>4</sup> You must obey my rules and keep my statutes by walking in them. I am the LORD your God.

<sup>5</sup> You must keep my statutes and my regulations, if anyone does so, he will live by keeping them; I am the LORD.

<sup>6</sup> None of you shall approach any close relative to have sexual relations. I am the LORD.

<sup>7</sup> You shall not expose your father's nakedness by having sex with your mother. She is your mother; you should not have sexual relations with her.

<sup>8</sup> You must not have sexual relations with your father's wife, it would expose your father's nakedness.

<sup>9</sup> You must not have sexual relations with your sister, whether your father's daughter or your mother's daughter, whether born in the same household or a different one.

<sup>10</sup> You must not have sexual relations with your son's daughter or your daughter's daughter, for their nakedness violates your own nakedness.

<sup>11</sup> You must not have sexual relations with the daughter of your father's wife, born to your father, she is your sister.

<sup>12</sup> You must not have sexual relations with your father's sister. She is your father's close relative.

<sup>13</sup> You must not have sexual relations with your mother's sister, for she is your mother's close relative.

<sup>14</sup> You must not expose the nakedness of your father's brother by having sexual relations with his wife; she is your aunt.

<sup>15</sup> You must not have sexual relations with your daughter-in-law. She is your son's wife, do not have sexual relations with her.

<sup>16</sup> You must not have sexual relations with your brother's wife; it would expose your brother's nakedness.

<sup>17</sup> You must not have sexual relations with a woman and her daughter; you must not have sexual relations with either her son's daughter or her daughter's daughter. They are close relatives. It is wickedness.

<sup>18</sup> You must not marry a woman and then marry her sister as a rival wife having sexual relations with her while your wife is still living.

<sup>19</sup> You must not have sexual relations with a woman during her menstrual period of uncleanness.

<sup>20</sup> You must not have sexual relations with your neighbor's wife, to defile yourself with her.

<sup>21</sup> You must not give any of your children as a sacrifice to Molech; so that you not profane the name of your God. I am the LORD.

<sup>22</sup> You must not have sexual relations with another man as one does with a woman. It is detestable.

<sup>23</sup> You must not have sexual relations with an animal to defile yourself with it; nor must any woman offer herself to an animal, to have sexual relations with it. It is a perversion.

<sup>24</sup> Do not defile yourselves with any of these things; for with all these types of things the nations that I am driving out before you have defiled themselves.

<sup>25</sup> Because the land has been defiled, I am bringing punishment for its iniquity. So the land will vomit out its inhabitants.

<sup>26</sup> But you must keep my statutes and regulations, and must not do any of these detestable acts; neither the native citizen, nor the foreigner who resides among you

<sup>27</sup> (for all these detestable acts were done by the people who inhabited the land before you, and the land became defiled);

<sup>28</sup> so that the land does not also vomit you out, when you defile it just as it vomited out the people who lived there before you.

<sup>29</sup> For whoever does any of these detestable acts, even the people that do them will be cut off from among their people.

<sup>30</sup> So you must obey my charge and not practice any of these detestable customs that were practiced before you, so that you do not defile yourselves by them. I am the LORD your God."



**Leviticus 19**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the whole congregation of Israelites, and say to them, 'You shall be holy; for I the LORD your God am holy.

<sup>3</sup> Every one of you should respect his mother and father; and you must keep my Sabbaths. I am the LORD your God.

<sup>4</sup> Do not turn to idols or make metal gods for yourselves. I am the LORD your God.

<sup>5</sup> When you sacrifice a peace offering to the LORD, you must offer it in a way that it may be accepted on your behalf.

<sup>6</sup> It must be eaten the same day you offer it or on the next day. If anything is left over until the third day, it must be burned up.

<sup>7</sup> If it is eaten at all on the third day, it is spoiled, it will not be accepted.

<sup>8</sup> But anyone who eats it will bear his punishment, because he has profaned what was a holy thing to the LORD. That person will be cut off from his people.

<sup>9</sup> When you reap the harvest of your land, you should not reap right up to the edges of your field, neither should you gather the gleanings dropped during your harvest.

<sup>10</sup> You must not glean stripping your vineyard bare, and you must not gather the fallen fruit of your vineyard. Leave it for the poor and the foreigner. I am the LORD your God.

<sup>11</sup> Do not steal. Do not lie. Do not deceive one another.

<sup>12</sup> Do not swear falsely by my name, profaning the name of your God. I am the LORD.

<sup>13</sup> Do not oppress your neighbor or rob him. Do not withhold the wages of a hired servant over night until the next morning.

<sup>14</sup> Do not curse the deaf, or put a stumbling block in front the blind. You must fear your God. I am the LORD.

<sup>15</sup> You shall not render an unjust judgment. You must not be partial to the poor or honor the rich. You must judge your neighbor fairly.

<sup>16</sup> Do not go around as a slanderer among your people. Do not stand by when your neighbor's life is at stake. I am the LORD.

<sup>17</sup> Do not hate your brother in your heart. You must rebuke your neighbor so you will not incur guilt because of him.

<sup>18</sup> Do not take vengeance or bear a grudge against any of your own people but you shall love your neighbor as yourself. I am the LORD.

<sup>19</sup> You must keep my statutes. Do not let different kinds of your animals breed together. Do not sow your field with two kinds of seed. Do not wear a garment made of two different kinds of material.

<sup>20</sup> If a man has sexual relations with a woman, who is a slave betrothed to another man and not ransomed or granted her freedom, he must pay compensation to her master. They must not be put to death because she was not free.

<sup>21</sup> He must bring his guilt offering to the LORD, to the entrance of the Tent of Meeting, a ram for a guilt offering.

<sup>22</sup> Then the priest will make atonement for him with the ram of the guilt offering before the LORD for his sin that he committed; and the sin that he has committed will be forgiven.

<sup>23</sup> When you enter the land and plant different types of fruit trees, for the first three years you are to consider its fruit as forbidden. It must not be eaten.

<sup>24</sup> But in the fourth year all of its fruit will be holy, an offering of praise to the LORD.

<sup>25</sup> Then in the fifth year you may eat its fruit, in this way the yield of your harvest will increase. I am the LORD your God.

<sup>26</sup> Do not eat anything with its blood. Do not practice divination or sorcery.

<sup>27</sup> Do not trim the hair on the corners of your head, or clip off the corners of your beard.

<sup>28</sup> Do not make any cuts in your body for the dead, or tattoo any marks on yourselves. I am the LORD.

<sup>29</sup> Do not profane your daughter by making her a prostitute; so that the land does not fall into prostitution and become full of wickedness.

<sup>30</sup> You must keep my Sabbaths and reverence my sanctuary. I am the LORD.

<sup>31</sup> Do not turn to mediums or those consulting the dead. Do not seek them out, to be defiled by them. I am the LORD your God.

<sup>32</sup> Stand up in the presence of the grey headed elder and show respect for the aged. Fear your God. I am the LORD.

<sup>33</sup> If a foreigner resides with you in your land, do not oppress him.

<sup>34</sup> The foreigner who lives with you shall be to you as a native citizen among you, and you shall love him as yourself. For you were foreigners in the land of Egypt. I am the LORD your God.

<sup>35</sup> Do no injustice by using dishonest measures of length, weight or volume.

<sup>36</sup> You must have honest scales and weights, an honest dry measure ephah and an honest liquid measure hin. I am the LORD your God, who brought you out of the land of Egypt.

<sup>37</sup> You shall keep all my statutes and regulations and do them. I am the LORD."

**Leviticus 20**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Tell the Israelites, 'Any Israelite or foreigner who lives in Israel, who gives any of his children to Molech must be put to death; the people of the land must stone him.

<sup>3</sup> I also will set my face against that man and will cut him off from among his people; because he has given his children to Molech, defiling my sanctuary and profaning my holy name.

<sup>4</sup> If the people of the land should ever hide their eyes ignoring that man, when he gives his children to Molech and not put him to death;

<sup>5</sup> then I myself will set my face against that man and his family and I will cut off from among their people both him and all who prostitute themselves after him playing the prostitute by worshiping Molech.

<sup>6</sup> Any person who turns to mediums or those consulting spirits of the dead prostituting themselves after them, I will set my face against that person and will cut him off from among his people.

<sup>7</sup> Consecrate yourselves therefore, and be holy; for I am the LORD your God.

<sup>8</sup> Keep my statutes and do them. I am the LORD who makes you holy.

<sup>9</sup> Anyone who curses his father or mother must be put to death. The one who has cursed his father or his mother; his blood guilt shall be on himself.

<sup>10</sup> If a man commits adultery with another man's wife, even with his neighbor's wife, the adulterer and adulteress must be put to death.

<sup>11</sup> If a man has sexual relations with his father's wife he has exposed his father's nakedness. Both of them must be put to death; their blood guilt shall be on themselves.

<sup>12</sup> If a man has sexual relations with his daughter-in-law, both of them must be put to death. They have committed a perversion; their blood guilt shall be on themselves.

<sup>13</sup> If a man has sexual relations with another man as with a woman, both of them have committed a detestable act. They must be put to death; their blood guilt shall be on themselves.

<sup>14</sup> If a man marries a woman and her mother, it is wicked. Both the man and women must be burned with fire so there is no wickedness among you.

<sup>15</sup> If a man has sexual relations with an animal, he must be put to death and you must kill the animal.

<sup>16</sup> If a woman approaches any animal for sexual relations, you must kill the woman and the animal. They shall surely be put to death; their blood guilt shall be on themselves.

<sup>17</sup> If a man marries his sister, his father's daughter, or his mother's daughter, and they have sexual relations, it is a shameful disgrace. They must be cut off in the

sight of the children of their people. He has exposed his sister's nakedness; he shall bear his punishment.

<sup>18</sup> If a man has sexual relations with a menstruating woman, and shall uncover her nakedness; he has laid bare her flow of blood, and she has exposed her flow of blood; both of them shall be cut off from among their people.

<sup>19</sup> Do not have sexual relations with your mother's sister or your father's sister; for that would expose his close relative. They shall bear their own punishment.

<sup>20</sup> If a man has sexual relations with his uncle's wife, he has exposed his uncle's nakedness. They shall be responsible for their sin; they will die childless.

<sup>21</sup> If a man marries his brother's wife, it is an impurity. He has exposed his brother's nakedness; they will be childless.

<sup>22</sup> You must keep all my statutes and all my regulations and do them; that the land where I am bringing you to live not vomit you out.

<sup>23</sup> You must not walk in the customs of the nation that I am driving out before you. Because they did all these things, I abhorred them.

<sup>24</sup> But I said to you, "You will inherit their land, and I will give it to you to possess, a land flowing with milk and honey. I am the LORD your God, who has separated you from the other peoples.

<sup>25</sup> Therefore you must make a distinction between the clean animal and the unclean, and between the unclean bird and the clean. You must not make yourselves detestable by means of an animal, bird, or by anything that creeps on the ground. I have separated them from you as unclean.

<sup>26</sup> You shall be holy to me, for I, the LORD, am holy, and have set you apart from the other peoples, that you should be mine.

<sup>27</sup> A man or a woman who is a medium or consults with spirits of the dead must be put to death. They must stone them; their blood guilt will be on themselves."

**Leviticus 21**

<sup>1</sup> Then the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'No one shall defile himself for the dead among his people,

<sup>2</sup> except for his close relative who is near to him: his mother or father, his son or daughter, his brother,

<sup>3</sup> or his virgin sister, who is close to him because she has no husband; he may defile himself for her.

<sup>4</sup> He must not defile himself with one who is only related by marriage and so profane himself.

<sup>5</sup> They must not shave bald spots on their heads, they must not shave off the edges of their beard or make any cuts on their body.

<sup>6</sup> They must be holy to their God, and not profane the name of their God; because they are the ones who make offerings to the LORD made by fire, the food of their God. So they must be holy.

<sup>7</sup> They must not marry a woman defiled by prostitution; nor are they to marry a woman divorced from her husband. For priests are holy to their God.

<sup>8</sup> You must treat him as holy; because he offers up food to your God. He must be regarded as holy by you; for I the LORD who is holy is the one who makes you holy.

<sup>9</sup> If a priest's daughter profanes herself by becoming a prostitute, she profanes her father. She must be burned with fire.

<sup>10</sup> The high priest who is above his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the priestly garments, must not dishevel his hair or tear his clothes.

<sup>11</sup> He must not go to where there is a dead body, he must not defile himself even for his father or mother.

<sup>12</sup> He must not leave the sanctuary and so profane the sanctuary of his God, because the consecration of the anointing oil of his God is on him. I am the LORD.

<sup>13</sup> He must marry a woman who is a virgin.

<sup>14</sup> He must not marry a widow, a divorced woman, or a woman defiled by prostitution; these he may not marry. He may only marry a virgin from his own people.

<sup>15</sup> He must not profane his children among his people. For I am the LORD who sanctifies him."

<sup>16</sup> Then the LORD spoke to Moses, saying,

<sup>17</sup> "Speak to Aaron, saying, 'No one of your descendants throughout their generations who has a physical defect may approach to offer the food of his God.

<sup>18</sup> For no one who has a physical defect shall approach: no one who is blind, lame, disfigured, deformed,

<sup>19</sup> or has a broken foot or arm,

<sup>20</sup> or is hunched backed, or a dwarf, or that has an eye defect, or festering or running sores, or crushed testicles.

<sup>21</sup> No descendant of Aaron the priest who has a defect shall come near to offer the offerings to the LORD by fire. Because he has a defect he shall not come near to offer the food of his God.

<sup>22</sup> He may eat the food of his God, including both the most holy and the holy offerings.

<sup>23</sup> But he must not go in to the inner curtain, nor come near to the altar, because he has a physical defect. So he must not profane my sanctuaries, for I am LORD who sanctifies them."

<sup>24</sup> So Moses told Aaron, his sons and all the Israelites these things.

**Leviticus 22**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Tell Aaron and his sons, to separate themselves from the holy things of the Israelites, which they consecrate to me, so that they do not profane my holy name. I am the LORD.

<sup>3</sup> Say to them, 'If anyone of all your descendants in future generations, approaches the holy offerings that the Israelites consecrate to the LORD, while he is unclean, that person must be cut off from before me. I am the LORD.

<sup>4</sup> No one from the descendants of Aaron who has a skin disease or a discharge may eat from the holy offerings until he is clean. Whoever touches anything that is made unclean by a corpse or a man who has a emission of semen,

<sup>5</sup> or whoever touches any swarming animal by which he is rendered unclean, or touches a person who is unclean, whatever his uncleanness is;

<sup>6</sup> the person who touches any of these will be unclean until evening and must not eat any of the holy offerings unless he has bathed his body in water.

<sup>7</sup> When the sun goes down he will be clean, and afterward he may eat from the holy offerings, because they are his food.

<sup>8</sup> He should not eat an animal that dies by itself or is torn by other animals, and so to defile himself by it. I am the LORD.

<sup>9</sup> They must keep my charge, so that they do not incur sin and die for having profaned it. I am the LORD who makes them holy.

<sup>10</sup> No one outside the priest's family may eat from the holy offerings. Not even a priest's guest or hired servant, may eat of the holy offering.

<sup>11</sup> But if a priest buys any slave with his own money, he may eat it and those who are born in his house may eat his food.

<sup>12</sup> If a priest's daughter marries someone who is not a priest, she may not eat of the holy contribution set apart from the holy offerings.

<sup>13</sup> But if a priest's daughter becomes a widow or divorced and has no children and has returned to her father's house, as in her youth, she may eat of her father's food, No one outside the priest's family may eat any of it.

<sup>14</sup> If a person eats from the holy offering by mistake, then he must add a fifth to it, and repay the holy offering back to the priest.

<sup>15</sup> The priests must not profane the holy offerings of the Israelites, which they offer to the LORD,

<sup>16</sup> by allowing those unauthorized to eat the holy offerings, thereby causing them to incur a penalty for guilt, for I am the LORD who makes them holy."

<sup>17</sup> Then the LORD spoke to Moses, saying,

<sup>18</sup> "Speak to Aaron, his sons and to all the Israelites, and say to them, 'When anyone from the house of Israel or foreigners residing in Israel presents his

offering, whether to complete a vow or as a freewill offering, which they offer to the LORD as a burnt offering;

<sup>19</sup> you will be accepted if it is a male without defect. It may be from the cattle, sheep or goats.

<sup>20</sup> But do not offer anything that has a defect, for it will not be acceptable for you.

<sup>21</sup> When anyone offers a peace offering to the LORD to fulfill a vow or for a freewill offering from the herd or flock, it must be perfect to be accepted; there must be no defect in it.

<sup>22</sup> Do not offer to the LORD any animal that is blind, injured, maimed, or has a running sore, rash or scabs. You must not offer any of them on the altar to the LORD.

<sup>23</sup> A bull or lamb that has a limb deformed either too long or too short you may offer for a freewill offering; but to fulfill a vow it is not acceptable.

<sup>24</sup> Any animal that has its testicles bruised, crushed, broken or cut off, you must not offer to the LORD; you must not do this in your land.

<sup>25</sup> You shall not present any such animal as food to God even from the hand of a foreigner since they are deformed and there is a defect in them. They will not be accepted for you."

<sup>26</sup> Then the LORD spoke to Moses, saying,

<sup>27</sup> "When a calf, a lamb or a goat, is born, it must stay seven days with its mother; but from the eighth day on it will be acceptable for an offering made by fire to the LORD.

<sup>28</sup> You must not slaughter a cow or sheep and its young on the same day.

<sup>29</sup> When you sacrifice a thanksgiving offering to the LORD, you must sacrifice it so that you may be accepted.

<sup>30</sup> It must be eaten on the same day; you should leave none of it until the next morning. I am the LORD.

<sup>31</sup> So you must keep my commandments and do them. I am the LORD.

<sup>32</sup> You must not profane my holy name; for I will be holy among the Israelites. I am the LORD who has made you holy.

<sup>33</sup> I am the one who brought you out of the land of Egypt, to be your God. I am the LORD."



**Leviticus 23**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, and say to them, 'These are the appointed feasts of the LORD that you must proclaim as holy assemblies; these are my appointed feasts.

<sup>3</sup> For six days work may be done, but the seventh day is a Sabbath of solemn rest, a holy assembly; you must not do any work on it. It is a Sabbath to the LORD everywhere you live.

<sup>4</sup> These are the appointed festivals of the LORD, holy assemblies, which you shall proclaim at their appointed time.

<sup>5</sup> In the first month, on the fourteenth day of the month at sundown, is the LORD's Passover.

<sup>6</sup> On the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you must eat unleavened bread.

<sup>7</sup> On the first day you shall have a holy assembly; you must do no regular work.

<sup>8</sup> But you shall present a food offering to the LORD for seven days. The seventh day is a holy assembly; you must do no regular work."

<sup>9</sup> Then the LORD spoke to Moses, saying,

<sup>10</sup> "Speak to the Israelites, and say to them, 'When you enter the land that I am giving you, and you reap its harvest, then you must bring the sheaf of the first fruits of your harvest to the priest.

<sup>11</sup> He shall wave high the sheaf before the LORD so that it may be accepted for you. On the day after the Sabbath the priest shall wave it.

<sup>12</sup> On the day you wave the sheaf, you must offer a year old male lamb without defect for a burnt offering to the LORD,

<sup>13</sup> along with its grain offering, four quarts of fine flour mixed with olive oil, a food offering to the LORD for a pleasing aroma. Its drink offering will be one quart of wine.

<sup>14</sup> You must not eat bread, roasted grain or fresh grain until this particular day, until you have brought the offering of your God. It is a statute forever throughout your generations wherever you live.

<sup>15</sup> You must count from the day after the Sabbath that you brought the sheaf of the wave offering, seven full Sabbaths.

<sup>16</sup> You must count fifty days until the day after the seventh Sabbath; then you must offer a new grain offering to the LORD.

<sup>17</sup> You shall bring from wherever you live two loaves of bread for a wave offering made of four quarts of fine flour, they must be baked with leaven, as first fruits to the LORD.

<sup>18</sup> Along with the bread, you must bring seven year-old lambs without defect, a young bull, and two rams. They will be used for a burnt offering to the LORD,

along with their grain offering, and their drink offerings, a food offering, a pleasing aroma to the LORD.

<sup>19</sup> Then you must offer one male goat for a sin offering, and two year-old male lambs for a peace offering sacrifice.

<sup>20</sup> The priest shall wave high the two lambs with the bread of the first fruits for a wave offering before the LORD. They shall be holy to the LORD for the priest.

<sup>21</sup> On the same day you shall make a proclamation; there shall be a holy assembly. You must not do any regular work. It is a statute forever throughout your generations wherever you live.

<sup>22</sup> When you reap the harvest of your land, you must not completely reap to the edges of your field, neither gather the gleanings that fall from your harvest. Leave them there for the poor and the foreigner. I am the LORD your God."

<sup>23</sup> Then the LORD spoke to Moses, saying,

<sup>24</sup> "Speak to the Israelites, saying, 'In the seventh month, on the first day of the month, there shall be a complete rest for you, a memorial shall be proclaimed by the blowing of trumpets, a holy assembly.

<sup>25</sup> You must not do any regular work; but you must present a food offering to the LORD."

<sup>26</sup> Then the LORD spoke to Moses, saying,

<sup>27</sup> "Now on the tenth day of this seventh month is the Day of Atonement. It will be a holy assembly for you, and you must deny yourselves and present a food offering to the LORD.

<sup>28</sup> You must not do any work during that entire day, because it is the Day of Atonement, to make atonement for you before the LORD your God.

<sup>29</sup> For whoever does not deny themselves on that special day, he must be cut off from his people.

<sup>30</sup> Whoever does any type of work on that special day, that person I will destroy from among his people.

<sup>31</sup> You must not do any work. It is a statute forever throughout your generations everywhere you live.

<sup>32</sup> It shall be a Sabbath of complete rest for you, and you shall deny yourselves; on the evening of the ninth day of the month, from that evening to the next evening, you must keep your Sabbath."

<sup>33</sup> Then the LORD spoke to Moses, saying,

<sup>34</sup> "Speak to the Israelites, saying, 'On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to the LORD.

<sup>35</sup> On the first day shall be a holy assembly; you must not do any regular work.

<sup>36</sup> For seven days you shall present a food offering to the LORD. On the eighth day there shall be a holy assembly for you and you must present a food offering to the LORD. It is a solemn assembly; you must not do any regular work.

<sup>37</sup> These are the appointed feasts of the LORD, that you must proclaim to be holy assemblies, offer a food offering to the LORD, a burnt offering, grain offering, sacrifice and drink offerings, every day as required,

<sup>38</sup> in addition to the Sabbaths of the LORD and your gifts, all your vow offerings, and freewill offerings, which you are to give to the LORD.

<sup>39</sup> On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you must keep the feast of the LORD seven days. On the first day there shall be a complete rest, and on the eighth day there shall be a complete rest.

<sup>40</sup> On the first day you shall take the fruit from goodly trees, branches of palm trees, boughs of leafy trees and willows by the brook. Then you shall rejoice before the LORD your God seven days.

<sup>41</sup> You must celebrate it as a feast to the LORD seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month.

<sup>42</sup> You must dwell in temporary shelters for seven days. All native Israelites must live in temporary shelters,

<sup>43</sup> so that your future generations may know that I made the Israelites live in temporary shelters, when I brought them out of the land of Egypt. I am the LORD your God."

<sup>44</sup> So Moses announced to the Israelites the appointed feasts of the LORD.

**Leviticus 24**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Command the Israelites that they bring you pure oil from pressed olives for the light, so that the lamp may burn continually.

<sup>3</sup> Outside the inner curtain of the testimony, in the Tent of Meeting, Aaron shall set it up to burn from evening to morning before the LORD continually. It shall be a statute forever throughout your generations.

<sup>4</sup> He shall arrange the lamps on the pure gold lampstand before the LORD regularly.

<sup>5</sup> You must take fine flour and bake twelve loaves using four quarts of flour for each loaf.

<sup>6</sup> You are to set them in two rows, six in a row, on the pure gold table before the LORD.

<sup>7</sup> You shall put pure frankincense on each row, that it may be a memorial portion of bread, a food offering to the LORD.

<sup>8</sup> Every Sabbath day Aaron must arrange it before the LORD continually; it is from the Israelites, as an everlasting covenant.

<sup>9</sup> It will belong to Aaron and his sons. They must eat it in a holy place because it is most holy for him, a perpetual portion from the food offerings of the LORD."

<sup>10</sup> A son of an Israelite woman, whose father was an Egyptian, went out among the Israelites; and the Israelite woman's son and an Israelite man got into a fight in the camp.

<sup>11</sup> The son of the Israelite woman blasphemed the Name and cursed; so they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

<sup>12</sup> They put him in custody until the legal decision from the LORD could be made clear to them.

<sup>13</sup> Then the LORD spoke to Moses, saying,

<sup>14</sup> "Take the one who cursed outside the camp; and let all who heard him lay their hands on his head; then the whole congregation is to stone him.

<sup>15</sup> You shall tell the Israelites, 'Whoever curses his God will be punished for his sin.

<sup>16</sup> One who blasphemes the name of the LORD must be put to death; the whole congregation will stone him. The foreigner as well as a native citizen when he blasphemes the Name must be put to death.

<sup>17</sup> Anyone who takes another person's life must be put to death.

<sup>18</sup> Anyone who takes an animal's life must make restitution, life for life.

<sup>19</sup> Anyone who injures his neighbor; just as he has done it shall be done to him:

<sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; just as the injury he inflicted so he shall be repaid with the same injury.

<sup>21</sup> Whoever kills a beast must make restitution, but one who kills a human being must be put to death.

<sup>22</sup> You shall have the same law for both the foreigner and the native citizen. I am the LORD your God."

<sup>23</sup> Then Moses spoke to the Israelites; and they took the one who cursed outside the camp and stoned him with stones. The Israelites did exactly as the LORD commanded Moses.

**Leviticus 25**

<sup>1</sup> Then the LORD spoke to Moses on Mount Sinai, saying,

<sup>2</sup> "Speak to the Israelites, and say to them, 'When you enter the land that I am giving you, then the land itself must observe a Sabbath to the LORD.

<sup>3</sup> Six years you may sow your field and for six years you may prune your vineyard and harvest its produce,

<sup>4</sup> but in the seventh year the land must have a Sabbath of complete rest, a Sabbath to the LORD. You must not sow your field or prune your vineyard.

<sup>5</sup> Do not reap that which grows by itself or the grapes of your unpruned vines, it shall be a year of complete rest for the land.

<sup>6</sup> You may eat whatever the land produces during its Sabbath; you, your male and female slaves, and your hired servant and your resident foreigners who live with you,

<sup>7</sup> your cattle and the wild animals that are in your land, all may eat whatever the land produces for food.

<sup>8</sup> You shall number seven weeks of years, seven times seven years; so that the time of seven weeks of years, totals forty-nine years.

<sup>9</sup> Then sound a loud horn blast on the tenth day of the seventh month; on the Day of Atonement--you shall sound the ram's horn throughout your entire land.

<sup>10</sup> You must consecrate the fiftieth year, and proclaim freedom throughout the land to all its inhabitants. It will be a Year of Jubilee for you. Each of you shall return to his family property, and each to his own clan.

<sup>11</sup> That fiftieth year will be a Jubilee for you. You shall not sow or reap that which grows by itself or harvest its unpruned vines.

<sup>12</sup> For it is a Jubilee. It shall be holy to you; you may eat only what the field itself produces.

<sup>13</sup> In this year of Jubilee every one shall return to his own property.

<sup>14</sup> When you sell any land to your neighbor or buy it from your neighbor's hand, you shall not wrong each other.

<sup>15</sup> When you buy it from your neighbor you shall pay according to the number of years since the last Jubilee, the one selling it must sell it in accordance with the number of years of produce left until the next Jubilee.

<sup>16</sup> The more years until the next Jubilee the more you may increase its price, and the fewer the years there are the less you may charge for it; because the number of the harvests is what is really being sold.

<sup>17</sup> You shall not take advantage of one another; but you shall fear your God, for I am the LORD your God.

<sup>18</sup> You shall obey my statutes and keep my regulations and do them; so that you may dwell securely in the land.

<sup>19</sup> Then the land will yield its fruit and you will eat your fill and dwell securely in it.

<sup>20</sup> If you ask, 'What will we eat the seventh year since we cannot sow or harvest our crops?'

<sup>21</sup> Then I will direct my blessing to you in the sixth year, and it will yield enough produce for the three years.

<sup>22</sup> When you sow the eighth year, you will eat some of the old crops; until the ninth year, when its crops come in, you shall eat old produce.

<sup>23</sup> The land must not be sold permanently; for the land is mine for you are foreigners and tenants with me.

<sup>24</sup> In all the land that you possess you shall provide for the redemption of the land.

<sup>25</sup> If your brother becomes impoverished and sells some of his property, then his kinsman redeemer shall come and redeem that which his brother has sold.

<sup>26</sup> If a person has no one to redeem it, but he prospers and finds sufficient funds to redeem it;

<sup>27</sup> then let him calculate the value for years since it was sold, and refund the difference to the person to whom he sold it; and then return to his property.

<sup>28</sup> But if he has not gained the means to get it back, then what he has sold will remain with the buyer until the Year of Jubilee; and in the Jubilee it must be released and the property must be returned.

<sup>29</sup> If a person sells a house in a walled city, then he may redeem it within a year after it is sold. For a full year the seller has the right of redemption.

<sup>30</sup> If it is not redeemed within a full year, then the house that is in the walled city shall become the property of the buyer in perpetuity, throughout his generations. It shall not be released in the Jubilee.

<sup>31</sup> But the houses in villages that have no walls around them shall be classified with the fields of the land; they may be redeemed, and they shall be released in the Jubilee.

<sup>32</sup> Nevertheless the cities of the Levites, the houses in the cities that they possess, the Levites may redeem at any time.

<sup>33</sup> Any property that the Levites may redeem--the house that was sold in the city belongs to him, it shall be released in the Jubilee; for the houses of the cities of the Levites are their possession among the Israelites.

<sup>34</sup> But the open fields of pasturelands around their cities must not be sold; for it is their permanent possession.

<sup>35</sup> If your brother is impoverished and becomes indebted to you; then you shall support him, he shall live with you like a foreigner and stranger would.

<sup>36</sup> Do not charge him interest or try to profit from him, but fear your God; let him live with you.

<sup>37</sup> You must not lend him money with interest, or sell him your food for a profit.

<sup>38</sup> I am the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

<sup>39</sup> If your brother is impoverished near you, and sells himself to you; you shall not force him to serve as a slave.

<sup>40</sup> You should treat him as a hired worker and as a foreigner, he shall serve with you unto the Year of Jubilee.

<sup>41</sup> Then he and his children will be free of their obligation to you, and shall return to his family and to the property of his forefathers.

<sup>42</sup> For they are my servants whom I brought out of the land of Egypt, they must not be sold as slaves.

<sup>43</sup> You must not rule over him harshly, but shall fear your God.

<sup>44</sup> As for your male and female slaves whom you may have that are from the nations around you, from them you may buy male and female slaves.

<sup>45</sup> You may also buy slaves from the children of the foreigners residing with you, and from their families who are with you who have been born in your land, and they will become your property.

<sup>46</sup> You may give them as an inheritance to your children after you, to inherit as property. You may treat them as permanent slaves, but over your Israelite brothers you must not rule harshly over one another.

<sup>47</sup> If a foreigner or temporary resident residing with you becomes rich, and your brother is impoverished beside him and sells himself to the foreigner or temporary resident with you, or to a member of the foreigner's family;

<sup>48</sup> after he has been sold he may be redeemed. One of his brothers may redeem him,

<sup>49</sup> or his uncle, or his cousin may redeem him, or anyone who is a close relative of his family may redeem him; or if he prospers he may redeem himself.

<sup>50</sup> He must calculate with the one who bought him from the year that he sold himself to him to the Year of Jubilee. The price of his sale will be figured according to the number of years left according to the wages a hired servant would have earned working for him.

<sup>51</sup> If there are many years left, then the price of his redemption must be reckoned according to the original sale price he was bought for.

<sup>52</sup> But if only a few years remain until the Year of Jubilee, then he shall calculate his redemption price according to his years left.

<sup>53</sup> The foreigner must treat him like a servant hired on a yearly basis; he must not rule over him harshly in your sight.

<sup>54</sup> If he is not redeemed in any of these ways, then he and his children will be released in the Year of Jubilee.

<sup>55</sup> For the Israelites are my servants. They are my servants whom I brought out of the land of Egypt. I am the LORD your God.



**Leviticus 26**

<sup>1</sup> Do not make idols for yourselves, or erect a carved image, a sacred pillar or place any sculpted stone in your land to bow down to it; for I am the LORD your God.

<sup>2</sup> You must keep my Sabbaths and reverence my sanctuary. I am the LORD.

<sup>3</sup> If you walk in my statutes, and carefully obey my commandments and do them,  
<sup>4</sup> then I will give your rains in their season, the land will yield its crops, and the trees of the field will produce their fruit.

<sup>5</sup> Your grain threshing will last until the grape harvest, and the grape harvest will last until the grain sowing time. You will eat your fill of bread and live securely in your land.

<sup>6</sup> I will grant peace in the land. You will lie down and no one will make you afraid. I will remove dangerous animals from the land and no sword of war will go through your land.

<sup>7</sup> You will chase your enemies and they shall fall before you by the sword.

<sup>8</sup> Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.

<sup>9</sup> I will look favorably on you, and make you fruitful and multiply you, and will fulfill my covenant with you.

<sup>10</sup> You will be eating last year's crop, when you will have to clear away the old to make room for the new.

<sup>11</sup> I will set my tabernacle among you and I will not abhor you.

<sup>12</sup> I will walk among you and will be your God, and you will be my people.

<sup>13</sup> I am the LORD your God, who brought you out of the land of Egypt, so that you would be their slaves no more, and I have broken the bars of your yoke of slavery, and made you walk tall and free.

<sup>14</sup> But if you will not obey me and will not do all these commandments;

<sup>15</sup> and if you reject my statutes, and if your soul abhors my regulations so that you do not keep all my commandments, and you break my covenant;

<sup>16</sup> then I will do this to you: I will bring terror on you, with wasting diseases and fever, that will weaken your eyesight and sap the strength of your life. You will sow your seed in vain because your enemies will eat it.

<sup>17</sup> I will set my face against you, and you will be struck down before your enemies. Those who hate you will rule over you, and you will flee when no one is chasing you.

<sup>18</sup> If, in spite of all these things, you still will not listen to me, then I will discipline you seven times more because of your sins.

<sup>19</sup> I will break your stubborn pride and I will make your sky like iron and your land like bronze.

<sup>20</sup> Your strength will be wasted in vain; for your land will not yield its produce and the trees of the land will not yield their fruit.

<sup>21</sup> If you walk hostile to me and refuse to listen to me, I will bring seven times more plagues on you according to your sins.

<sup>22</sup> I will send the wild animals against you, which shall bereave you of your children, and destroy your cattle and make you few in number and your roads will become deserted.

<sup>23</sup> If, in spite of these things, you will not turn back to me but continue to walk in hostility towards me,

<sup>24</sup> then I will also walk in hostility to you and I myself will strike you seven times for your sins.

<sup>25</sup> I will bring a sword against you, that will execute the vengeance for violating the covenant; and you will be gathered together into your cities and I will send a plague among you; and you will be delivered into the hand of the enemy.

<sup>26</sup> When I break your supply of bread, ten women will bake your bread in one oven, and they will ration out your bread by weight and you will eat but not be satisfied.

<sup>27</sup> If you will not listen to me after all this but walk in hostility against me,

<sup>28</sup> then I will walk in hostility to you in wrath, and I myself will punish you seven times for your sins.

<sup>29</sup> You will eat the flesh of your sons, and the flesh of your daughters you will eat.

<sup>30</sup> I will destroy your high places, cut down your incense altars and cast your corpses upon the lifeless corpses of your idols; and I will abhor you.

<sup>31</sup> I will lay your cities waste and will make your sanctuaries desolate; and I will not smell the pleasing aromas of your sacrifices.

<sup>32</sup> I will make the land desolate and even your enemies that live in it will be appalled at it.

<sup>33</sup> I will scatter you among the nations and I will unsheathe the sword after you. Your land will become desolate and your cities a wasteland.

<sup>34</sup> Then the land will enjoy its Sabbaths, all the days it lies desolate, while you are exiled in your enemies' land; even then the land will rest and enjoy its Sabbaths.

<sup>35</sup> As long as it lies desolate it will have rest, making up for the rest it did not have in your Sabbaths when you lived in it.

<sup>36</sup> As for those of you who are left, I will send despair into their hearts in the lands of their enemies. The sound of a windblown leaf will chase them, and they will flee as one flees from the sword; and they will fall when no one pursues.

<sup>37</sup> They will stumble over each other, as if to escape a sword even though no one is pursuing. You will have no power to stand against your enemies.

<sup>38</sup> You will perish among the nations and the land of your enemies will devour you.

<sup>39</sup> Those of you who are left will wither away in your enemies' lands because of their iniquity; and will also wither away because of the iniquities of their ancestors.

<sup>40</sup> But if they confess their sin, and the sin of their fathers, that they have committed treachery against me and because they walked in hostility against me,  
<sup>41</sup> so that I also walked in hostility to them and brought them into the land of their enemies, if then their uncircumcised heart is humbled, and they make amends for their iniquity,

<sup>42</sup> then will I remember my covenant with Jacob and also my covenant with Isaac, and also my covenant with Abraham, and I will remember the land.

<sup>43</sup> For the land will be abandoned by them and will enjoy its Sabbaths, while it lies desolate without them. Then they will make up for their iniquity because they rejected my regulations and abhorred my statutes.

<sup>44</sup> Yet after all that, when they are in the land of their enemies, I will not reject them. I will not abhor them so as to absolutely destroy them and break my covenant with them; for I am the LORD their God.

<sup>45</sup> For their sakes I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the LORD."

<sup>46</sup> These are the decrees, regulations and laws, that the LORD made between him and the Israelites at Mount Sinai through Moses.

**Leviticus 27**

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, and say to them, 'When a person makes a special vow to dedicate someone to the LORD by paying the value of that person,

<sup>3</sup> the valuation of a male from twenty to sixty years old will be fifty shekels of silver, according to the sanctuary shekel.

<sup>4</sup> If it is a female, then your valuation will be thirty shekels.

<sup>5</sup> If it is a boy from five to twenty years old, then your valuation will be twenty shekels and for a girl ten shekels.

<sup>6</sup> If it is a boy from a month old to five years old then your valuation will be five shekels of silver and for a girl three shekels of silver.

<sup>7</sup> If it is a man over sixty years old, then your valuation will be fifteen shekels and for a woman ten shekels.

<sup>8</sup> But if the person making the vow is too poor to pay the valuation, then he will be brought before the priest, and the priest will make an assessment for him according to what the one taking the vow can afford.

If it is an animal that may be offered as an offering to the LORD, such an animal that anyone gives to the LORD will be holy.

<sup>10</sup> He must not substitute it or change it, good for bad, or bad for good, but if he does substitute one animal for another, then both that one and the substitute will be holy.

<sup>11</sup> If what is vowed is an unclean animal that may not be offered as an offering to the LORD, then he must set the animal before the priest;

<sup>12</sup> and the priest will assess its value whether good or bad. As the priest values it, so it will be.

<sup>13</sup> But if the person wishes to redeem it, then he must add a fifth to its valuation.

<sup>14</sup> When a man consecrates his house to the LORD, then the priest will assess it, whether good or bad, as the priest assesses it, so it will stand.

<sup>15</sup> If the one who consecrated his house wants to redeem it, then he must add a fifth to its assessed value, and it will be his.

<sup>16</sup> If a person consecrates to the LORD part of the land of his possession, then the valuation will be according to the amount of seed needed to sow it; the sowing of five bushels of barley seed will be valued at fifty shekels of silver.

<sup>17</sup> If the person consecrates his field in the Year of Jubilee, then the assessment value will stand.

<sup>18</sup> But if he consecrates his field after the Jubilee, then the priest will assess the price for it according to the years that remain until the Year of Jubilee and the assessment will be reduced accordingly.

<sup>19</sup> If the person who consecrates the field will redeem it, then he must add a fifth to its assessed value, and it will revert to him.

<sup>20</sup> If he does not want to redeem the field, or if he has sold the field to another person, he may never redeem it.

<sup>21</sup> When the field is released in the Jubilee, it will be holy to the LORD as a field set apart; it will become the priest's property.

<sup>22</sup> If he consecrates a field to the LORD that he has bought, which is not part of his inherited property,

<sup>23</sup> then the priest will assess for him the value until the Year of Jubilee and he must pay it on that day, as something holy to the LORD.

<sup>24</sup> In the Year of Jubilee the field will revert to the one from whom it was bought, to him to whom the inherited property belongs.

<sup>25</sup> Every evaluation must be calculated according to the shekel of the sanctuary--twenty gerahs per shekel.

<sup>26</sup> No one should consecrate the firstborn animal because the firstborn already belongs to the LORD, whether it is an ox or sheep, it is the LORD's.

<sup>27</sup> If it is an unclean animal, then he must ransom it according to the priest's evaluation, and must add a fifth to the valuation or if it is not redeemed, then it must be sold according to its assessment.

<sup>28</sup> Nothing that a person owns that has been devoted to the LORD, whether a person, an animal, or his inherited field, may be sold or redeemed. Everything so devoted is most holy to the LORD.

<sup>29</sup> No one who has been devoted to destruction may be ransomed; he must be put to death.

<sup>30</sup> Every tithe of the land, whether from the seed of the land or the fruit of the tree, is the LORD's. It is holy to the LORD.

<sup>31</sup> If a man wants to redeem part of his tithe, he must add a fifth to it.

<sup>32</sup> Every tithe of the herd or flock, every tenth animal that passes under the shepherd's rod, will be holy to the LORD.

<sup>33</sup> The owner must not examine whether it is good or bad, or make a substitution for it. If however he does exchange it at all, then both the original animal and the substitute will be holy. It may not be redeemed."

<sup>34</sup> These are the commandments that the LORD commanded Moses for the Israelites at Mount Sinai.

## DASV Numbers Numbers 1

<sup>1</sup> The LORD spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they came out of the land of Egypt, saying,

<sup>2</sup> "Take a census of all the congregation of the Israelites, by their clans and families, according to the number of names of each individual male;

<sup>3</sup> twenty years old and older, all in Israel who are able to go to war. You and Aaron are to number them by their divisions.

<sup>4</sup> One man from each tribe will assist you; each one the head of his family.

<sup>5</sup> These are the names of the men who will assist you:

from Reuben, Elizur the son of Shedeur;

<sup>6</sup> from Simeon, Shelumiel the son of Zurishaddai;

<sup>7</sup> from Judah, Nahshon the son of Amminadab;

<sup>8</sup> from Issachar, Nethanel the son of Zuar;

<sup>9</sup> from Zebulun, Eliab the son of Helon;

<sup>10</sup> from the sons of Joseph:

from Ephraim, Elishama the son of Ammihud;

from Manasseh, Gamaliel the son of Pedahzur;

<sup>11</sup> from Benjamin, Abidan the son of Gideoni;

<sup>12</sup> from Dan, Ahiezer the son of Ammishaddai;

<sup>13</sup> from Asher, Pagiel the son of Ocran;

<sup>14</sup> from Gad, Eliasaph the son of Deuel;

<sup>15</sup> from Naphtali, Ahira the son of Enan."

<sup>16</sup> These are the ones chosen from the congregation, the leaders of the tribes of their fathers; they were the heads of the thousands of Israel.

<sup>17</sup> So Moses and Aaron took these men that were mentioned explicitly by name,

<sup>18</sup> and they assembled the whole congregation together on the first day of the second month. Then they recorded their ancestry by their families and clans, according to the number of the names, from twenty years old and older individually,

<sup>19</sup> just as the LORD commanded Moses. So he numbered them in the wilderness of Sinai.

<sup>20</sup> The descendants of Reuben, Israel's first-born, their generations, by their clans and families, those who were listed according to the number of the names, individually, every male from twenty years old and older, all who were able to go to war:

<sup>21</sup> those who were numbered from the tribe of Reuben were 46,500.

<sup>22</sup> The descendants of Simeon, their generations, by their clans and families, those who were listed according to the number of the names, individually, every male from twenty years old and older, all who were able to go to war:

<sup>23</sup> those who were numbered from the tribe of Simeon were 59,300.

<sup>24</sup> The descendants of Gad, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>25</sup> those who were numbered from the tribe of Gad were 45,650.

<sup>26</sup> The descendants of Judah, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>27</sup> those who were numbered from the tribe of Judah were 74,600.

<sup>28</sup> The descendants of Issachar, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>29</sup> those who were numbered from the tribe of Issachar were 54,400.

<sup>30</sup> The descendants of Zebulun, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>31</sup> those who were numbered from the tribe of Zebulun were 57,400.

<sup>32</sup> The descendants of Joseph, from the children of Ephraim, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>33</sup> those who were numbered from the tribe of Ephraim were 40,500.

<sup>34</sup> The descendants of Manasseh, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>35</sup> those who were numbered from the tribe of Manasseh were 32,200.

<sup>36</sup> The descendants of Benjamin, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>37</sup> those who were numbered from the tribe of Benjamin were: 35,400.

<sup>38</sup> The descendants of Dan, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>39</sup> those who were numbered from the tribe of Dan were 62,700.

<sup>40</sup> The descendants of Asher, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>41</sup> those who were numbered from the tribe of Asher were 41,500.

<sup>42</sup> The descendants of Naphtali, their generations, by their clans and families, according to the number of the names, from twenty years old and older, all who were able to go to war:

<sup>43</sup> those who were numbered from the tribe of Naphtali were 53,400.

<sup>44</sup> These were the men numbered by Moses and Aaron and the twelve leaders of Israel, each one representing his fathers' house.

<sup>45</sup> So all the Israelites were numbered according to their families, from twenty years old and older, all who were able to go to war in Israel.

<sup>46</sup> All those who were numbered totaled 603,550.

<sup>47</sup> But the Levites, according to the tribe of their fathers, were not numbered among them.

<sup>48</sup> For the LORD spoke to Moses, saying,

<sup>49</sup> "Only the tribe of Levi you must not number or take a census of them among the Israelites.

<sup>50</sup> Rather appoint the Levites over the tabernacle of the Testimony, and over all its furnishings and over all that belongs to it. They must carry the tabernacle and all its furnishings. They must take care of it and encamp around the tabernacle.

<sup>51</sup> Whenever the tabernacle is to set out, the Levites must take it down, and whenever the tabernacle is to be pitched, the Levites must set it up. Any outsider who comes near must be put to death.

<sup>52</sup> The Israelites will pitch their tents according to their divisions, every man in his own camp and by his own standard.

<sup>53</sup> But the Levites must camp around the tabernacle of the Testimony, so that there be no wrath on the congregation of the Israelites. The Levites must guard the tabernacle of the Testimony."

<sup>54</sup> Thus the Israelites did according to all that the LORD commanded Moses, that is exactly what they did.



## Numbers 2

<sup>1</sup> The LORD spoke to Moses and Aaron, saying,

<sup>2</sup> "The Israelites shall camp each one under his own banner, with the banners of their fathers' houses, they shall camp facing the Tent of Meeting on every side.

<sup>3</sup> Those camping on the east side toward the sunrise shall be beneath the banner of the camp of Judah, according to their divisions. The leader of the people of Judah is Nahshon the son of Amminadab.

<sup>4</sup> Those numbered in his division were 74,600.

<sup>5</sup> Those camping next to them will be the tribe of Issachar. The leader of the people of Issachar is Nethanel the son of Zuar.

<sup>6</sup> Those numbered in his division were 54,400.

<sup>7</sup> Next will be the tribe of Zebulun. The leader of the people of Zebulun is Eliab the son of Helon.

<sup>8</sup> Those numbered in his division were 57,400.

<sup>9</sup> All that were numbered of the camp of Judah according to their divisions were 186,400. They will set out traveling first.

<sup>10</sup> On the south side will be the banner of the camp of Reuben according to their divisions. The leader of the people of Reuben is Elizur the son of Shedeur.

<sup>11</sup> Those numbered in his division were 46,500.

<sup>12</sup> Those camping next to them will be the tribe of Simeon. The leader of the people of Simeon is Shelumiel the son of Zurishaddai.

<sup>13</sup> Those numbered in his division were 59,300.

<sup>14</sup> Next will be the tribe of Gad. The leader of the people of Gad is Eliasaph the son of Reuel.

<sup>15</sup> Those numbered in his division were 45,650.

<sup>16</sup> All that were numbered of the camp of Reuben according to their divisions were 151,450. They will set out traveling second.

<sup>17</sup> Then the Tent of Meeting will set out traveling with the camp of the Levites in the middle of the camps. They will travel in the same order that they camped, each in his place under their banners.

<sup>18</sup> On the west side will be the banner of the camp of Ephraim according to their divisions. The leader of the children of Ephraim is Elishama the son of Ammihud.

<sup>19</sup> Those numbered in his division were 40,500.

<sup>20</sup> Next to him will be the tribe of Manasseh. The leader of the people of Manasseh is Gamaliel the son of Pedahzur.

<sup>21</sup> Those numbered in his division were 32,200.

<sup>22</sup> Next will be the tribe of Benjamin. The leader of the people of Benjamin is Abidan the son of Gideoni.

<sup>23</sup> Those numbered in his division were 35,400.

<sup>24</sup> All that were numbered of the camp of Ephraim according to their divisions were 108,100. They will set out traveling third.

<sup>25</sup> On the north side will be the banner of the camp of Dan according to their divisions. The leader of the people of Dan is Ahiezer the son of Ammishaddai.

<sup>26</sup> Those numbered in his division were 62,700.

<sup>27</sup> Those that camp next to him will be the tribe of Asher. The leader of the people of Asher is Pagiel the son of Ocran.

<sup>28</sup> Those numbered in his division were 41,500.

<sup>29</sup> Next will be the tribe of Naphtali. The leader of the people of Naphtali is Ahira the son of Enan.

<sup>30</sup> Those numbered in his division were 53,400.

<sup>31</sup> All that were numbered of the camp of Dan were 157,600. They will set out traveling last under their banners."

<sup>32</sup> These are the Israelites numbered by their fathers' houses. All that were numbered of the camps according by their divisions were 603,550.

<sup>33</sup> But the Levites were not numbered among the other Israelites, just as the LORD commanded Moses.

<sup>34</sup> So the Israelites did according to all that the LORD commanded Moses; so they camped under their banners, and so they set out, each one with their clan and family.

### Number 3

<sup>1</sup> Now this is the account of Aaron and Moses at the time the LORD spoke with Moses on Mount Sinai.

<sup>2</sup> These are the names of the sons of Aaron: Nadab, the first-born, Abihu, Eleazar, and Ithamar.

<sup>3</sup> These are the names of the sons of Aaron, the priests who were anointed, whom he ordained to minister as priests.

<sup>4</sup> But Nadab and Abihu died before the LORD when they offered an unauthorized fire before the LORD, in the wilderness of Sinai, and they had no children. Eleazar and Ithamar served as priests in the presence of Aaron their father.

<sup>5</sup> Then the LORD spoke to Moses, saying,

<sup>6</sup> "Bring the tribe of Levi near, and set them before Aaron the priest, that they may assist him.

<sup>7</sup> They will perform sacred duties for him and the whole congregation before the Tent of Meeting, by doing service at the tabernacle.

<sup>8</sup> They will be responsible for all the furniture of the Tent of Meeting and fulfilling the responsibilities of Israelites, by serving at the tabernacle.

<sup>9</sup> You are to give the Levites to Aaron and to his sons; they will be wholly given to him on behalf of the Israelites.

<sup>10</sup> You are to appoint Aaron and his sons, and they will be responsible for their priesthood. The outsider who comes near must be put to death."

<sup>11</sup> Then the LORD spoke to Moses, saying,

<sup>12</sup> "Look, I myself have taken the Levites from among the Israelites instead of every firstborn who opens the womb among the Israelites. The Levites are mine,

<sup>13</sup> because all the firstborn are mine. When I struck down all the firstborn in the land of Egypt I consecrated for myself all the firstborn in Israel, both man and animal. They are mine. I am the LORD."

<sup>14</sup> Then the LORD spoke to Moses in the wilderness of Sinai, saying,

<sup>15</sup> "Number the Levites by their clans and their families. Count every male who is a month old or older."

<sup>16</sup> So Moses numbered them according to the word of the LORD, as he was commanded.

<sup>17</sup> These were the sons of Levi by their names: Gershon, Kohath and Merari.

<sup>18</sup> These are the names of the sons of Gershon by their families: Libni and Shimei.

<sup>19</sup> The sons of Kohath by their families were: Amram, Izhar, Hebron and Uzziel.

<sup>20</sup> The sons of Merari by their families were: Mahli and Mushi. These are the families of the Levites by their clans.

<sup>21</sup> To Gershon belonged the family of the Libnites and the family of the Shimeites. These are the families of the Gershonites.

<sup>22</sup> Those who were numbered of them, counting of all the males from a month old and older were 7,500.

<sup>23</sup> The families of the Gershonites were to camp behind the tabernacle on the west.

<sup>24</sup> The leader of the clan of the Gershonites was Eliasaph the son of Lael.

<sup>25</sup> The responsibilities of the sons of Gershon in the Tent of Meeting will be the care of the tabernacle, and the tent and its covering, and the curtain at the entrance of the Tent of Meeting,

<sup>26</sup> the curtains of the courtyard, and the curtain at the entrance of the courtyard, surrounding the tabernacle and the altar and its ropes and all the equipment connected with their use.

<sup>27</sup> To Kohath belonged the family of the Amramites, the family of the Izharites, the family of the Hebronites and the family of the Uzzielites; these are the families of the Kohathites.

<sup>28</sup> Counting all the males from a month old and older, there were 8,600. They were responsible for taking care of the sanctuary.

<sup>29</sup> The families of the sons of Kohath were to camp on the south side of the tabernacle.

<sup>30</sup> The leader of the clans of the families of the Kohathites was Elizaphan the son of Uzziel.

<sup>31</sup> They were responsible for the ark, the table, the lampstand, the altars and the utensils of the sanctuary with which they served, and the inner curtain, and everything connected with their use.

<sup>32</sup> Eleazar the son of Aaron the priest was head of the leaders of the Levites. He had oversight over those who were responsible for the sanctuary.

<sup>33</sup> To Merari belonged the family of the Mahlites and the family of the Mushites. These are the families of Merari.

<sup>34</sup> Counting all the males from a month old and older there were 6,200.

<sup>35</sup> The leader of the clans of the families of Merari was Zuriel the son of Abihail. They were to camp on the north side of the tabernacle.

<sup>36</sup> The sons of Merari were responsible for the framing boards of the tabernacle, its crossbars, its posts, its sockets, and all its accessories, and everything connected with their use,

<sup>37</sup> and the posts around the courtyard, and their sockets, pegs and ropes.

<sup>38</sup> Those who camp on the east side of the tabernacle, in front of the Tent of Meeting toward the sunrise, were Moses, Aaron and his sons, who were responsible for the sanctuary itself for the Israelites. Any outsider who comes near must be put to death.

<sup>39</sup> All the Levites who were numbered, whom Moses and Aaron counted as directed by the commandment of the LORD, by their families, all the males from a month old and older, were 22,000.

<sup>40</sup> Then the LORD said to Moses, "Number all the firstborn males of the children of Israel from a month old and older, and count their names.

<sup>41</sup> Take the Levites for me, I am the LORD, instead of all the firstborn among the Israelites; and the livestock of the Levites instead of all the firstborn from the livestock of the Israelites."

<sup>42</sup> So Moses counted all the firstborn among the Israelites just as the LORD commanded him.

<sup>43</sup> All the firstborn males by the number of names, from a month old and older were 22,273.

<sup>44</sup> Then the LORD spoke to Moses, saying,

<sup>45</sup> "Take the Levites instead of all the firstborn among the Israelites, and the livestock of the Levites instead of their livestock. The Levites are mine. I am the LORD.

<sup>46</sup> For the redemption price of the 273 firstborn of the Israelites that exceed the number of Levites,

<sup>47</sup> collect five shekels apiece; according to the shekel of the sanctuary which is twenty gerahs.

<sup>48</sup> Give the money to Aaron and his sons for the redemption of those who are over."

<sup>49</sup> So Moses took the redemption money from those who were over and above those who were redeemed by the Levites.

<sup>50</sup> From the firstborn of the Israelites he collected the money, 1,365 shekels, according to the shekel of the sanctuary.

<sup>51</sup> Then Moses gave the redemption money to Aaron and his sons, according to the word of the LORD, just as the LORD commanded Moses.

## Numbers 4

<sup>1</sup> The LORD spoke to Moses and Aaron, saying,

<sup>2</sup> "Take a census of the sons of Kohath from among the sons of Levi, by their families and clans,

<sup>3</sup> from thirty to fifty years old, all who qualify to do the work in the Tent of Meeting.

<sup>4</sup> This is the service of the sons of Kohath in the Tent of Meeting, relating to the most holy things.

<sup>5</sup> When the camp sets out to travel, Aaron and his sons shall go in and take down the screening curtain and cover the ark of the Testimony with it.

<sup>6</sup> Then they must put over it a covering of fine goatskin leather and over that spread a cloth of solid blue and put its carrying poles into place.

<sup>7</sup> Over the table of bread of the Presence they are to spread a blue cloth, and put on it the plates, incense dishes, bowls and drink offering pitchers; and the permanent bread of the Presence is to remain on it.

<sup>8</sup> Then they are to spread over them a scarlet cloth, and cover the same with a covering of fine goatskin leather, and put its carrying poles into place.

<sup>9</sup> Then they are to take a blue cloth and cover the lampstand that is for light, with its lamps, its snuffers and its snuffdishes, and all its olive oil vessels with which it is supplied.

<sup>10</sup> Then they are to put it and all of its utensils in a covering of fine goatskin leather, and put it on a carrying frame.

<sup>11</sup> Over the golden altar they are to spread a blue cloth, and cover it with fine goatskin leather, and put its carrying poles into place.

<sup>12</sup> Then they are to take all the utensils of the service, with which they serve in the sanctuary, and put them in a blue cloth and cover them with fine goatskin leather and put them on the carrying frame.

<sup>13</sup> They are to take away the ashes from the altar and spread a purple cloth on it.

<sup>14</sup> Then they are to put on it all the altar utensils, with which they serve there, the firepans, meat hooks, shovels and basins, all the utensils of the altar. Then they are to spread on it a covering of fine goatskin leather and put its carrying poles into place.

<sup>15</sup> When Aaron and his sons have finished covering the sanctuary and all the furniture of the sanctuary, for the camp to set out traveling, after that, the Kohathites are to come to carry them; but they must not touch the holy things or they will die. These are the things from the Tent of Meeting the Kohathites are to carry.

<sup>16</sup> Eleazar, the son of Aaron, the priest will be responsible for the olive oil for the light, and the fragrant incense, the daily grain offering and the anointing oil. He is in charge of the whole tabernacle and all that is in it, over the sanctuary and its furnishings."

<sup>17</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>18</sup> "Do not let the tribe of the clans of the Kohathites be cut off from among the Levites;

<sup>19</sup> but do this for them, that they may live, and not die, when they approach the most holy things: Aaron and his sons must go in and assign to each one his duty and what he is to carry.

<sup>20</sup> But they must not go in to see the holy things even for a moment or they will die."

<sup>21</sup> Then the LORD spoke to Moses, saying,

<sup>22</sup> "Take a census of the sons of Gershon also, by their families and clans.

<sup>23</sup> Number those from thirty to fifty years old, everyone who qualifies to do the work in the Tent of Meeting.

<sup>24</sup> This is the service of the clans of the Gershonites, in serving and in carrying burdens.

<sup>25</sup> They are to carry the curtains of the tabernacle, and the Tent of Meeting with its covering, the covering of fine goatskin leather that is over it, the curtain at the entrance of the Tent of Meeting,

<sup>26</sup> the curtains of the courtyard and the curtain at the entrance of the gate of the courtyard that is around the tabernacle and the altar and their ropes, along with all the equipment for their service and whatever is done with them. They are responsible for these things.

<sup>27</sup> All the service of the Gershonites in all they have to carry and do are under the direction of Aaron and his sons. You are to appoint them the responsibility for all they are to carry.

<sup>28</sup> This is the service of the clans of the Gershonites concerning the Tent of Meeting. Their responsibilities are under the oversight of Ithamar the son of Aaron, the priest.

<sup>29</sup> As for the sons of Merari, you are to number them by their families and clans.

<sup>30</sup> Number those from thirty to fifty years old, everyone who qualifies to do the work of the Tent of Meeting.

<sup>31</sup> This is what they are responsible to carry according to all their service in the Tent of Meeting: the framing boards of the tabernacle, its crossbars, its posts and its base sockets,

<sup>32</sup> and the posts around the courtyard, and its base sockets, pegs and ropes, with all its equipment and everything related to its use. You are to assign the objects each person is to carry by name.

<sup>33</sup> This is the service of the clans of the Merarites, according to all their service relating to the Tent of Meeting, under the hand of Ithamar the son of Aaron, the priest."

<sup>34</sup> Then Moses, Aaron and the leaders of the congregation numbered the sons of the Kohathites by their families and clans,

<sup>35</sup> from thirty to fifty years old, everyone who was qualified for service for work in the Tent of Meeting.

<sup>36</sup> Those who were numbered by their families were 2,750.

<sup>37</sup> These were those who were numbered from the clans of the Kohathites, everyone who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of the LORD through Moses.

<sup>38</sup> Those who were numbered from the Gershonites, by their families and clans,

<sup>39</sup> from thirty to fifty years old, everyone who came to serve at the Tent of Meeting,

<sup>40</sup> those who were numbered by their families and clans were 2,630.

<sup>41</sup> These are those who were numbered from the families of the Gershonites, everyone who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

<sup>42</sup> Those who were numbered from the clans of the Merarites by their families and clans,

<sup>43</sup> from thirty to fifty years old, everyone who came to serve at the Tent of Meeting,

<sup>44</sup> those who were numbered by their families were 3,200.

<sup>45</sup> These are those who were numbered of the clans of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD through Moses.

<sup>46</sup> All those that were numbered of the Levites, whom Moses and Aaron and the leaders of Israel numbered, by their families and clans,

<sup>47</sup> from thirty to fifty years old, everyone who came to serve and to do the work of carrying things related to the Tent of Meeting.

<sup>48</sup> Those who were numbered were 8,580.

<sup>49</sup> According to the commandment of the LORD through Moses they were numbered, each one was assigned his service and what to carry. So they were numbered by him, just as the LORD commanded Moses.



## Numbers 5

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Command the Israelites, that they put out of the camp everyone who is leprous or has a bodily discharge or whoever has become unclean by touching a dead body.

<sup>3</sup> You must put out both male and female, sending them outside the camp, so that they may not defile their camp, where I dwell among them."

<sup>4</sup> So the Israelites did this, sending them out of the camp; just as the LORD had spoken to Moses, that's what the Israelites did.

<sup>5</sup> Then the LORD spoke to Moses, saying,

<sup>6</sup> "Tell the Israelites, 'When a man or woman commits any sin that people commit, by acting unfaithfully against the LORD, and that person is guilty,

<sup>7</sup> then he must confess his sin that he has committed. He must make full restitution for his wrong, and add a fifth to it and give it to the one whom he has wronged.

<sup>8</sup> But if the person has no close relative to whom restitution may be made for the wrong, the restitution for the wrong belongs to the LORD and shall be the priest's; in addition to the ram of the atonement, with which atonement is made for him.

<sup>9</sup> Every offering of all the holy things the Israelites bring to the priest, will be his.

<sup>10</sup> Everyone's sacred donations are his own, whatever anyone gives the priest will be his."

<sup>11</sup> Then the LORD spoke to Moses, saying,

<sup>12</sup> "Speak to the Israelites and tell them, 'If any man's wife goes astray and is unfaithful to her husband,

<sup>13</sup> and a man has sex with her and it is hid from the eyes of her husband, so that she is undetected though she has defiled herself, but there is no witness against her since she was not caught in the act;

<sup>14</sup> and if jealous feelings come on him, and he is jealous of his wife when she is defiled, or if jealous feelings come on him, and he is jealous of his wife when she is not defiled;

<sup>15</sup> then the man must bring his wife to the priest, and he must bring the offering for her, two quarts of barley flour; he must pour no olive oil on it or put frankincense on it; for it is a grain offering of jealousy, a grain offering of remembrance for bringing the wrong to remembrance.

<sup>16</sup> Then the priest will bring her near and have her stand before the LORD.

<sup>17</sup> The priest will put holy water in a clay pot and take some dust that is on the floor of the tabernacle and put it into the water.

<sup>18</sup> The priest will have the woman stand before the LORD, and let the woman's hair go loose and put the grain offering for remembering in her hands, the grain

offering of jealousy. The priest will have in his hand the water of bitterness that brings the curse.

<sup>19</sup> The priest will have her take an oath and will say to the woman, "If no one has had sexual relations with you, and if you have not turned aside to uncleanness, being under your husband's authority, you will be free from harm from this water of bitterness that brings the curse.

<sup>20</sup> But if you have turned aside, being under your husband's authority, and if you are defiled, and someone has had sexual relations with you besides your husband...."

<sup>21</sup> Then the priest will cause the woman to take an oath of cursing, and the priest will say to her, "May the LORD make you a curse and an oath among your people, when the LORD makes your womb to shrivel and your abdomen to swell.

<sup>22</sup> May this water that causes the curse enter your bowels and make your abdomen to swell and your womb to shrivel." Then the woman shall say, "Amen, Amen."

<sup>23</sup> Then the priest will write these curses on a scroll, and he shall wash them off into the bitter water.

<sup>24</sup> Then he will make the woman drink the bitter water that brings the curse, and the water that brings the curse will enter into her producing bitterness.

<sup>25</sup> The priest will take the grain offering of jealousy out of the woman's hand, and shall wave high the grain offering before the LORD and bring it to the altar.

<sup>26</sup> The priest will take a handful of the grain offering as its memorial portion, and burn it on the altar, and afterward make the woman drink the water.

<sup>27</sup> When he has made her drink the water, then if she has defiled herself and has been unfaithful to her husband, the water that brings the curse will enter into her and cause bitterness, and her abdomen will swell and womb will shrivel and the woman shall become a curse among her people.

<sup>28</sup> But if the woman is not defiled and is clean, then she will be free of harmful effects, and will conceive children.

<sup>29</sup> This is the law of jealousy, when a wife, being under her husband's authority, goes astray and defiles herself,

<sup>30</sup> or when feelings of jealousy come on a husband because he is suspicious of his wife; then he must have the woman stand before the LORD, and the priest will apply this entire law to her.

<sup>31</sup> The husband will be free from iniquity, but the woman will bear her iniquity."

## Numbers 6

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, and tell them, 'When either a man or woman takes a special vow, the vow of a Nazirite, to separate themselves to the LORD,

<sup>3</sup> he must separate himself from wine and strong drink; he must not drink vinegar made from wine or strong drink, and may not drink grape juice or eat grapes or raisins.

<sup>4</sup> All the days of his separation he must eat nothing that is produced from the grapevine, not even grape seeds or skins.

<sup>5</sup> All the days of his vow of separation no razor may come on his head until the days of the vow are fulfilled in which he separates himself to the LORD. He shall be holy, he must let the locks of the hair on his head grow long.

<sup>6</sup> All the days that he separates himself to the LORD he must not go near a dead body.

<sup>7</sup> He must not defile himself even for his father, mother, brother or sister, when they die; because his separation to God is upon his head.

<sup>8</sup> All the days of his separation he is holy to the LORD.

<sup>9</sup> If any one dies suddenly beside him and he defiles the head of his separation; then he must shave his head in the day of his cleansing, on the seventh day he must shave it.

<sup>10</sup> On the eighth day he must bring two turtledoves or two young pigeons to the priest at the entrance of the Tent of Meeting.

<sup>11</sup> Then the priest will offer one for a sin offering, and the other for a burnt offering, and make atonement for him, because he transgressed by having contact with the dead body. So he will consecrate his head that same day.

<sup>12</sup> He must separate himself again to the LORD for the duration of his separation, and must bring a year-old male lamb for a guilt offering. The former days, however, will not be counted because his separation was defiled.

<sup>13</sup> Now this is the law of the Nazirite, when the days of his separation are fulfilled, he must be brought to the entrance of the Tent of Meeting.

<sup>14</sup> He must offer his offering to the LORD, one year old male lamb without defect for a burnt offering, and one year-old female lamb without defect for a sin offering, and one ram without defect for a peace offering,

<sup>15</sup> and a basket of unleavened bread, cakes of fine flour mixed with olive oil and unleavened wafers spread with olive oil, with their grain offering and their drink offerings.

<sup>16</sup> Then the priest will present them before the LORD and offer his sin offering and his burnt offering.

<sup>17</sup> He must offer the ram for a sacrifice of peace offerings to the LORD with the basket of unleavened bread. The priest will offer also his grain offering and drink offering.

<sup>18</sup> Then the Nazirite must shave his consecrated head at the entrance of the Tent of Meeting, and take the hair of his consecrated head and put it on the fire where the sacrifice of peace offerings are burning.

<sup>19</sup> Then the priest will take the boiled shoulder of the ram and one unleavened cake out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved his consecrated head.

<sup>20</sup> The priest will wave them high for a wave offering before the LORD. It is a holy portion for the priest, together with the breast that was waved high and the lifted high thigh. After that, the Nazirite may drink wine.

<sup>21</sup> This is the law of the Nazirite who vows. His offering is to the LORD for his separation, besides whatever else he is able to afford. He must fulfill the vow he made according to the law of his separation."

<sup>22</sup> Then the LORD spoke to Moses, saying,

<sup>23</sup> "Tell Aaron and his sons, 'This is how you shall bless the Israelites: You shall say to them,

<sup>24</sup> "The LORD bless you and keep you;

<sup>25</sup> the LORD make his face to shine upon you, and be gracious to you.

<sup>26</sup> The LORD lift up his countenance upon you, and give you peace."

<sup>27</sup> So they will put my name on the Israelites; and I will bless them."

## Numbers 7

<sup>1</sup> On the day when Moses had finished setting up the tabernacle and had anointed and consecrated it and all its furnishings, and had anointed and consecrated the altar and all its utensils,

<sup>2</sup> the leaders of Israel, the heads of their clans, made an offering. These were the leaders of the tribes who were over those who were numbered.

<sup>3</sup> They brought their offering before the LORD, six covered wagons and twelve oxen, a wagon for every two of the leaders and an ox for each one; and they presented them before the tabernacle.

<sup>4</sup> Then the LORD spoke to Moses, saying,

<sup>5</sup> "Receive these gifts from them, that they may be used in doing the work of the Tent of Meeting, and give them to the Levites, to each one according to his service."

<sup>6</sup> So Moses took the wagons and the oxen, and gave them to the Levites.

<sup>7</sup> He gave two wagons and four oxen to the sons of Gershon, according to their required service;

<sup>8</sup> and he gave four wagons and eight oxen to the sons of Merari, according to their required service, under the direction of Ithamar the son of Aaron, the priest.

<sup>9</sup> But he gave none to the sons of Kohath, because they were assigned the service of the sanctuary that they were to carry on their shoulders.

<sup>10</sup> The leaders also offered gifts for the dedication of the altar on the day that it was anointed. The leaders presented their offering before the altar.

<sup>11</sup> Then the LORD said to Moses, "They shall present their offering, one leader each day, for the dedication of the altar."

<sup>12</sup> He who offered his offering on the first day was Nahshon the son of Amminadab, from the tribe of Judah.

<sup>13</sup> His offering was one silver plate, its weight was 3 1/4 pounds, one silver bowl of 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mixed with olive oil for a grain offering;

<sup>14</sup> one golden dish weighing 4 ounces, full of incense;

<sup>15</sup> one young bull, one ram, one year-old male lamb for a burnt offering;

<sup>16</sup> one male goat for a sin offering;

<sup>17</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Nahshon the son of Amminadab.

<sup>18</sup> On the second day Nethanel the son of Zuar, leader of the tribe of Issachar, presented an offering.

<sup>19</sup> His offering was one silver plate, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;

<sup>20</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>21</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>22</sup> one male goat for a sin offering;  
<sup>23</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Nethanel the son of Zuar.

<sup>24</sup> On the third day Eliab the son of Helon, leader of the tribe of Zebulun brought  
<sup>25</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>26</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>27</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>28</sup> one male goat for a sin offering;  
<sup>29</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Eliab the son of Helon.

<sup>30</sup> On the fourth day Elizur the son of Shedeur, leader of the tribe of Reuben brought his offering.  
<sup>31</sup> It was was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>32</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>33</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>34</sup> one male goat for a sin offering;  
<sup>35</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Elizur the son of Shedeur.

<sup>36</sup> On the fifth day Shelumiel the son of Zurishaddai, leader of the tribe of Simeon brought  
<sup>37</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>38</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>39</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>40</sup> one male goat for a sin offering;  
<sup>41</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Shelumiel the son of Zurishaddai.

<sup>42</sup> On the sixth day Eliasaph the son of Deuel, leader of the tribe of Gad brought  
<sup>43</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;

<sup>44</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>45</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>46</sup> one male goat for a sin offering;  
<sup>47</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Eliasaph the son of Deuel.

<sup>48</sup> On the seventh day Elishama the son of Ammihud, leader of the tribe of Ephraim brought  
<sup>49</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>50</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>51</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>52</sup> one male goat for a sin offering;  
<sup>53</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Elishama the son of Ammihud.

<sup>54</sup> On the eighth day Gamaliel the son of Pedahzur, leader of the tribe of Manasseh brought  
<sup>55</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>56</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>57</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>58</sup> one male goat for a sin offering;  
<sup>59</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Gamaliel the son of Pedahzur.

<sup>60</sup> On the ninth day Abidan the son of Gideoni, leader of the tribe of Benjamin brought  
<sup>61</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>62</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>63</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>64</sup> one male goat for a sin offering;  
<sup>65</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Abidan the son of Gideoni.

<sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, leader of the tribe of Dan brought

<sup>67</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>68</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>69</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>70</sup> one male goat for a sin offering;  
<sup>71</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Ahiezer the son of Ammishaddai.

<sup>72</sup> On the eleventh day Pagiel the son of Ocran, leader of the tribe of Asher brought  
<sup>73</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>74</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>75</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>76</sup> one male goat for a sin offering;  
<sup>77</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Pagiel the son of Ocran.

<sup>78</sup> On the twelfth day Ahira the son of Enan, leader of the tribe of Naphtali brought  
<sup>79</sup> his offering. It was one silver platter, its weight was 3 1/4 pounds, one silver bowl weighing 1 3/4 pounds, according to the shekel of the sanctuary; both of them full of fine flour mix with olive oil for a grain offering;  
<sup>80</sup> one golden dish weighing 4 ounces, full of incense;  
<sup>81</sup> one young bull, one ram, one year-old male lamb for a burnt offering;  
<sup>82</sup> one male goat for a sin offering;  
<sup>83</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male year-old lambs. This was the offering of Ahira the son of Enan.

<sup>84</sup> This was the dedication offering for the altar, on the day when it was anointed, by the leaders of Israel: twelve silver plates, twelve silver bowls, twelve golden dishes;  
<sup>85</sup> each silver plate was 3 1/4 pounds, and each bowl 1 3/4 pounds; all the silver totaled 60 pounds, according to the shekel of the sanctuary;  
<sup>86</sup> the twelve golden dishes full of incense weighed 4 ounces apiece, according to the shekel of the sanctuary; all the gold of the dishes totaled 3 pounds;  
<sup>87</sup> all the oxen for the burnt offering totaled twelve bulls, twelve rams, twelve male year-old lambs, with their grain offering; and twelve male goats for a sin offering;  
<sup>88</sup> and all the oxen for the sacrifice of peace offerings totaled twenty four bulls, the rams totaled sixty, the male goats sixty, the year-old male lambs totaled sixty. This was the dedication offering for the altar, after that it was anointed.



<sup>89</sup> When Moses went into the Tent of Meeting to speak with the LORD, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim. Thus he spoke to him.

## Numbers 8

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to Aaron and tell him, 'When you set up the lamps make sure the seven lamps will shine light in front of the lampstand.'"

<sup>3</sup> So Aaron did it. He set up the lamps to shine light in front of the lampstand, as the LORD commanded Moses.

<sup>4</sup> This was how the lampstand was made. It was made of hammered gold from its base to its blossoms. So he made the lampstand according to the pattern that the LORD had shown Moses.

<sup>5</sup> Then the LORD spoke to Moses, saying,

<sup>6</sup> "Take the Levites from among the Israelites and cleanse them.

<sup>7</sup> Do this to them to cleanse them: sprinkle the water of purification on them, have them shave their entire body, and have them wash their clothes and so cleanse themselves.

<sup>8</sup> Then let them take a young bull and its grain offering, fine flour mixed with olive oil; and take another young bull for a sin offering.

<sup>9</sup> Present the Levites before the Tent of Meeting and assemble the whole congregation of the Israelites.

<sup>10</sup> When you present the Levites before the LORD, the Israelites are to lay their hands on the Levites.

<sup>11</sup> Aaron is to present the Levites before the LORD as a wave offering on the behalf of Israelites, that they may do the work of the LORD.

<sup>12</sup> When the Levites lay their hands on the heads of the bulls, offer one as a sin offering and the other for a burnt offering to the LORD, to make atonement for the Levites.

<sup>13</sup> Then stand the Levites before Aaron and his sons and offer them as a wave offering to the LORD.

<sup>14</sup> This is how you are to separate the Levites from among rest of the Israelites. The Levites will be mine.

<sup>15</sup> After that the Levites will begin to do the service of the Tent of Meeting after you have cleansed them and offered them as a wave offering.

<sup>16</sup> For they are totally given to me from among the Israelites. I have taken them for myself instead of the firstborn of the Israelites that open the womb.

<sup>17</sup> For all the firstborn among the Israelites are mine, both human and animal; when I struck down all the firstborn in the land of Egypt I consecrated them for myself.

<sup>18</sup> I have taken the Levites instead of all the firstborn among the Israelites.

<sup>19</sup> I have given the Levites as a gift to Aaron and his sons from the Israelites, to do the service for the Israelites in the Tent of Meeting, and to make atonement for the

Israelites so that there will be no plague among the Israelites, when the Israelites come near to the sanctuary."

<sup>20</sup> So Moses, Aaron and all the congregation of the Israelites did with the Levites according to everything the LORD commanded Moses regarding the Levites, so the Israelites did to them.

<sup>21</sup> The Levites purified themselves from sin and washed their clothes. Then Aaron presented them as a wave offering before the LORD, and Aaron made atonement for them to cleanse them.

<sup>22</sup> After that the Levites went in to do their service in the Tent of Meeting before Aaron, and his sons just as the LORD had commanded Moses concerning the Levites, so they did to them.

<sup>23</sup> Then the LORD spoke to Moses, saying,

<sup>24</sup> "This is what applies to the Levites: from twenty-five years old and upward they shall enter the service in the work of the Tent of Meeting,

<sup>25</sup> and from the age of fifty years they must retire from the work and serve no more.

<sup>26</sup> They may assist their brothers in the Tent of Meeting in carrying out their duties but they must not do any work. This is how you are to assign the duties to the Levites."

## Numbers 9

<sup>1</sup> The LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out of the land of Egypt, saying,

<sup>2</sup> "The Israelites are to keep the Passover at the appointed time.

<sup>3</sup> On the fourteenth day of this month, at twilight, you are to keep it, at its appointed time according to all its statutes and regulations you are to keep it."

<sup>4</sup> So Moses told the Israelites to keep the Passover.

<sup>5</sup> They kept the Passover on the fourteenth day of the first month, at twilight, in the wilderness of Sinai. The Israelites did everything just as the LORD commanded Moses.

<sup>6</sup> But there were certain people who were unclean having had contact with a dead body of a man, so they could not keep the Passover on that day. So they came before Moses and Aaron that day,

<sup>7</sup> and said to him, "We are unclean having had contact with a dead body of a man; why are we prevented from offering the LORD's offering at its appointed time among the Israelites?"

<sup>8</sup> Moses responded to them, "Wait here until I hear what the LORD commands concerning you."

<sup>9</sup> Then the LORD spoke to Moses, saying,

<sup>10</sup> "Tell the Israelites, 'If any of you or your descendants are unclean having had contact with a dead body, or have gone on a distant journey, they may still keep the Passover to the LORD.

<sup>11</sup> In the fourteenth day of the second month at twilight they must keep it; they will eat the Passover lamb with unleavened bread and bitter herbs.

<sup>12</sup> They must not leave any of it until morning or break any of its bones. They must keep it following every statute of the Passover.

<sup>13</sup> But the person who is clean and has not been on a journey and fails to keep the Passover, that person must be cut off from his people because he has not offered the LORD's offering at its appointed time. That person will bear the consequences of his sin.

<sup>14</sup> If a foreigner living among you wants to keep the Passover to the LORD, he must do so in accordance with the statute and regulations of the Passover. You are to have the same statute for both the foreigner and for the one who was born in the land."

<sup>15</sup> On the day that the tabernacle was set up, the cloud covered the Tent of the Testimony, and from evening until morning it was over the tabernacle looking like fire.

<sup>16</sup> This is how it always was: the cloud covered it, and at night it had the appearance of fire.

<sup>17</sup> Whenever the cloud lifted off the Tent, then the Israelites would set out and in the place where the cloud settled, there the Israelites set up camp.

<sup>18</sup> At the commandment of the LORD the Israelites began their journey, and at the commandment of the LORD they set up camp. As long as the cloud stayed over the tabernacle they would remain camped.

<sup>19</sup> Even when the cloud stayed over the tabernacle many days, the Israelites followed the LORD's order and did not set out on a journey.

<sup>20</sup> Sometimes the cloud was only a few days over the tabernacle. So according to the LORD's command they remained camped and according to the LORD's command they set out.

<sup>21</sup> Sometimes the cloud remained only from evening until morning; and when the cloud was taken up the next morning, they continued on. Whether by day or by night, when the cloud was lifted, they set out.

<sup>22</sup> Whether it were two days, or a month, or a year, that the cloud remained over the tabernacle, resting on it, the Israelites remained camped and did not set out; but when it lifted then they set out.

<sup>23</sup> At the commandment of the LORD they set up camp, and at the commandment of the LORD they traveled on. They kept the charge of the LORD at the commandment of the LORD through Moses.

## Numbers 10

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Make two trumpets of hammered silver. You will use them for assembling the congregation and for breaking camps.

<sup>3</sup> When they blow both of them, all the congregation shall assemble before you at the entrance of the Tent of Meeting.

<sup>4</sup> If they blow only one, then just the leaders, the heads of the thousands of Israel, shall gather themselves before you.

<sup>5</sup> When you blow the signal, the camps that are on the east side shall set out on their journey.

<sup>6</sup> When you blow the signal the second time, the camps that are on the south side shall set out. A signal is to be blown whenever they are to set out on their journeys.

<sup>7</sup> But when the assembly is to be gathered together, you shall blow them but do not sound the special signal.

<sup>8</sup> The sons of Aaron, the priests, shall blow the trumpets. They will be for you a perpetual ordinance throughout your generations.

<sup>9</sup> When you go to war in your land against the adversary that oppresses you, then you shall sound an alarm with the trumpets; and you will be remembered by the LORD your God, and you will be saved from your enemies.

<sup>10</sup> Also on the day of your gladness, and at your set feasts, and at the beginnings of your months, you are to blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings. They will be a reminder for you before your God. I am the LORD your God."

<sup>11</sup> On the twentieth day of the second month of the second year, the cloud lifted from over the tabernacle of the Testimony.

<sup>12</sup> So the Israelites set out from the wilderness of Sinai traveling from place to place; and the cloud settled down in the wilderness of Paran.

<sup>13</sup> They set out for the first time according to the commandment of the LORD through Moses.

<sup>14</sup> The banner of the camp of Judah moved forward first according to their companies and the leader over its company was Nahshon the son of Amminadab.

<sup>15</sup> Over the company of the tribe of Issachar was Nethanel the son of Zuar.

<sup>16</sup> Over the company of the tribe of Zebulun was Eliab the son of Helon.

<sup>17</sup> Then the tabernacle was taken down, and the Gershonites and Merarites, who carried the tabernacle, set out.

<sup>18</sup> Next the banner of the camp of Reuben moved forward according to their companies and the leader over its company was Elizur the son of Shedeur.

<sup>19</sup> Over the company of the tribe of Simeon was Shelumiel the son of Zurishaddai.

<sup>20</sup> Over the company of the tribe of Gad was Eliasaph the son of Deuel.

<sup>21</sup> Then the Kohathites set out carrying the holy things and the tabernacle was set up before they arrived.

<sup>22</sup> Next the banner of the camp of Ephraim set out according to their companies and the leader over its company was Elishama the son of Ammihud.

<sup>23</sup> Over the company of the tribe of Manasseh was Gamaliel the son of Pedahzur.

<sup>24</sup> Over the company of the tribe of Benjamin was Abidan the son of Gideon.

<sup>25</sup> Then the banner of the camp of Dan, which was the rear guard for all the camps, set out according to their companies and the leader over its company was Ahiezer the son of Ammishaddai.

<sup>26</sup> Over the company of the tribe of Asher was Pagiël the son of Ocran.

<sup>27</sup> Over the company of the tribe of Naphtali was Ahira the son of Enan.

<sup>28</sup> This was the order in which the Israelites traveled according to their companies when they set out on their journey.

<sup>29</sup> Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, "We are traveling to the place about which the LORD said, 'I will give it to you' come with us, and we will treat you well for the LORD has promised good things to Israel."

<sup>30</sup> But he replied, "I will not go; but I will return to my own land and to my kindred."

<sup>31</sup> Moses said, "Please do not leave us, as you know where we should camp in the wilderness, and your eyes can serve as a lookout for us.

<sup>32</sup> If you come with us, we will share with you whatever good the LORD does for us."

<sup>33</sup> So they travelled three days' journey from the mountain of the LORD; and the ark of the covenant of the LORD went before them three days' journey, to seek out a resting place for them.

<sup>34</sup> The cloud of the LORD was over them by day, when they set out from the camp.

<sup>35</sup> Whenever the ark set out, Moses would say, "Rise up, O LORD, and let your enemies be scattered and may those who hate you flee before you."

<sup>36</sup> Whenever it came to rest, he would say, "Return, O LORD, to the countless thousands of Israel."

## Numbers 11

<sup>1</sup> Now the people complained in the hearing of the LORD. When the LORD heard it, his anger burned and the fire of the LORD burned among them and consumed the outer edges of the camp.

<sup>2</sup> Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died out.

<sup>3</sup> So the name of that place was called Taberah (burning), because the fire of the LORD burned among them.

<sup>4</sup> Now the foreign rabble who were among them craved other food and the Israelites also whined again, and demanded, "Who will give us meat to eat!

<sup>5</sup> We remember the free fish we ate in Egypt, the cucumbers, melons, leeks, onions and the garlic.

<sup>6</sup> But now our appetite is gone. There is nothing to look at but this manna."

<sup>7</sup> Now manna was like coriander seed, and its color was like yellowish gum resin.

<sup>8</sup> The people went around and gathered it and ground it in handmills or beat it in mortar bowls. Then they boiled it in pots or made cakes of it. It tasted like something made with fresh olive oil.

<sup>9</sup> When the dew fell on the camp at night, the manna would come down with it.

<sup>10</sup> When Moses heard the people whining in all their families, everyone at the entrance of his tent, the anger of the LORD burned greatly, and Moses was displeased.

<sup>11</sup> So Moses said to the LORD, "Why have you treated me, your servant, so poorly? Why have I not found favor in your sight, that you have put the burden of all this people on me?"

<sup>12</sup> Did I conceive all these people? Did I give them birth, that you should tell me, 'Carry them in your arms as a nurse carries a nursing baby' to the land that you promised to their forefathers?"

<sup>13</sup> Where can I get meat to give all these people? For they keep whining to me, 'Give us meat to eat!'

<sup>14</sup> I am not able to bear all these people by myself alone, the burden is too heavy for me.

<sup>15</sup> If this is how you are going to treat me, please kill me right now. If I have found favor in your sight, do not let me witness my misery."

<sup>16</sup> Then the LORD said to Moses, "Gather before me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the Tent of Meeting, that they may stand there with you.

<sup>17</sup> Then I will come down and talk with you there. I will take of the spirit that is on you, and will put it on them. Then they will help bear the burden of the people with you, so that you will not have bear it all by yourself.



<sup>18</sup> Tell the people, 'Consecrate yourselves for tomorrow, and you will eat meat; for you have wailed in the ears of the LORD, saying, "Who will give us meat to eat? It was better for us in Egypt.'" Therefore the LORD will give you meat, and you will eat.

<sup>19</sup> You will eat, not for just one or two days, or even five, ten or twenty days,  
<sup>20</sup> but for a whole month, until it comes out at your nostrils and until you are sick of it; because you have rejected the LORD who is among you, and have whined before him, saying, 'Why did we ever leave Egypt?'"

<sup>21</sup> Then Moses said, "The people around me are six hundred thousand foot soldiers but you have said, 'I will give them meat, that they may eat for a whole month.'

<sup>22</sup> Would it be enough for them even if the flocks and herds were slaughtered for them? Even if we caught all the fish in the sea, would it be enough for them?"

<sup>23</sup> Then the LORD replied, "Is the LORD's arm not strong enough? Now you will see whether my word to you will come true or not."

<sup>24</sup> Then Moses went out and told the people the words of the LORD. He gathered seventy men from the elders of the people and placed them around the Tent of Meeting.

<sup>25</sup> Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied--but they did not do it again.

<sup>26</sup> But two men remained in the camp, one named Eldad and the other named Medad and the Spirit rested on them. They were listed among those elders but had not gone out to the Tent of Meeting, and they prophesied in the camp.

<sup>27</sup> A young man ran and informed Moses, "Eldad and Medad are prophesying in the camp!"

<sup>28</sup> Then Joshua the son of Nun, Moses' assistant, one of his chosen men, answered and said, "My lord Moses, stop them!"

<sup>29</sup> But Moses replied, "Are you jealous for my sake? I wish that all of the LORD's people were prophets, that the LORD would put his spirit on them!"

<sup>30</sup> Then Moses returned to the camp along with the elders of Israel.

<sup>31</sup> There went forth a wind from the LORD, and it brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side around the camp, and about three feet deep on the surface of the ground.

<sup>32</sup> So the people stayed up all that day and night, and all the next day, and gathered the quails. The least any one gathered was sixty bushels and they spread them out for themselves around the camp.

<sup>33</sup> While the meat was still between their teeth, even before it was chewed, the anger of the LORD burned against the people, and the LORD struck the people with a very great plague.

<sup>34</sup> So the name of that place was called Kibroth-hattaavah (graves of gluttony), because there they buried the people that craved other food.

<sup>35</sup> From Kibroth-hattaavah the people journeyed to Hazeroth, and they stayed at Hazeroth.

## Numbers 12

<sup>1</sup> Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite.

<sup>2</sup> They said, "Has the LORD spoken only through Moses? Has he not also spoken through us?" And the LORD heard it.

<sup>3</sup> Now the man Moses was very humble, more so than anyone on the face of the earth.

<sup>4</sup> So the LORD spoke immediately to Moses, Aaron and Miriam, "You three come out to the Tent of Meeting." So the three of them came out.

<sup>5</sup> Then the LORD came down in a pillar of cloud, and stood at the entrance of the Tent, and called Aaron and Miriam; and they both came forward.

<sup>6</sup> He said, "Listen now to my words: if there is a prophet among you, I the LORD will make myself known to him in a vision, I will speak with him in a dream.

<sup>7</sup> But it is not like this with my servant Moses; he is the one I trust of anyone in my house.

<sup>8</sup> With him I speak face to face, openly, and not in riddles; and he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?"

<sup>9</sup> Then the anger of the LORD burned against them, and he departed.

<sup>10</sup> When the cloud lifted from over the Tent; Miriam was leprous, white as snow. Then Aaron turned towards Miriam and saw that she was leprous.

<sup>11</sup> Then Aaron said to Moses, "O my lord, please do not punish us for this sin that we have committed so foolishly.

<sup>12</sup> Do not let her become like a stillborn baby, whose flesh is half eaten away when it comes from its mother's womb."

<sup>13</sup> So Moses cried to the LORD, "Heal her, O God, I beg you."

<sup>14</sup> Then the LORD said to Moses, "If her father had spit in her face, would she not be disgraced seven days? Let her be shut up outside the camp for seven days, and after that she may be brought in again."

<sup>15</sup> So Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was brought back in.

<sup>16</sup> After that the people journeyed from Hazeroth, and camped in the wilderness of Paran.

### Numbers 13

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Send men to explore the land of Canaan, which I am giving to the Israelites. Send one man who is a leader from every ancestral tribe."

<sup>3</sup> So Moses sent them from the wilderness of Paran according to the command of the LORD. All of them were leaders of the Israelites.

<sup>4</sup> These were their names:

from the tribe of Reuben, Shammua the son of Zaccur;

<sup>5</sup> from the tribe of Simeon, Shaphat the son of Hori;

<sup>6</sup> from the tribe of Judah, Caleb the son of Jephunneh;

<sup>7</sup> from the tribe of Issachar, Igal the son of Joseph;

<sup>8</sup> from the tribe of Ephraim, Hoshea the son of Nun;

<sup>9</sup> from the tribe of Benjamin, Palti the son of Raphu;

<sup>10</sup> from the tribe of Zebulun, Gaddiel the son of Sodi;

<sup>11</sup> from the tribe of Joseph, namely, the tribe of Manasseh, Gaddi the son of Susi;

<sup>12</sup> from the tribe of Dan, Ammiel the son of Gemalli;

<sup>13</sup> from the tribe of Asher, Sethur the son of Michael;

<sup>14</sup> from the tribe of Naphtali, Nahbi the son of Vophsi; and

<sup>15</sup> from the tribe of Gad, Geuel the son of Maki.

<sup>16</sup> These are the names of the men that Moses sent to explore the land. Moses called Hoshea the son of Nun, Joshua.

<sup>17</sup> Then Moses sent them to explore the land of Canaan, and said to them, "Go north through the Negev, and go up into the hill country.

<sup>18</sup> See what the land is like, and whether the people who live there are strong or weak, few or many.

<sup>19</sup> See what the land they live in is like. Is it good or bad? See whether the towns they live in are unwalled or fortified,

<sup>20</sup> and whether the soil is fertile or poor, whether there are trees in it or not. Be courageous and bring back some of the fruit of the land." Now it was the time for the first ripe grapes.

<sup>21</sup> So they went up and explored the land from the wilderness of Zin to Rehob, near Lebo-Hamath.

<sup>22</sup> They went north through the Negev and came to Hebron. Ahiman, Sheshai, and Talmai, the children of Anak, lived there. (Now Hebron was built seven years before Zoan in Egypt.)

<sup>23</sup> When they came to the valley of Eshcol, they cut down from there a branch with one cluster of grapes, and they carried it on a pole between two of them. They also brought some pomegranates and figs.

<sup>24</sup> That place was called the Valley of Eshcol ("Grape cluster"), because of the cluster of grapes that the Israelites cut down from there.

<sup>25</sup> After forty days they returned from exploring the land.

<sup>26</sup> They came back to Moses and Aaron, all the congregation of the Israelites, in the wilderness of Paran, at Kadesh. They brought back a report to them and the whole congregation, and showed them the fruit of the land.

<sup>27</sup> They reported to Moses, "We went to the land you sent us to; and truly it flows with milk and honey; and this is its fruit.

<sup>28</sup> However the people that live in the land are strong, and the towns are fortified and very large. Beyond that we saw the descendants of Anak there.

<sup>29</sup> The Amalekites live in the Negev; and the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live by the sea and along Jordan River."

<sup>30</sup> Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession of it; for we are certainly able to conquer it."

<sup>31</sup> But the men who went up with him said, "We are not able to go up against this people; for they are stronger than we are."

<sup>32</sup> They brought back to the Israelites a bad report of the land that they had explored, saying, "The land we went through to explore is a land that devours its inhabitants. All the people that we saw in it were huge.

<sup>33</sup> We even saw the Nephilim giants there, the sons of Anak, who come from the Nephilim. We seemed like grasshoppers in our own eyes and looked the same to them."

**Numbers 14**

<sup>1</sup> Then all the congregation raised a loud cry, and the people wept that night.

<sup>2</sup> All the Israelites murmured against Moses and Aaron; and the whole congregation complained to them, "If only we had died in the land of Egypt! Or, if only we had died in this wilderness!

<sup>3</sup> Why has the LORD brought us to this land just to let us die by the sword? Our wives and our children will become plunder. Would it not be better for us to return to Egypt?"

<sup>4</sup> So they conspired with each other, "Let us choose a leader and return to Egypt."

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the Israelites.

<sup>6</sup> Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had explored the land, tore their clothes

<sup>7</sup> and they spoke to all the congregation of the Israelites, saying, "The land that we passed through to explore it, is an exceedingly good land.

<sup>8</sup> If the LORD delights in us, then he will bring us into this land and give it to us, a land flowing with milk and honey.

<sup>9</sup> Only do not rebel against the LORD, and do not fear the people of the land; for they are bread for us to devour. Their protection is gone from over them, and the LORD is with us. Do not fear them."

<sup>10</sup> But the whole congregation threatened to stone them with stones. But the glory of the LORD appeared at the Tent of Meeting to all the Israelites.

<sup>11</sup> Then the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, even with all the signs that I have done among them?"

<sup>12</sup> I will strike them with the pestilence and disinherit them, then I will make you into a nation greater and mightier than they are."

<sup>13</sup> But Moses said to the LORD, "Then the Egyptians will hear it; for you brought up this people by your might from among them,

<sup>14</sup> then they will tell it to the inhabitants of this land. They have heard that you O LORD are in the midst of this people; for you O LORD are seen face to face, and your cloud stands over them, and you go before them, in a pillar of cloud by day, and in a pillar of fire by night.

<sup>15</sup> Now if you kill this people all at once, then the nations that have heard of your fame will say,

<sup>16</sup> 'It was because the LORD was not able to bring this people into the land that he swore to them, so he killed them in the wilderness.'

<sup>17</sup> So now, please let the power of the Lord be great, just as you have promised, saying,

<sup>18</sup> 'The LORD is slow to anger, abundant in steadfast love, forgiving iniquity and transgression; and by no means clearing the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'

<sup>19</sup> Please pardon the iniquity of this people according to the greatness of your steadfast love, just as you have forgiven this people from Egypt even until now."

<sup>20</sup> Then the LORD responded, "I have pardoned them as you asked,

<sup>21</sup> but as truly as I live, all the earth will be filled with the glory of the LORD.

<sup>22</sup> None of those men who have seen my glory and my signs, that I did in Egypt and in the wilderness, and yet have tempted me these ten times, and have not listened to my voice;

<sup>23</sup> they will not see the land that I swore to their forefathers, nor will any of those who despised me see it.

<sup>24</sup> But my servant Caleb, because he had different spirit and has followed me fully, I will bring him into the land he explored and his descendants will possess it.

<sup>25</sup> Now the Amalekites and the Canaanites live in the valleys, tomorrow turn and set out for the wilderness by the way to the Red Sea."

<sup>26</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>27</sup> "How long do I have to put up with this evil congregation that murmurs against me? I have heard the complaints of the Israelites, that they murmur against me.

<sup>28</sup> Tell them, 'As I live, says the LORD, I will do to you exactly as you have spoken in my hearing.

<sup>29</sup> Your dead bodies will fall in this wilderness, and all of you who were numbered, according to your census, from twenty years old and upward, who have complained against me.

<sup>30</sup> Surely you will not enter the land concerning which I swore to settle you in, except Caleb the son of Jephunneh and Joshua the son of Nun.

<sup>31</sup> But your children, who you said would be plunder, I will bring them in, and they will know the land you have rejected.

<sup>32</sup> But as for you, your bodies will drop dead in this desert.

<sup>33</sup> Your children will wander in the wilderness for forty years, and will suffer for your unfaithfulness, until the last of your dead bodies lie in the wilderness.

<sup>34</sup> According to the number of the days you explored out the land, forty days, for every day a year, you will bear your iniquities, forty years, and you will know my displeasure.

<sup>35</sup> I, the LORD, have spoken. Surely I will do this to all this evil congregation who has conspired together against me. In this wilderness they will be destroyed and there they will die."

<sup>36</sup> Then the men whom Moses sent to explore the land, who returned and made all the congregation complain against him by bringing back a bad report against the land,

<sup>37</sup> even these men who brought an evil report of the land, died by a plague before the LORD.

<sup>38</sup> But Joshua the son of Nun and Caleb the son of Jephunneh, were the only ones who remained alive from those who went to explore the land.

<sup>39</sup> Then Moses reported these words to all the Israelites and the people mourned greatly.

<sup>40</sup> Then they got up early the next morning and went up to the top of the mountain, saying, "Here we are, and we will go up to the place the LORD has promised, for we have sinned."

<sup>41</sup> But Moses said, "Why are you continuing to transgress the command of the LORD? It will not succeed!

<sup>42</sup> Do not go up, for the LORD is not among you; and you will be struck down before your enemies.

<sup>43</sup> For there the Amalekites and the Canaanites are opposing you, and you will fall by the sword. Because you turned away from following the LORD, therefore the LORD will not be with you."

<sup>44</sup> But they presumed to go up to the top of the mountain anyway, although neither the ark of the covenant of the LORD nor Moses left the camp.

<sup>45</sup> Then the Amalekites and Canaanites who lived in that hill country came down and defeated them and chased them even as far as Hormah.



## Numbers 15

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites and tell them, 'When you come into the land where you are going to live, which I am giving to you,

<sup>3</sup> and you make an offering to the LORD by fire, a burnt offering, a sacrifice for fulfilling a vow, a freewill offering or at your appointed feasts, to make a pleasing aroma to the LORD, from the herd or the flock,

<sup>4</sup> then the one who presents his offering to the LORD must present a grain offering also of two quarts of fine flour mixed with the quart of olive oil.

<sup>5</sup> You must also prepare one quart of wine for the drink offering with the burnt offering, or for the sacrifice for each lamb.

<sup>6</sup> For a ram, you must prepare for a grain offering four quarts of fine flour mixed with a third of a gallon of olive oil,

<sup>7</sup> and for the drink offering you must offer a third of a gallon of wine, a pleasing aroma to the LORD.

<sup>8</sup> When you prepare a young bull for a burnt offering or for a sacrifice to fulfill a vow or for peace offerings to the LORD,

<sup>9</sup> then you must offer with the bull a grain offering of six quarts of fine flour mixed with two quarts of olive oil.

<sup>10</sup> You must offer for the drink offering two quarts of wine with the offering made by fire, a pleasing aroma to the LORD.

<sup>11</sup> This is what is to be done for each bull, ram, male lamb or goat.

<sup>12</sup> According to the number that you offer, so you must do for each one for as many as there are.

<sup>13</sup> All native-born Israelites must do these things in this way to present an offering made by fire as a pleasing aroma to the LORD.

<sup>14</sup> If a foreigner who resides with you or who may take up permanent residence among you, will present an offering made by fire, as a pleasing aroma to the LORD, he must do it the same way you do.

<sup>15</sup> For the congregation there is to be one statute both for you and the foreigner who lives with you. This is a permanent statute throughout your generations. You and the foreigner are the same before the LORD.

<sup>16</sup> A single law and regulation shall be both for you and the foreigner who lives among you."

<sup>17</sup> Then the LORD spoke to Moses, saying,

<sup>18</sup> "Speak to the Israelites and say to them, 'When you come into the land to which I am bringing you,

<sup>19</sup> when you eat of the food of the land, you must present an offering to the LORD.

<sup>20</sup> You must offer up a cake from the first batch of your dough for an offering, as the offering of the threshing floor, so you are to offer it up.

<sup>21</sup> From the first batch of your dough you are to give to the LORD an offering throughout your generations.

<sup>22</sup> But when you unintentionally sin and fail to observe all these commandments, that the LORD has spoken to Moses,

<sup>23</sup> all that the LORD has commanded you by Moses, from the day that the LORD commanded it and continuing throughout your generations,

<sup>24</sup> then if anything is done unintentionally without the knowledge of the congregation, then the whole congregation must offer one young bull for a burnt offering, as a pleasing aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one male goat for a sin offering.

<sup>25</sup> So the priest will make atonement for all the congregation of the Israelites, and they will be forgiven, for it was an unintentional sin and they have brought their offering, an offering made by fire to the LORD, and their sin offering before the LORD for their error.

<sup>26</sup> Then all the congregation of Israelites will be forgiven and the foreigner who lives among them; for all the people were involved in the error.

<sup>27</sup> If any individual sins unintentionally, then he must offer a year-old female goat for a sin offering.

<sup>28</sup> The priest will make atonement for the person who errs, when he sins unintentionally before the LORD, to make atonement for him; and he will be forgiven.

<sup>29</sup> You shall have a single law for the one who sins unintentionally, for both he who is a native-born Israelite and for the foreigner who lives among them.

<sup>30</sup> But the person who acts defiantly, whether he is native-born or a foreigner, insults the LORD; and that person must be cut off from among his people.

<sup>31</sup> Because he has despised the word of the LORD and has broken his commandment, that person must be completely cut off; his guilt remains on him.

<sup>32</sup> While the Israelites were in the wilderness, they found a man gathering sticks on the Sabbath day.

<sup>33</sup> So those who found him gathering sticks brought him to Moses, Aaron and all the congregation.

<sup>34</sup> They took him into custody because it was not clear what should be done to him.

<sup>35</sup> Then the LORD said to Moses, "The man must be put to death. All the congregation must stone him with stones outside the camp."

<sup>36</sup> So all the congregation brought him outside the camp, and stoned him to death with stones; just as the LORD commanded Moses.

<sup>37</sup> Then the LORD spoke to Moses, saying,

<sup>38</sup> "Speak to the Israelites and tell them to make tassels for themselves on the corners of their garments throughout their generations, and to put a blue thread on the hem of their clothing.

<sup>39</sup> This tassel will be something for you to look at and remember all the commandments of the LORD, and to do them so that you do not follow after your own heart and your own eyes which may lead you to unfaithfully prostituting yourselves.

<sup>40</sup> Then you will remember and do all my commandments, and be holy to your God.

<sup>41</sup> I am the LORD your God, who brought you out of the land of Egypt, to be your God. I am the LORD your God."

## Numbers 16

<sup>1</sup> Now Korah, the son of Izhar, the son of Kohath, the son of Levi, conspired with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben.

<sup>2</sup> They rebelled against Moses, along with some Israelites, 250 leaders of the congregation, chosen from the assembly, well-known men.

<sup>3</sup> They assembled themselves against Moses and Aaron, and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?"

<sup>4</sup> When Moses heard it, he fell on his face.

<sup>5</sup> Then he spoke to Korah and all his followers, "In the morning the LORD will show who are his, and who is holy and will allow that person to come near him. The one he will choose, he will allow to approach him.

<sup>6</sup> Do this: Korah, you and all your company, take incense censers;

<sup>7</sup> put fire in them, and put incense on them before the LORD tomorrow. The man whom the LORD chooses will be holy. You Levites are the ones who have gone too far!"

<sup>8</sup> Then Moses said to Korah, "Listen, you sons of Levi!

<sup>9</sup> Does it seem an insignificant thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to perform the service of the tabernacle of the LORD, and to stand before the community to minister to them?

<sup>10</sup> He has brought you near, and all your brothers, the sons of Levi with you. Are you now seeking the priesthood as well?

<sup>11</sup> Therefore you and all your company have gathered together against the LORD. Who is Aaron that you should murmur against him?"

<sup>12</sup> Then Moses sent for Dathan and Abiram, the sons of Eliab. But they replied, "We will not come up.

<sup>13</sup> Is it not enough that you brought us up out of a land flowing with milk and honey, to kill us in the wilderness? Now you also want to make yourself a prince over us?

<sup>14</sup> Beyond that you have not brought us into a land flowing 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."

<sup>15</sup> Then Moses became very angry, and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, and I have not hurt a single one of them."

<sup>16</sup> Moses said to Korah, "Be present before the LORD, you and all your company tomorrow, you and they, and Aaron.

<sup>17</sup> Each of you take his censer, and put incense in it, and every one bring his censer before the LORD, 250 censers total; you also, and Aaron, each of you with his censer."

<sup>18</sup> So each man took his censer, put fire in it and laid incense on it, and stood at the entrance of the Tent of Meeting with Moses and Aaron.

<sup>19</sup> When Korah had assembled all the congregation against them to the entrance of the Tent of Meeting, the glory of the LORD appeared to the whole congregation.

<sup>20</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>21</sup> "Separate yourselves from this congregation, that I may consume them in an instant."

<sup>22</sup> But they fell on their faces and said, "O God, the God of the spirits of all flesh, shall one person sin, and will you be angry with the whole community?"

<sup>23</sup> Then the LORD spoke to Moses, saying,

<sup>24</sup> "Tell the congregation, 'Get away from the tents of Korah, Dathan and Abiram.'"

<sup>25</sup> So Moses got up and went to Dathan and Abiram and the elders of Israel followed him.

<sup>26</sup> He told the congregation, "Get away from the tents of these wicked men! Do not touch anything of theirs, or you will be destroyed because of all their sins."

<sup>27</sup> So they got away from the dwellings of Korah, Dathan and Abiram. Dathan and Abiram came out, and stood at the entrance of their tents, along with their wives, sons and their children.

<sup>28</sup> Then Moses said, "This is how you will know that the LORD has sent me to do all these works; for I have not done them on my own.

<sup>29</sup> If these men die a natural death, or if they share the fate common to all men; then the LORD has not sent me.

<sup>30</sup> But if the LORD does something entirely new, and the ground open its mouth, and swallows them up, with everything that belongs to them, and they go down alive into grave; then you will know that these men have despised the LORD."

<sup>31</sup> As soon as he finished speaking all these words, the ground under them split apart.

<sup>32</sup> The earth opened its mouth and swallowed them up, along with their households, and all the men associated with Korah and all their goods.

<sup>33</sup> So they and all that belonged to them, went down alive into the grave; and the earth closed over them. So they perished from among the assembly.

<sup>34</sup> All Israel who were around them fled when they heard their cry, for they said, "The earth may swallow us too."

<sup>35</sup> Fire came out from the LORD, and devoured the 250 men who offered the incense.

<sup>36</sup> Then the LORD spoke to Moses, saying,

<sup>37</sup> "Tell Eleazar the son of Aaron the priest to pick up the censers out of the flames, and scatter the ambers a good way off; for they are holy.

<sup>38</sup> As for the censers of these sinners at the cost of their own lives; let them be hammered into plates for a covering of the altar, because they were presented before the LORD. Therefore they are holy and they will be a sign warning the Israelites."

<sup>39</sup> So Eleazar the priest took the bronze censers, that had been presented by those who were burned and hammered them into a covering for the altar.

<sup>40</sup> It was to be a reminder to the Israelites that no outsider who is not a descendant of Aaron was to come near to burn incense before the LORD so he not become like Korah and as his followers; just as the LORD spoke to him through Moses.

<sup>41</sup> But the next day the whole congregation of Israelites murmured against Moses and Aaron, saying, "You have killed the people of the LORD."

<sup>42</sup> When the congregation was assembled against Moses and Aaron, they turned toward the Tent of Meeting and the cloud covered it and the glory of the LORD appeared.

<sup>43</sup> Then Moses and Aaron stood in the front of the Tent of Meeting.

<sup>44</sup> The LORD spoke to Moses, saying,

<sup>45</sup> "Get away from this congregation, that I may consume them in an instant." So they fell on their faces.

<sup>46</sup> Then Moses said to Aaron, "Take your censer, and put burning coals from the altar in it

and place incense on it, and carry it quickly among the congregation, and make atonement for them for wrath has gone out from the LORD; the plague has begun."

<sup>47</sup> So Aaron took it as Moses directed, and ran into the midst of the assembly; and the plague had already begun among the people. He put on the incense and made atonement for the people.

<sup>48</sup> He stood between the dead and the living; and the plague was stopped.

<sup>49</sup> But 14,700 died from the plague besides those who had died in the affair involving Korah.

<sup>50</sup> Then Aaron returned to Moses at the entrance of the Tent of Meeting and the plague was averted.

## Numbers 17

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Speak to the Israelites, and get wooden staffs from them, one from each tribe, from every tribal leader, twelve staffs. Write each man's name on his staff.

<sup>3</sup> Write Aaron's name on the staff of Levi; for there shall be one staff for the head of each tribe.

<sup>4</sup> Place them in the Tent of Meeting before the ark of the covenant, where I meet with you.

<sup>5</sup> The staff of the man whom I choose will bud. In this way I will put an end to the complaining of the Israelites."

<sup>6</sup> So Moses spoke to the Israelites; and all their leaders gave him wooden staffs, one for each leader, according to their ancestral tribes, twelve staffs; and the staff of Aaron was among their staffs.

<sup>7</sup> Then Moses put the staffs before the LORD in the Tent of the Testimony.

<sup>8</sup> The next day Moses went into the Tent of the Testimony; and Aaron's staff for the house of Levi had sprouted. It put forth buds, brought forth blossoms and produced ripe almonds.

<sup>9</sup> When Moses brought out all the staffs from before the LORD to all the Israelites, they looked and each man took his own staff.

<sup>10</sup> Then the LORD said to Moses, "Put Aaron's staff back before the Testimony, to be kept for a warning sign to the rebels; that you may put an end to their complaining against me, so that they will not die."

<sup>11</sup> Moses did just as the LORD commanded him.

<sup>12</sup> Then the Israelites spoke to Moses, saying, "Look, we are doomed! We perish! We will all perish!

<sup>13</sup> Anyone who comes near to the tabernacle of the LORD will die. Are we all going to die?"

## Numbers 18

<sup>1</sup> Then the LORD said to Aaron, "You, your sons and your tribe will bear the responsibility for offences against the sanctuary; but you and your sons will bear the responsibility for offences against your priesthood.

<sup>2</sup> Bring your brothers from the tribe of Levi, the tribe of your father, with you, that they may assist you and minister to you while you and your sons are in front of the Tent of the Testimony.

<sup>3</sup> They are responsible to perform duties for you and for the whole Tent. But they are not to go near the utensils of the sanctuary or the altar, or both you and they will die.

<sup>4</sup> They must assist you, and be responsible for the Tent of Meeting, for all the service of the Tent. No unauthorized person is to come near where you are.

<sup>5</sup> You are responsible for the care of the sanctuary and the altar; so that wrath will never again come on the Israelites.

<sup>6</sup> I myself have chosen your brothers, the Levites, from among the Israelites. They are given to you as gift from the LORD, to do the service of the Tent of Meeting.

<sup>7</sup> But you and your sons with you are responsible for your priestly duties for everything involving the altar and behind the inner curtain and you will serve. I give you the service of the priesthood as a gift. Any unauthorized person who comes near must be put to death."

<sup>8</sup> Then the LORD spoke to Aaron, "Look, I have put you in charge of my offerings. I have given all the holy things of the Israelites to you and your sons as the priestly portion forever.

<sup>9</sup> This shall be yours from the most holy things, reserved from the fire. All their offerings, whether every grain offering, sin offering or guilt offering that they shall render to me will be most holy for you and your sons.

<sup>10</sup> You are to eat it as a most holy offering; every male may eat it. It will be holy to you.

<sup>11</sup> This also is yours: the wave offering of their gift, all the wave offerings of the Israelites; I have given them to you, your sons and daughters with you, as a portion forever; everyone who is clean in your house may eat it.

<sup>12</sup> All the best of the olive oil, and all the best of the wine and grain, the first fruits of these that they give to the LORD, I have given them to you.

<sup>13</sup> The first ripe fruits of all that is in their land, which they bring to the LORD, will be yours. Everyone who is clean in your household may eat it.

<sup>14</sup> Everything devoted in Israel will be yours.

<sup>15</sup> Everything that opens the womb of all flesh which they offer to the LORD, whether human or animal will be yours. But the firstborn sons you must redeem, and the firstborn of unclean animals you must redeem.



<sup>16</sup> Those that are to be redeemed that are a month old you must redeem, according to your estimation, for five shekels, according to the shekel of the sanctuary, that is twenty gerahs.

<sup>17</sup> But the firstborn cow, sheep or goat, you must not redeem; they are holy. You must sprinkle their blood on the altar and burn their fat for an offering made by fire for a pleasing aroma to the LORD.

<sup>18</sup> Their meat will be yours, just as the breast and the right thigh that are waved high, it will be yours.

<sup>19</sup> All the holy offerings that the Israelites offer to the LORD, I have given to you, your sons and daughters, as your portion forever. It is a covenant of salt forever before the LORD for you and your descendants."

<sup>20</sup> Then the LORD said to Aaron, "You will not have an inheritance in their land, nor will you have any portion of property among them. I am your portion and your inheritance among the Israelites.

<sup>21</sup> To the Levites I have given all the tithes in Israel for an inheritance, in return for the service they perform, the service of the Tent of Meeting.

<sup>22</sup> From now on the Israelites may not come near the Tent of Meeting or they bear their guilt and die.

<sup>23</sup> But the Levites will perform the service of the Tent of Meeting, and they will be held responsible for any violation against it. It will be a statute forever throughout your generations that among the Israelites they will have no land inheritance.

<sup>24</sup> For I have given to the Levites as their inheritance the tithes of the Israelites, that they present as an offering to the LORD, therefore I said to them, 'Among the Israelites they will have no land inheritance.'"

<sup>25</sup> Then the LORD spoke to Moses, saying,

<sup>26</sup> "You are to speak to the Levites, and tell them, 'When you receive from the Israelites the tithe that I have given you from them for your inheritance, then you must present a contribution to the LORD, a tenth of the tithe.

<sup>27</sup> Your offering will be reckoned to you, as though it were grain from the threshing floor, or as juice from the winepress.

<sup>28</sup> You must also present an offering to the LORD from all the tithes you receive from the Israelites. You must give the LORD's offering from it to Aaron the priest.

<sup>29</sup> Out of all your gifts you must present every offering due to the LORD, from all the best of it is the part to be consecrated from it.

<sup>30</sup> Therefore you will say to them, 'When you offer the best of it, then the rest of it will be counted for the Levites as the produce of the threshing floor or the winepress.

<sup>31</sup> You and your household may eat it anywhere, for it is your wages in return for your service in the Tent of Meeting.

<sup>32</sup> You will bear no sin concerning it, when you have offered up the best of it. But you must not profane the holy things of the Israelites or you will die."

## Numbers 19

<sup>1</sup> Then the LORD spoke to Moses and Aaron, saying,

<sup>2</sup> "This is a regulation of the law that the LORD has commanded, 'Tell the Israelites to bring you a red heifer without defect or blemish, and which has never carried a yoke.

<sup>3</sup> Give it to Eleazar the priest, and it will be taken outside the camp and slaughtered in his presence.

<sup>4</sup> Then Eleazar the priest will take some of its blood with his finger and sprinkle it seven times towards the front of the Tent of Meeting.

<sup>5</sup> Then the heifer must be burned in his sight; its hide, meat, blood, along with its dung.

<sup>6</sup> Then the priest will take cedar wood, hyssop and scarlet wool, and throw them into the midst of the fire burning the heifer.

<sup>7</sup> Then the priest must wash his clothes and he must bathe himself in water, and afterward he may come back into the camp, but the priest will be unclean until evening.

<sup>8</sup> The one who burns the heifer must wash his clothes in water and bathe himself in water, and will be unclean until evening.

<sup>9</sup> A person who is clean will gather up the ashes of the heifer, and put them in a clean place outside the camp. It must be kept for the congregation of the Israelites for a water for purification, it is for purification for sin.

<sup>10</sup> The one who gathers the ashes of the heifer must wash his clothes and be unclean until evening. This will be for the Israelites and the foreigner who resides among them, a permanent regulation.

<sup>11</sup> Whoever touches a dead body of any person will be unclean seven days.

<sup>12</sup> He must purify himself with water on the third day and on the seventh day, then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.

<sup>13</sup> Whoever touches a corpse, the body of a dead person, and does not purify himself, defiles the tabernacle of the LORD; and that person is to be cut off from Israel, because the water of purification was not sprinkled on him. He will be unclean; his uncleanness remains on him.

<sup>14</sup> This is the law when a person dies in a tent: everyone who comes into the tent and everyone who is in the tent will be unclean for seven days.

<sup>15</sup> Every open container, that has no cover fastened on it, is unclean.

<sup>16</sup> Whoever in the open field touches someone who has been slain with a sword, or died of natural causes, or a human bone, or a grave, will be unclean seven days.

<sup>17</sup> For the unclean person they must take some of the ashes from the heifer burned in the purification offering in a jar and pour fresh running water over them.

<sup>18</sup> Then a ceremonially clean person is to take a hyssop, and dip it in the water, and sprinkle it on the tent, on all its furnishings and on the people who were there, or on the one who touched the human bone, or someone who was killed or died from natural causes or the grave.

<sup>19</sup> The clean person must sprinkle the unclean on the third and seventh days and then on the seventh day he will purify him. Then the one being cleansed must wash his clothes and bathe himself in water, and at evening he will be clean.

<sup>20</sup> But if someone is unclean and does not purify himself, that person must be cut off from the midst of the community, because he has defiled the sanctuary of the LORD. Because the water for purification was not sprinkled on him, so he is unclean.

<sup>21</sup> This is a permanent statute for them. The one who sprinkles the water for purification must wash his clothes, and anyone who touches the water for purification will be unclean until evening.

<sup>22</sup> Whatever the unclean person touches will also be unclean, and the person who touches it will be unclean until evening.

## Numbers 20

<sup>1</sup> Then the whole community of Israelites arrived at the wilderness of Zin in the first month and the people stayed at Kadesh. There Miriam died and was buried.

<sup>2</sup> Now there was no water for the community and they gathered together against Moses and Aaron.

<sup>3</sup> The people quarreled with Moses, saying, "We wish we would have died when our brothers died before the LORD!"

<sup>4</sup> Why have you brought the community of the LORD into this wilderness for us and our livestock to die here?

<sup>5</sup> Why did you make us leave Egypt to bring us into this terrible place? It is a place that has no grain, figs, vines or pomegranates; and there is no water to drink."

<sup>6</sup> Then Moses and Aaron went from the presence of the assembly to the entrance of the Tent of Meeting, and fell on their faces. The glory of the LORD appeared to them.

<sup>7</sup> The LORD spoke to Moses, saying,

<sup>8</sup> "Take the wooden staff, and assemble the congregation, you and your brother Aaron, and speak to the rock before their eyes. Then it will pour out its water, and you will bring water out of the rock for them and so the congregation and their livestock may drink."

<sup>9</sup> So Moses took the staff from before the LORD, as he commanded him.

<sup>10</sup> Moses and Aaron gathered the assembly together before the rock, and he said to them, "Listen, you rebels; must we bring water out of this rock for you?"

<sup>11</sup> Then Moses lifted up his hand, and struck the rock twice with his staff and water poured out. So the community drank and their livestock too.

<sup>12</sup> Then the LORD said to Moses and Aaron, "Because you did not believe in me, to show me as holy in the eyes of the Israelites, therefore you will not bring this assembly into the land that I am giving them."

<sup>13</sup> These are the waters of Meribah (quarreling); because there the Israelites quarreled with the LORD, and he demonstrated his holiness among them.

<sup>14</sup> Now Moses sent out messengers from Kadesh to the king of Edom, "This is what your brother Israel says: You know all the hardships that we have been through,

<sup>15</sup> how our fathers went down to Egypt, and we lived in Egypt a long time; and the Egyptians harshly mistreated both us and our fathers.

<sup>16</sup> When we cried to the LORD, he heard our voice, and sent an angel who brought us out of Egypt. Now we are in Kadesh, a town on the border of your territory.

<sup>17</sup> Please let us pass through your land. We will not pass through any field or vineyard, nor will we drink any water from the wells. We will travel staying on

the King's Highway and will not turn off it to the right or left, until we have passed through your territory."

<sup>18</sup> But Edom rebuffed him, "You may not pass through my territory, or I will come out against you with the sword."

<sup>19</sup> But the Israelites responded to him, "We will stay on the highway; and if we or our cattle drink any of your water, then we will pay you for it. We only want to pass through on foot, without doing anything else."

<sup>20</sup> But he said, "You may not pass through." Then Edom came out against him with a large and heavily armed force.

<sup>21</sup> Because Edom refused to give Israel passage through his territory, Israel turned away from him.

<sup>22</sup> So the whole congregation of Israelites journeyed from Kadesh and came to Mount Hor.

<sup>23</sup> Then the LORD spoke to Moses and Aaron at Mount Hor, by the border of the land of Edom, saying,

<sup>24</sup> "Aaron is to be gathered to his people; for he may not enter into the land that I have given to the Israelites, because you both rebelled against my word at the waters of Meribah.

<sup>25</sup> Take Aaron and Eleazar his son and bring them up on Mount Hor.

<sup>26</sup> Strip Aaron of his priestly garments, and put them on Eleazar his son. Then Aaron shall be gathered to his people and die there."

<sup>27</sup> So Moses did as the LORD commanded. They climbed up Mount Hor in the sight of the whole community.

<sup>28</sup> Moses stripped Aaron of his garments and put them on Eleazar his son. So Aaron died there on the top of the mountain. Then Moses and Eleazar came back down from the mountain.

<sup>29</sup> When all the community saw that Aaron was dead, the whole house of Israel wept thirty days for Aaron.

## Numbers 21

<sup>1</sup> When the Canaanite king of Arad, who lived in the Negev heard that Israel was approaching by the road to Atharim, he fought against Israel and took some of them captive.

<sup>2</sup> So Israel made a vow to the LORD and said, "If you will indeed deliver this people into our hand, then we will totally destroy their cities."

<sup>3</sup> The LORD listened to the voice of Israel, and handed over the Canaanites; and they totally destroyed them and their towns. So the name of the place was called Hormah (destruction).

<sup>4</sup> Then they journeyed from Mount Hor by the road to the Red Sea, to go around the land of Edom. But the people became impatient because of the way.

<sup>5</sup> The people complained against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no bread, there is no water and we detest this disgusting food."

<sup>6</sup> So the LORD sent poisonous snakes among the people, and they bit the people and many people of Israel died.

<sup>7</sup> Then the people came to Moses, and confessed, "We have sinned, because we have spoken against the LORD, and against you. Pray to the LORD that he would take away the snakes from us." So Moses prayed for the people.

<sup>8</sup> The LORD said to Moses, "Make a poisonous snake, and hang it on a pole and everyone who is bitten will look at it and live."

<sup>9</sup> So Moses made a snake of bronze, and hung it on a pole and if anyone was bitten by a snake, when he looked at the bronze snake, he lived.

<sup>10</sup> The Israelites journeyed on and camped in Oboth.

<sup>11</sup> They journeyed on from Oboth and camped at Iye Abarim, in the wilderness on the border of Moab toward the sunrise.

<sup>12</sup> From there they journeyed on and camped in the valley of Zered.

<sup>13</sup> From there they journeyed and camped on the other side of the Arnon gorge, which is in the wilderness that extends to the borders of the Amorites. The Arnon is the border of Moab, between Moab and the Amorites.

<sup>14</sup> This is why it is said in the book of the Wars of the LORD, "Waheb in Suphah and the ravines. The Arnon river,

<sup>15</sup> and the slope of the valleys that extends to the settlement of Ar and lies along the border of Moab."

<sup>16</sup> From there they continued to Beer that is the well where the LORD said to Moses, "Gather the people together, and I will give them water."

<sup>17</sup> Then Israel sang this song:

"Spring up, O well; sing to it!

<sup>18</sup> The well, which the princes dug,  
which the leaders of the people opened,

with their scepters,  
and with their staves."

From the wilderness they journeyed on to Mattanah;

<sup>19</sup> and from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

<sup>20</sup> and from Bamoth to the valley that is in the region of Moab, to the top of Pisgah that overlooks the wasteland.

<sup>21</sup> Then Israel sent messengers to Sihon king of the Amorites, saying,

<sup>22</sup> "Let me pass through your land. We will not turn aside into field or vineyard. We will not drink water from any wells. We will travel on the King's Highway, until we have passed through your territory."

<sup>23</sup> But Sihon would not allow Israel to pass through his territory. Instead Sihon gathered all his people together and went out against Israel in the wilderness and came to Jahaz, where he fought against Israel.

<sup>24</sup> But Israel defeated him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok valley, as far as the Ammonites, for the border of the Ammonites was strongly fortified.

<sup>25</sup> So Israel took all these cities and Israel settled in all the cities of the Amorites, in Heshbon, and in all its towns.

<sup>26</sup> For Heshbon was the city of Sihon, the king of the Amorites. He had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon gorge.

<sup>27</sup> That is why those who pronounce oracles say,

"Come to Heshbon;  
Let it be built.

Let the city of Sihon be established.

<sup>28</sup> For a fire went out from Heshbon,  
a flame from the city of Sihon.

It has consumed the town of Ar in Moab,  
and the lords of the high places of the Arnon.

<sup>29</sup> Woe to you, Moab!

You are destroyed, O people of Chemosh!

He has made his sons as fugitives,  
and his daughters as captives to Sihon king of the Amorites.

<sup>30</sup> But we have overthrown them,

Heshbon's rule has perished as far as Dibon.

We have laid them waste all the way to Nophah,  
which reaches to Medeba."

<sup>31</sup> So Israel settled in the land of the Amorites.

<sup>32</sup> Moses sent spies out to Jazer; and the Israelites captured its towns and drove out the Amorites who were there.



<sup>33</sup> Then they turned and went up by the road to Bashan. Now Og the king of Bashan came out against them, he and all his people, to do battle at Edrei.

<sup>34</sup> The LORD said to Moses, "Do not fear him for I have delivered him into your hand, along with all his people and his land, and you will do to him as you did to Sihon king of the Amorites, who reigned at Heshbon."

<sup>35</sup> So they killed him, his sons and all his people, until there were no survivors left and they possessed his land.

## Numbers 22

<sup>1</sup> The Israelites journeyed and camped in the plains of Moab on the east side of the Jordan River across from Jericho.

<sup>2</sup> Now Balak the son of Zippor saw all that Israel had done to the Amorites.

<sup>3</sup> Moab was terrified of the people, because they were so numerous. Moab was full of dread because of the Israelites.

<sup>4</sup> Moab said to the elders of Midian, "Now this horde will lick up everything that is around us, as an ox licks up the grass of the field." Balak, the son of Zippor, was king of Moab at that time.

<sup>5</sup> So he sent messengers to Balaam the son of Beor, to Pethor, which is by the Euphrates River, in the land of the people of Amaw, to summon him, saying, "Look, a people has come out of Egypt. They cover the face of the earth and they have settled next to me.

<sup>6</sup> Come now, curse this people for me; for they are too powerful for me. Then perhaps I will be able to conquer them and drive them out of the land. For I know that whoever you bless is blessed, and whoever you curse is cursed."

<sup>7</sup> So the elders of Moab and the elders of Midian departed with the fee for divination in their hand. They came to Balaam and told him the words of Balak.

<sup>8</sup> Then he said to them, "Stay here tonight, and I will bring you back whatever word the LORD tells me." So the princes of Moab stayed with Balaam.

<sup>9</sup> Then God came to Balaam, and said, "Who are these men with you?"

<sup>10</sup> Balaam replied to God, "Balak the son of Zippor, king of Moab, has sent a request to me, saying,

<sup>11</sup> 'Look, a people has come out of Egypt, it covers the face of the earth. Now come curse them for me; perhaps then I will be able to fight against them and drive them out.'"

<sup>12</sup> But God said to Balaam, "Do not go with them; you are not to curse the people, for they are blessed."

<sup>13</sup> So Balaam got up in the morning and told the princes of Balak, "Go back to your land, for the LORD has refused to let me go with you."

<sup>14</sup> So the princes of Moab got up and returned to Balak, and reported, "Balaam refused to come with us."

<sup>15</sup> Once again Balak sent princes, more numerous and more distinguished than the first.

<sup>16</sup> They came to Balaam and said to him, "This is what Balak the son of Zippor says, 'Let nothing stop you from coming to me,

<sup>17</sup> for I will reward you substantially, and whatever you tell me I will do. So come curse this people for me.'"

<sup>18</sup> Balaam answered and said to the servants of Balak, "Even if Balak would give me his palace full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

<sup>19</sup> Now therefore, please spend the night here, that I may learn what more the LORD will say to me."

<sup>20</sup> Then God came to Balaam at night and said to him, "Since these men have come to invite you, get up and go with them. But do only what I tell you to do."

<sup>21</sup> So Balaam got up in the morning, saddled his donkey and went with the princes of Moab.

<sup>22</sup> But God's anger was sparked because he went; and the angel of the LORD stood in the way to oppose him. Now he was riding upon his donkey and his two servants were with him.

<sup>23</sup> The donkey saw the angel of the LORD standing in the road, with his sword drawn in his hand. So the donkey turned off the road and went into the field. But Balaam beat the donkey to turn it back onto the road.

<sup>24</sup> Then the angel of the LORD stood where the road narrowed between the vineyards, a rock wall being on both sides.

<sup>25</sup> When the donkey saw the angel of the LORD, it squeezed by against the wall and crushed Balaam's foot against the wall. So again he beat the donkey.

<sup>26</sup> Then the angel of the LORD went ahead and stood in a narrow place where was no way to turn either to the right or to the left.

<sup>27</sup> When the donkey saw the angel of the LORD, it lay down under Balaam. Then Balaam's anger was sparked, and he beat the donkey with his stick.

<sup>28</sup> So the LORD opened the mouth of the donkey, and it said to Balaam, "What have I done to you that you beat me these three times?"

<sup>29</sup> Balaam retorted to the donkey, "Because you have made a fool of me! I wish there were a sword in my hand, then I would kill you right now."

<sup>30</sup> But the donkey responded to Balaam, "Am I not your donkey that you have ridden on all your life until this day? Have I ever done anything like this to you before?" and he said, "No."

<sup>31</sup> Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road, with his sword drawn in his hand. So he bowed his head and fell on his face.

<sup>32</sup> Then the angel of the LORD asked him, "Why have you beaten your donkey these three times? Look, I came out to oppose you, because what you are doing is stubbornly opposing me.

<sup>33</sup> The donkey saw me and turned away from me these three times. If it had not turned away from me, surely I would have killed you by now, and yet saved it alive."

<sup>34</sup> Then Balaam said to the angel of the LORD, "I have sinned. For I did not know that you stood in the road against me. Now therefore, if it displeases you, I will go back home."

<sup>35</sup> But the angel of the LORD said to Balaam, "Go with the men; but speak only the word that I tell you to say." So Balaam went with the princes of Balak.

<sup>36</sup> Now when Balak heard that Balaam had come, he went out to meet him at a town of Moab, which is on the border of the Arnon gorge, which is the farthest border of his territory.

<sup>37</sup> Then Balak said to Balaam, "Did I not send you an urgent invitation? Why did you not come to me? Am I not able reward you handsomely?"

<sup>38</sup> But Balaam said to Balak, "Look, I have come to you. Do I have the power to speak just anything at all? The word that God puts in my mouth, that alone is what I must speak."

<sup>39</sup> Then Balaam went with Balak and they came to Kiriath-huzoth.

<sup>40</sup> Balak sacrificed oxen and sheep, and sent some of it to Balaam and the princes who were with him.

<sup>41</sup> The next morning, Balak took Balaam, and brought him up to Bamot Baal and from there he was able to see the outer part of the people of Israel.

**Numbers 23**

<sup>1</sup> Then Balaam said to Balak, "Build me seven altars here, and prepare seven bulls and seven rams for sacrifice."

<sup>2</sup> So Balak did as Balaam instructed and Balak and Balaam offered on each altar a bull and a ram.

<sup>3</sup> Then Balaam said to Balak, "Stand by your burnt offering, and I will go, perhaps the LORD will come to meet me. Whatever he reveals to me I will tell you." Then he went to a barren hill top.

<sup>4</sup> God met Balaam and Balaam said to him, "I have prepared the seven altars, and offered up a bull and a ram on each altar."

<sup>5</sup> The LORD put a word in Balaam's mouth, and said, "Return to Balak, and this is what you are to say."

<sup>6</sup> So he returned to him, and found him standing by his burnt offering, he and all the princes of Moab.

<sup>7</sup> Then Balaam uttered his oracle, saying,  
"Balak brought me from Aram,  
the king of Moab from the mountains of the east,  
'Come, curse Jacob.  
Come denounce Israel.'

<sup>8</sup> How can I curse one whom God has not cursed?  
How can I denounce one whom the LORD has not denounced?

<sup>9</sup> For from the rocky cliffs I see him,  
and from the hills I observe him,  
it is a people that live alone,  
and do not considered themselves one of the nations.

<sup>10</sup> Who can count the dust of Jacob?  
Who can number even a fourth of Israel?  
Let me die the death of the upright,  
and let my last end be like his!"

<sup>11</sup> Then Balak objected to Balaam, "What have you done to me? I brought you here to curse my enemies, but instead you have done nothing but bless them."

<sup>12</sup> He answered, "Must I not be careful to speak only what the LORD puts in my mouth?"

<sup>13</sup> Then Balak said to him, "Come with me to another place, from there you may see them. You will see only a part of them, and will not see them all. Curse them for me from there."

<sup>14</sup> So he brought him to the field of Zophim, on the top of Pisgah. There he built seven altars and offered a bull and a ram on each altar.

<sup>15</sup> Then Balaam said to Balak, "Stay here by your burnt offering, while I meet the LORD over there."

<sup>16</sup> Then the LORD met Balaam, and put a word in his mouth, and said, "Return to Balak, and this is what you will say."

<sup>17</sup> So he came back to him, and he was still standing by his burnt offering, along with the princes of Moab. Then Balak asked him, "What did the LORD say?"

<sup>18</sup> Balaam uttered his oracle, saying,

"Rise up, Balak, and listen;

hear me, O son of Zippor,

<sup>19</sup> God is not a man, that he should lie,  
or a son of man that he should change his mind.

Has he ever spoken and failed to do it?

Has he promised and not fulfilled it?

<sup>20</sup> Look, I have received a command to bless,  
and he has blessed, and I cannot reverse it.

<sup>21</sup> He has not seen any misfortune in Jacob;  
nor has he seen trouble for Israel.

The LORD his God is with him,  
and he has been proclaimed king among them.

<sup>22</sup> God brought them out of Egypt;  
he is for them like the horns of a wild ox.

<sup>23</sup> Surely there is no curse against Jacob;  
neither is there any sorcery effective against Israel.

Now it will be said of Jacob and of Israel,  
'O what God has done!'

<sup>24</sup> Look, the people rise up like a lioness,  
like a lion that rouses itself.

It will not lie down until it devours its prey,  
and drinks the blood of the slain."

<sup>25</sup> Then Balak said to Balaam, "Then do not curse or bless them at all."

<sup>26</sup> But Balaam answered and said to Balak, "Did I not tell you, 'All that the LORD speaks, I must do?'"

<sup>27</sup> So Balak said to Balaam, "Come on, I will take you to another place; perhaps it will please God that you may curse them from there."

<sup>28</sup> Then Balak took Balaam to the top of Peor, that looked down on the wasteland.

<sup>29</sup> Balaam said to Balak, "Build here seven altars for me, and prepare for sacrifice seven bulls and seven rams for me."

<sup>30</sup> So Balak did as Balaam had directed, and offered up a bull and a ram on each altar.

**Numbers 24**

<sup>1</sup> When Balaam saw that it pleased the LORD to bless Israel, he did not go as at the other times, to seek omens, but he set his face toward the wilderness.

<sup>2</sup> When Balaam lifted up his eyes and he saw Israel camped tribe by tribe, the Spirit of God came on him.

<sup>3</sup> Then he uttered this oracle and said,

"The oracle of Balaam, the son of Beor,

an oracle of a man whose eye sees clearly;

<sup>4</sup> the oracle of one who hears the words of God,

who sees the vision of the Almighty,

falling down with his eyes open.

<sup>5</sup> How beautiful are your tents, O Jacob,

your dwelling places, O Israel!

<sup>6</sup> They are like valleys spread out,

like gardens by a river side,

like aloes that the LORD has planted,

like cedar trees beside the waters.

<sup>7</sup> Water will flow from his buckets,

and his descendants will have plenty of water.

His king will be greater than Agag,

and his kingdom shall be exalted.

<sup>8</sup> God brought him out of Egypt,

he is as strong as a wild-ox for them.

They will devour hostile nations that oppose him,

and will break their bones in pieces,

and strike them through with his arrows.

<sup>9</sup> Like a lion he crouches and lies down,

and like a lioness, who dares rouse him?

Blessed is everyone who blesses you,

and cursed is everyone who curses you."

<sup>10</sup> Then Balak's anger was sparked against Balaam. He struck his hands together. Then Balak said to Balaam, "I called you to curse my enemies, but instead you have blessed them these three times.

<sup>11</sup> So get out of here! Go home! I said that I would reward you substantially; but now the LORD has kept you from getting the reward."

<sup>12</sup> Then Balaam said to Balak, "Did I not tell your messengers you sent to me,

<sup>13</sup> 'If Balak would give me his palace full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of my own will; whatever the LORD says, that is what I must say?'

<sup>14</sup> So now, I am going back to my people: Come now and I will tell you what this people will do to your people in the latter days."

- <sup>15</sup> Then he uttered this oracle, saying,  
"Balaam the son of Beor, a man whose eye sees clearly,  
<sup>16</sup> the oracle of one who hears the words of God,  
and knows the knowledge of the Most High,  
who sees the vision of the Almighty,  
falling down and having his eyes open.  
<sup>17</sup> I see him, but not now;  
I observe him, but not near.  
A star will come out of Jacob,  
and a scepter will rise out of Israel.  
He will crush the skulls of Moab,  
and the heads of all the sons of Seth.  
<sup>18</sup> Then Edom will be a possession,  
Seir, his enemy, will also be a possession,  
but Israel will triumph.  
<sup>19</sup> A ruler will come out of Jacob,  
and will destroy the survivors from the city."
- <sup>20</sup> Then Balaam looked on Amalek, and uttered his oracle, and said,  
"Amalek was the first of the nations;  
but his end is that he will perish."  
<sup>21</sup> Then he looked on the Kenites, and uttered his oracle, and said,  
"Your dwelling place seems secure,  
and your nest is set in the rock.  
<sup>22</sup> Nevertheless you Kenites will be wasted,  
when Asshur carries you away captive."  
<sup>23</sup> Then he uttered his oracle, and said,  
"Alas, who will survive when God does this?  
<sup>24</sup> But ships will come from the shores of Kittim,  
and they will afflict Asshur and Eber;  
then he also will come to utter destruction."  
<sup>25</sup> Then Balaam got up, left and went home, and Balak also went his way.



**Numbers 25**

<sup>1</sup> While Israel was camped at Shittim the people began to commit sexual immorality with the daughters of Moab.

<sup>2</sup> These women invited the people to the sacrifices of their gods; and the people ate and bowed down to their gods.

<sup>3</sup> When Israel joined in worship of Baal of Peor, the Lord's anger burned against Israel.

<sup>4</sup> The LORD said to Moses, "Take all the leaders of these people and hang them up before the LORD in full daylight, so that the fierce anger of the LORD may turn away from Israel."

<sup>5</sup> Moses told the judges of Israel, "Each of you must execute any of your men who have joined themselves in the worship of Baal of Peor."

<sup>6</sup> Just then one of the Israelites came and brought to his brothers a Midianite woman in plain sight of Moses and all the congregation of the Israelites, while they were weeping at the entrance of the Tent of Meeting.

<sup>7</sup> When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he got up from the midst of the assembly, and took a spear in his hand.

<sup>8</sup> He went after the man of Israel into the tent, and thrust both of them through, the Israelite man and into the woman's stomach. So the plague on the Israelites was stopped.

<sup>9</sup> Nevertheless there were about 24,000 who died from the plague.

<sup>10</sup> The LORD spoke to Moses, saying,

<sup>11</sup> "Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the Israelites, by showing such jealousy as I have for them, so that I did not consume Israel in my jealousy.

<sup>12</sup> Therefore declare, 'I am giving to him my covenant of peace.'

<sup>13</sup> So it will be to him and to his descendants after him, a covenant of a permanent priesthood; because he was jealous for his God, and made atonement for the Israelites."

<sup>14</sup> Now the name of the man of Israel that was killed with the Midianite woman, was Zimri, the son of Salu, a leader of a clan among the Simeonites.

<sup>15</sup> The name of the Midianite woman who was killed was Cozbi, the daughter of Zur. He was head of the people of a clan in Midian.

<sup>16</sup> Then the LORD spoke to Moses, saying,

<sup>17</sup> "Bring trouble on the Midianites and destroy them.

<sup>18</sup> For they have brought trouble on you with their treachery with which they deceived you in the affair at Peor, and in the affair of Cozbi, the daughter of the

leader of Midian, their sister, who was killed on the day of the plague as a result of the situation at Peor."

## Numbers 26

<sup>1</sup> After the plague, the LORD spoke to Moses and Eleazar, the son of Aaron, the priest, saying,

<sup>2</sup> "Take a census of the whole congregation of the Israelites, from twenty years old and upward, by their clans, everyone in Israel who is able to go to war."

<sup>3</sup> So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan River across from Jericho, saying,

<sup>4</sup> "Number the people, from twenty years old and upward; as the LORD commanded Moses."

The Israelites who came out of the land of Egypt were:

<sup>5</sup> Reuben, the firstborn of Israel; the sons of Reuben:

from Hanoch, the clan of the Hanochites;

from Pallu, the clan of the Palluites;

<sup>6</sup> from Hezron, the clan of the Hezronites;

from Carmi, the clan of the Carmites.

<sup>7</sup> These are the clans of the Reubenites; and those numbered were 43,730.

<sup>8</sup> The descendant of Pallu was Eliab.

<sup>9</sup> The descendants of Eliab were Nemuel, Dathan and Abiram. These were the same Dathan and Abiram, who were chosen from the congregation, who rebelled against Moses and Aaron with the followers of Korah, when they rebelled against the LORD.

<sup>10</sup> The earth opened its mouth and swallowed them up together with Korah when that company died; at that time the fire devoured 250 men, and they became a warning to the nation.

<sup>11</sup> However, the sons of Korah did not die.

<sup>12</sup> The descendants of Simeon after their clans:

from Nemuel, the clan of the Nemuelites;

from Jamin, the clan of the Jaminites;

from Jakin, the clan of the Jakinites;

<sup>13</sup> from Zerah, the clan of the Zerahites;

from Shaul, the clan of the Shaulites.

<sup>14</sup> These are the clans of the Simeonites, 22,200.

<sup>15</sup> The descendants of Gad after their clans:

from Zephon, the clan of the Zephonites;

from Haggi, the clan of the Haggites;

from Shuni, the clan of the Shunites;

<sup>16</sup> from Ozni, the clan of the Oznites;

from Eri, the clan of the Erites;

<sup>17</sup> from Arod, the clan of the Arodites;

from Areli, the clan of the Arelites.

<sup>18</sup> These are the clans of the descendants of Gad according to those who were numbered, 40,500.

<sup>19</sup> The sons of Judah were Er and Onan. Er and Onan died in the land of Canaan.

<sup>20</sup> The descendants of Judah after their clans were:

from Shelah, the clan of the Shelanites;

from Perez, the clan the Perezites;

from Zerah, the clan of the Zerahites.

<sup>21</sup> The descendants of Perez were:

from Hezron, the clan of the Hezronites;

from Hamul, the clan of the Hamulites.

<sup>22</sup> These are the clans of Judah according to those who were numbered, 76,500.

<sup>23</sup> The descendants of Issachar after their clans:

from Tola, the clan of the Tolaites;

from Puah, the clan of the Puites;

<sup>24</sup> from Jashub, the clan of the Jashubites;

from Shimron, the clan of the Shimronites.

<sup>25</sup> These are the clans of Issachar according to those who were numbered, 64,300.

<sup>26</sup> The descendants of Zebulun after their clans:

from Sered, the clan of the Seredites;

from Elon, the clan of the Elonites;

from Jahleel, the clan of the Jahleelites.

<sup>27</sup> These are the clans of the Zebulunites according to those who were numbered, 60,500.

<sup>28</sup> The descendants of Joseph after their clans: Manasseh and Ephraim.

<sup>29</sup> The descendants of Manasseh:

from Makir, the clan of the Makirites, now Makir was the father of Gilead;

from Gilead, the clan of the Gileadites.

<sup>30</sup> These are the sons of Gilead:

from Iezer, the clan of the Iezerites;

from Helek, the clan of the Helekites;

<sup>31</sup> from Asriel, the clan of the Asrielites;

from Shechem, the clan of the Shechemites;

<sup>32</sup> from Shemida, the clan of the Shemidaites;

from Hephher, the clan of the Hephherites.

<sup>33</sup> Now Zelophehad, the son of Hephher, had no sons, but only daughters; and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah and Tirzah.

<sup>34</sup> These are the clans of Manasseh and those who were numbered were 52,700.

- <sup>35</sup> These are the descendants of Ephraim after their clans:  
from Shuthelah, the clan of the Shuthelahites;  
from Beker, the clan of the Bekerites;  
from Tahan, the clan of the Tahanites.
- <sup>36</sup> These are the sons of Shuthelah:  
from Eran, the clan of the Eranites.
- <sup>37</sup> These are the clans of the descendants of Ephraim according to those who were numbered, 32,500. These are the sons of Joseph after their clans.
- <sup>38</sup> The sons of Benjamin after their clans:  
from Bela, the clan of the Belaites;  
from Ashbel, the clan of the Ashbelites;  
from Ahiram, the clan of the Ahiramites;
- <sup>39</sup> from Shupham, the clan of the Shuphamites;  
from Hupham, the clan of the Huphamites.
- <sup>40</sup> Now the sons of Bela were Ard and Naaman:  
from Ard, the clan of the Ardites;  
from Naaman, the clan of the Naamites.
- <sup>41</sup> These are the sons of Benjamin after their clans; and those who were numbered were 45,600.
- <sup>42</sup> These are the descendants of Dan after their clans:  
of Shuham, the clan of the Shuhamites.  
These are the families of Dan after their clans.
- <sup>43</sup> All the families of the Shuhamites, according to those who were numbered, 64,400.
- <sup>44</sup> The descendants of Asher after their clans:  
from Imnah, the clan of the Imnites;  
from Ishvi, the clan of the Ishvites;  
from Beriah, the clan of the Berites.
- <sup>45</sup> Of the descendants of Beriah:  
from Heber, the clan of the Heberites;  
from Malkiel, the clan of the Malkielites.
- <sup>46</sup> The name of the daughter of Asher was Serah.
- <sup>47</sup> These are the clans of the Asherites according to those who were numbered, 53,400.
- <sup>48</sup> The descendants of Naphtali after their clans:  
from Jahzeel, the clan of the Jahzeelites;  
from Guni, the clan of the Gunites;

<sup>49</sup> from Jezer, the clan of the Jezerites;  
from Shillem, the clan of the Shillemites.

<sup>50</sup> These are the Naphtalites according to their clans; and those who were numbered were 45,400.

<sup>51</sup> The total number of Israelite men was, 601,730.

<sup>52</sup> Then the LORD spoke to Moses, saying,

<sup>53</sup> "To these the land will be divided for an inheritance according to the number of names.

<sup>54</sup> To the larger tribes you are to give the larger inheritance, and to the smaller tribes you are to give the smaller inheritance; every tribe will be given its inheritance according to the size of its population.

<sup>55</sup> The land is to be divided by lot. They will inherit according to the names of the tribes of their fathers.

<sup>56</sup> Their inheritance will be divided by lot between the larger and the smaller tribes."

<sup>57</sup> These are the Levites who were numbered after their clans:

from Gershon, the clan of the Gershonites;

from Kohath, the clan of the Kohathites;

from Merari, the clan of the Merarites.

<sup>58</sup> These are the clans of Levi:

the clan of the Libnites,

the clan of the Hebronites,

the clan of the Mahlites,

the clan of the Mushites,

the clan of the Korahites.

Kohath was the father of Amram.

<sup>59</sup> The name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt. She bore to Amram, Aaron, Moses and their sister Miriam.

<sup>60</sup> To Aaron were born Nadab, Abihu, Eleazar and Ithamar.

<sup>61</sup> But Nadab and Abihu died, when they offered an unauthorized fire before the LORD.

<sup>62</sup> They who were numbered were 23,000, every male from a month old and upward: for they were not numbered among the Israelites, because they received no land inheritance among the Israelites.

<sup>63</sup> These are those who were numbered by Moses and Eleazar the priest, who numbered the Israelites in the plains of Moab by the Jordan River across from Jericho.

<sup>64</sup> But among these there was not one person who had been counted by Moses and Aaron the priest, when they numbered the Israelites in the wilderness of Sinai.

<sup>65</sup> For the LORD had said concerning them, "They will surely die in the wilderness." And there was not a single one of them left except Caleb the son of Jephunneh and Joshua the son of Nun.

## Numbers 27

<sup>1</sup> Then the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Makir, the son of Manasseh, of the families of Manasseh the son of Joseph came forward with a request. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah.

<sup>2</sup> They stood before Moses, Eleazar the priest, the tribal leaders and the whole congregation, at the entrance of the Tent of Meeting, saying,

<sup>3</sup> "Our father died in the wilderness, although he was not among the company of those who gathered themselves together against the LORD with the followers of Korah, but he died for his own sin; and he had no sons.

<sup>4</sup> Why should the name of our father vanish from among his clan just because he had no son? Give us a possession among our father's brothers."

<sup>5</sup> So Moses brought their request before the LORD.

<sup>6</sup> The LORD spoke to Moses, saying,

<sup>7</sup> "The claim the daughters of Zelophehad are making is right. You must certainly give them possession of an inheritance among their father's brothers. You must pass their father's inheritance on to them.

<sup>8</sup> You must tell the Israelites, 'If a man dies and has no son, then you must pass his inheritance on to his daughter.

<sup>9</sup> If he has no daughter, then you are to give his inheritance to his brothers.

<sup>10</sup> If he has no brothers, then you are to give his inheritance to his father's brothers.

<sup>11</sup> If his father has no brothers, then you are to give his inheritance to his nearest relatives, and he will possess it. This is a legal requirement for the Israelites just as the LORD commanded Moses."

<sup>12</sup> Then the LORD said to Moses, "Get up into this mountain in the Abarim range, and look over the land that I have given to the Israelites.

<sup>13</sup> When you have seen it, you also will be gathered to your people, as your brother Aaron was,

<sup>14</sup> because you rebelled against my word in the wilderness of Zin, when the congregation quarreled with me, you failed to show my holiness before their eyes at the waters." (These are the waters of Meribah at Kadesh in the wilderness of Zin.)

<sup>15</sup> Then Moses spoke to the LORD, saying,

<sup>16</sup> "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation,

<sup>17</sup> who may go out and come in before them, and who may lead them out and bring them in so that the congregation of the LORD will not be as sheep that have no shepherd."



<sup>18</sup> Then the LORD replied to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.

<sup>19</sup> Have him stand before Eleazar the priest and before the whole congregation and commission him in their sight.

<sup>20</sup> Then give him some of your authority so that the whole congregation of the Israelites may obey him.

<sup>21</sup> Then he is to stand before Eleazar the priest, who will seek counsel for him by the decision rendered by the sacred Urim lot cast before the LORD. At his word they will go out and at his word they will come in, both Joshua and all the Israelites with him, even the whole congregation."

<sup>22</sup> Then Moses did as the LORD commanded him and he took Joshua, and stood him before Eleazar the priest and the whole congregation.

<sup>23</sup> He laid his hands on him and commissioned him, just as the LORD spoke through Moses.

## Numbers 28

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Command the Israelites and tell them, 'Concerning my offering, it is my food for my offerings to be made by fire, a sweet aroma to me. You must be careful to offer it to me at its appointed time.'

<sup>3</sup> Tell them, 'This is the offering made by fire that you are to offer to the LORD two year- old male lambs without defect, every day, for a continual burnt offering.

<sup>4</sup> The one lamb you are to offer in the morning, and the other lamb you are to offer in the evening,

<sup>5</sup> with two quarts of choice flour for a grain offering mixed with a quart of pressed olive oil.

<sup>6</sup> It is a daily continual burnt offering, that was instituted at Mount Sinai for a pleasing aroma, an offering made by fire to the LORD.

<sup>7</sup> Its drink offering will be one quart per lamb. You are to pour out the strong drink as a drink offering to the LORD at the sanctuary.

<sup>8</sup> The other lamb you are to offer in the evening with the same the grain offering and drink offering as in the morning. You are to offer it, as an offering made by fire, a pleasing aroma to the LORD.

<sup>9</sup> On the Sabbath offer two one-year old male lambs without defect, and four quarts of choice flour for a gain offering, mixed with olive oil along with its drink offering.

<sup>10</sup> This is the burnt offering for every Sabbath, in addition to the daily continual burnt offering and its drink offering.

<sup>11</sup> On the first day of each month you are to offer a burnt offering to the LORD of two young bulls, one ram, seven year-old male lambs without defect;

<sup>12</sup> along with six quarts of choice flour for a grain offering, mixed with olive oil for each bull, four quarts of choice flour for a grain offering, mixed with olive oil, for each ram,

<sup>13</sup> and two quarts of choice flour mixed with olive oil for a grain offering for each lamb. This is a burnt offering of pleasing aroma, an offering made by fire to the LORD.

<sup>14</sup> Their respective drink offerings will be two quarts of wine with each bull, and a third of a gallon with each ram and one quart with each lamb. This is the burnt offering of every month throughout the months of the year.

<sup>15</sup> The one male goat is to be offered as a sin offering to the LORD. It is to be offered in addition to the daily continual burnt offering and its drink offering.

<sup>16</sup> On the fourteenth day of the first month, is the LORD's Passover.

<sup>17</sup> On the fifteenth day of this month is a feast. For seven days unleavened bread must be eaten.

<sup>18</sup> On the first day there is to be a holy assembly, on it you must not do any regular work.

<sup>19</sup> But offer an offering made by fire, a burnt offering to the LORD of two young bulls, one ram and seven year-old male lambs, all with no defects.

<sup>20</sup> Their accompanying grain offering will be choice flour mixed with olive oil, six quarts with each bull, and four quarts with each ram,

<sup>21</sup> and two quarts with each of the seven lambs.

<sup>22</sup> To make atonement for yourselves, offer one male goat for a sin offering.

<sup>23</sup> You must offer these besides the burnt offering of the morning, which is for a daily continual burnt offering.

<sup>24</sup> In the same way you are to offer every day, for seven days, the food of the offering made by fire, a pleasing aroma to the LORD. It is to be offered besides the daily continual burnt offering and its drink offering.

<sup>25</sup> On the seventh day you are to have a holy assembly, on it you must not do any regular work.

<sup>26</sup> On the day of the first fruits, when you offer a grain offering of new grain to the LORD in your Feast of Weeks, you are to have a holy assembly, on it you must not do any regular work.

<sup>27</sup> But you are to offer a burnt offering for a pleasing aroma to the LORD of two young bulls, one ram, seven year-old male lambs;

<sup>28</sup> with their grain offering of choice flour mixed with olive oil, six quarts with each bull, four quarts with the ram,

<sup>29</sup> and two quarts with each of the seven lambs,

<sup>30</sup> as well as one male goat, to make atonement for yourself.

<sup>31</sup> Besides the daily continual burnt offering and its grain offering, you are to offer them and their drink offerings. The animals must be without defect.

## Numbers 29

<sup>1</sup> On first day of the seventh month, you are to have a holy assembly. You must not do any regular work on it. It is a day for you to blow the trumpets.

<sup>2</sup> You are to offer a burnt offering for a pleasing aroma to the LORD of one young bull, one ram, seven year-old male lambs without defect.

<sup>3</sup> Their accompanying grain offering is to be made of choice flour mixed with olive oil, six quarts with the bull, four quarts with the ram,

<sup>4</sup> and two quarts with each of the seven lambs.

<sup>5</sup> Also offer one male goat for a sin offering, to make atonement for yourself.

<sup>6</sup> In addition to the burnt offering of the new moon and its grain offering, and the daily continual burnt offering and its grain offering and drink offerings, as prescribed, for a pleasing aroma an offering made by fire to the LORD.

<sup>7</sup> On the tenth day of this seventh month you are to have a holy assembly and you must afflict yourselves and not do any type of work.

<sup>8</sup> You are to offer a burnt offering to the LORD for a pleasing aroma of one young bull, one ram, seven year-old male lambs without defect.

<sup>9</sup> Their accompanying grain offering is to be made of choice flour mixed with olive oil, six quarts with the bull, four quarts with the one ram,

<sup>10</sup> two quarts with each of the seven lambs.

<sup>11</sup> Also offer one male goat for a sin offering besides the sin offering of atonement, and the daily continual burnt offering, and its grain offering and drink offerings.

<sup>12</sup> On the fifteenth day of the seventh month you are to have a holy assembly. You must not do any regular work on it. You are to celebrate a festival to the LORD for seven days.

<sup>13</sup> You are to offer a burnt offering, an offering made by fire as a pleasing aroma to the LORD, of thirteen young bulls, two rams, fourteen year-old male lambs. They must be without defect.

<sup>14</sup> Their accompanying grain offering is to be made of choice flour mixed with olive oil, six quarts with each of the thirteen bulls, four quarts with each of the two rams,

<sup>15</sup> and two quarts with each of the fourteen lambs.

<sup>16</sup> Also offer one male goat for a sin offering, besides the daily continual burnt offering, its grain offering and its drink offering.

<sup>17</sup> On the second day you are to offer twelve young bulls, two rams, fourteen year-old male lambs without defect;

<sup>18</sup> along with their grain offering and drink offerings that accompany the bulls, rams and lambs, as prescribed according to their number.

<sup>19</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>20</sup> On the third day offer eleven bulls, two rams, fourteen year-old male lambs without defect;

<sup>21</sup> along with their grain offering and drink offerings that accompany the bulls, rams, and lambs, as prescribed according to their number.

<sup>22</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>23</sup> On the fourth day offer ten bulls, two rams, fourteen year-old male lambs without defect;

<sup>24</sup> along with their grain offering and drink offerings that accompany the bulls, rams and lambs, as prescribed according to their number.

<sup>25</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, its grain offering and drink offering.

<sup>26</sup> On the fifth day offer nine bulls, two rams, fourteen year-old male lambs without defect;

<sup>27</sup> along with its grain offering and drink offerings that accompany the bulls, rams and lambs, as prescribed according to their number.

<sup>28</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>29</sup> On the sixth day offer eight bulls, two rams, fourteen year-old male lambs without defect;

<sup>30</sup> along with their grain offering and drink offerings that accompany the bulls, rams and lambs, as prescribed according to their number.

<sup>31</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>32</sup> On the seventh day offer seven bulls, two rams, fourteen year-old male lambs without defect;

<sup>33</sup> along with their grain offering and drink offerings that accompany the bulls, rams and lambs, as prescribed according to their number.

<sup>34</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>35</sup> On the eighth day you are to have a solemn assembly. You must not do any regular work on it.

<sup>36</sup> You are to offer a burnt offering, an offering made by fire, a pleasing aroma to the LORD, of one bull, one ram, seven year-old male lambs without defect;

<sup>37</sup> along with their grain offering and drink offerings that accompany the bull, ram and lambs, as prescribed according to their number.

<sup>38</sup> Also offer one male goat for a sin offering besides the daily continual burnt offering, and its grain offering and drink offering.

<sup>39</sup> These you are to offer to the LORD at your appointed feasts, in addition to your vow and freewill offerings, and your burnt offerings, grain offerings, drink offerings and peace offerings."

<sup>40</sup> So Moses told the Israelites everything just as the LORD commanded Moses.

### Numbers 30

<sup>1</sup> Then Moses spoke to the heads of the tribes of the Israelites, "This is what the LORD has commanded.

<sup>2</sup> 'When a man makes a vow to the LORD, or takes an oath to bind himself with a pledge, he must not break his word; he must do exactly what his mouth promised.

<sup>3</sup> If a young woman living in her father's house makes a vow to the LORD, and binds herself with a pledge,

<sup>4</sup> and her father hears her vow, and her pledge by which she has bound herself, and her father says nothing to her; then all her vows will stand, and any pledge by which she had bound herself shall stand.

<sup>5</sup> But if her father forbids it on the day he heard it, then none of her vows, or pledge by which she had bound herself will stand and the LORD will forgive her, because her father forbid her.

<sup>6</sup> If she marries a husband, while her vows are on her, or her lips uttered any impulsive pledge, by which she has bound herself,

<sup>7</sup> and her husband hears about it, but says nothing to her in the day he hears it; then her vows will stand, and her pledges by which she had bound herself will stand.

<sup>8</sup> But if her husband forbids her in the day he hears it, then he will nullify her vow she has taken or the impulsive pledge of her lips by which she has bound herself and the LORD will forgive her.

<sup>9</sup> But the vow of a woman who is a widow or divorced which has bound herself, will remain binding on her.

<sup>10</sup> If she made a vow in her husband's house or bound herself with a pledge under an oath,

<sup>11</sup> and her husband heard it, but said nothing to her, and did not forbid her, then all her vows will stand, and every pledge by which she has bound herself will stand.

<sup>12</sup> But if her husband nullifies them when he hears them, then whatever proceeded out of her lips concerning her vows or concerning the pledge of herself, will not stand. Her husband has nullified them and the LORD will forgive her.

<sup>13</sup> Any vow and binding oath to afflict herself, her husband may confirm or nullify it.

<sup>14</sup> But if her husband says nothing to her from day to day, then he so confirms all her vows or all her pledges she is bound with. He has confirmed them because he said nothing to her when he initially heard them.

<sup>15</sup> But if he nullifies them only some time after he has heard them, then he will bear her guilt."

<sup>16</sup> These are the regulations that the LORD commanded Moses, between a man and his wife, between a father and his daughter, while she is young still living in her father's house.

## Numbers 31

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Avenge the Israelites on the Midianites, after that you will be gathered to your people."

<sup>3</sup> So Moses spoke to the people, saying, "Arm some of your men for the war, that they may go against Midian, to execute the LORD's vengeance on Midian.

<sup>4</sup> Send to war a thousand from each of all the tribes of Israel."

<sup>5</sup> So out of the thousands of Israel, a thousand from each tribe was chosen, 12,000 men armed for war.

<sup>6</sup> Then Moses sent them to war, a thousand from each tribe with Phinehas the son of Eleazar the priest, along with the articles from the sanctuary and the trumpets for the sounding the alarm in his hand.

<sup>7</sup> So they fought against Midian, as the LORD commanded Moses, and they killed every male.

<sup>8</sup> They killed the kings of Midian with the rest of their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam the son of Beor with the sword.

<sup>9</sup> The Israelites took captive the women of Midian and their children; and took all their cattle, all their flocks and all their goods as plunder.

<sup>10</sup> They burned with fire all their towns where they lived and all their encampments.

<sup>11</sup> They took all the spoil and plunder, both of people and animals.

<sup>12</sup> They brought the captives, plunder and spoil to Moses, Eleazar the priest, and the assembly of Israelites camped on the plains of Moab, by the Jordan River across from Jericho.

<sup>13</sup> Then Moses, Eleazar the priest and all the leaders of the assembly, went out to meet them outside the camp.

<sup>14</sup> But Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who returned from the battle.

<sup>15</sup> Moses said to them, "Have you let all the women live?"

<sup>16</sup> Look, these women, as a result of Balaam's counsel, caused the Israelites to rebel against the LORD in the matter of Peor, so that the plague came among the LORD's community.

<sup>17</sup> Now therefore kill every boy and kill every woman who has slept with a man.

<sup>18</sup> But all the young women who have not slept with a man, you may keep for yourselves.

<sup>19</sup> Anyone who has killed someone, and whoever has touched a corpse should stay outside the camp seven days. Purify yourselves and your captives on the third and seventh day.

<sup>20</sup> Purify each garment and everything made of leather, goats' hair or wood."



<sup>21</sup> Then Eleazar the priest said to soldiers who went to the battle, "This is the statute of the law that the LORD commanded Moses:

<sup>22</sup> 'the gold, silver, bronze, iron, tin and lead,

<sup>23</sup> everything that can withstand fire, you are to put through the fire, then it will be clean. But it must also be purified with the water of purification. Everything that is flammable you need only put through the water.

<sup>24</sup> You must wash your clothes on the seventh day and then you will be clean and afterward you may enter the camp."

<sup>25</sup> Then the LORD spoke to Moses, saying,

<sup>26</sup> "You, Eleazar the priest and family leaders of the community are to take an inventory of all the plunder, both people and animals.

<sup>27</sup> Then divide the plunder into two parts between the soldiers who went out to battle and all the congregation.

<sup>28</sup> Exact tribute for the LORD from the warriors who went out to battle, one life out of five hundred, whether people, oxen, donkeys, or flocks.

<sup>29</sup> Take it from their half, and give it to Eleazar the priest, as an offering to the LORD.

<sup>30</sup> But from the Israelite's half, you are to take one out of every fifty, whether people, oxen, donkeys or flocks--all the animals--and give them to the Levites who are in charge of the tabernacle of the LORD."

<sup>31</sup> So Moses and Eleazar the priest did as the LORD commanded Moses.

<sup>32</sup> Now the plunder remaining from the spoils that the warriors took, was 675,000 sheep,

<sup>33</sup> 72,000 cattle,

<sup>34</sup> 61,000 donkeys,

<sup>35</sup> and 32,000 young women who had never slept with a man.

<sup>36</sup> Half of the portion for those who went out to war was 337,500 sheep,

<sup>37</sup> and the LORD's tribute from the sheep was 675.

<sup>38</sup> The soldiers' cattle were 36,000 with the LORD's tribute being 72.

<sup>39</sup> The donkeys were 30,500 with the LORD's tribute being 61.

<sup>40</sup> The people were 16,000 with the LORD's tribute being 32.

<sup>41</sup> Moses gave the tribute which was the LORD's offering, to Eleazar the priest, as the LORD commanded Moses.

<sup>42</sup> From the Israelites' half, which Moses separated out from the soldiers

<sup>43</sup> for the community's half was 337,500 sheep,

<sup>44</sup> 36,000 cattle,

<sup>45</sup> 30,500 donkeys,

<sup>46</sup> and 16,000 people.

<sup>47</sup> From the Israelites' half, Moses took one out of every fifty people and animals, and gave them to the Levites, who were in charge of the tabernacle of the LORD as the LORD commanded Moses.

<sup>48</sup> Then the officers who were over the thousands of the army, the commanders of thousands and the commanders of hundreds approached Moses,

<sup>49</sup> and said to Moses, "Your servants have taken count of the soldiers that are under our command and not one is missing.

<sup>50</sup> So we have brought the LORD's offering from what each man has gotten, articles of gold, armlets, bracelets, signet rings, earrings and necklaces, to make atonement for ourselves before the LORD."

<sup>51</sup> Then Moses and Eleazar the priest took the gold from them, even all the crafted articles.

<sup>52</sup> All the gold offering that they offered up to the LORD from the commanders of thousands, and commanders of hundreds, was 16,750 shekels.

<sup>53</sup> (For each soldier had taken plunder for himself.)

<sup>54</sup> Then Moses and Eleazar the priest accepted the gold from the commanders of thousands and hundreds, and brought it to the Tent of Meeting as a memorial for the Israelites before the LORD.

## Numbers 32

<sup>1</sup> Now the Reubenite and Gadite tribes had a large number of livestock. So when they saw the land of Jazer and Gilead were a good place for cattle,

<sup>2</sup> the Gadites and Reubenites came and spoke to Moses, Eleazar the priest and the leaders of the congregation, saying,

<sup>3</sup> "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon,

<sup>4</sup> the land the LORD conquered before the congregation of Israel, is a land ideal for cattle; and we, your servants, have cattle."

<sup>5</sup> So they asked, "If we have found favor in your sight, let this land be given to your servants for a possession. Do not make us cross the Jordan River."

<sup>6</sup> But Moses answered the Gadites and Reubenites, "Must your brothers go to the war while you sit here?"

<sup>7</sup> Why would you discourage the heart of the Israelites from going over into the land which the LORD has given them?

<sup>8</sup> Your fathers did the same thing when I sent them from Kadesh-barnea to see the land.

<sup>9</sup> For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the Israelites from entering the land the LORD had given them.

<sup>10</sup> So the LORD's anger was sparked on that day, and he swore, saying,

<sup>11</sup> 'Surely none of the people who came up out of Egypt, from twenty years old and upward, will see the land I swore to give Abraham, Isaac and Jacob, because they have not followed me wholeheartedly,

<sup>12</sup> none except Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun, for they wholeheartedly followed the LORD.'

<sup>13</sup> The LORD's anger was sparked against Israel, and he made them wander in the wilderness for forty years, until all the generation that had done evil in the sight of the LORD, was gone.

<sup>14</sup> But, look, here you are a brood of sinners standing up in your fathers' place, to further increase the LORD's fierce anger toward Israel.

<sup>15</sup> For if you turn away from following him, he will once again leave them in the wilderness; and you will be responsible for the destruction all this people."

<sup>16</sup> Then they approached him and said, "We want to build folds here for our cattle, and towns for our children,

<sup>17</sup> but we ourselves will take up arms to go before the Israelites, until we have brought them to their place. Meanwhile our children will dwell in the fortified cities as protection against the inhabitants of the land.

<sup>18</sup> We will not return to our houses until every Israelite has received his land inheritance.

<sup>19</sup> For we will not inherit with them on the other side of the Jordan and beyond because our land inheritance has come to us on this eastern side of the Jordan River."

<sup>20</sup> Then Moses said to them, "If you will do this--if you will arm yourselves to go before the LORD for battle,

<sup>21</sup> and if all your armed men cross over the Jordan before the LORD, until he has driven out his enemies from before him,

<sup>22</sup> and the land is subdued before the LORD, then afterward you may return and be free of your obligation to the LORD and to Israel. This land will be your possession before the LORD.

<sup>23</sup> But if you will not do this, then you have sinned against the LORD; and be sure your sin will find you out.

<sup>24</sup> So build your towns for your children, and folds for your sheep; but then do what your mouth has promised you would do."

<sup>25</sup> Then the Gadites and the Reubenites spoke to Moses, saying, "Your servants will do as my lord commands.

<sup>26</sup> Our children, our wives, our flocks and all our cattle, will remain there in the towns of Gilead;

<sup>27</sup> but your servants will cross over, every man armed for war, to do battle before the LORD, just as my lord has said."

<sup>28</sup> So Moses gave orders concerning them to Eleazar the priest, Joshua the son of Nun, and the heads of the clans of the tribes of the Israelites.

<sup>29</sup> Then Moses said to them, "If the Gadites and the Reubenites will cross over the Jordan with you, every man armed for battle before the LORD, and the land is subdued before you; then give them the land of Gilead for a possession.

<sup>30</sup> But if they do not cross over with you armed, they must accept their possessions among you in the land of Canaan."

<sup>31</sup> The Gadites and Reubenites answered, saying, "As the LORD has said to your servants, we will do.

<sup>32</sup> We will cross over armed before the LORD into the land of Canaan, but the possession of our inheritance will remain with us on this eastern side of the Jordan River."

<sup>33</sup> So Moses gave to them, to the Gadites and Reubenites and the half-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 its towns and the land around them.

<sup>34</sup> The Gadites built Dibon, Ataroth, Aroer,

<sup>35</sup> Atroth-shophan, Jazer, Jogbehah,

<sup>36</sup> Beth-nimrah and Beth-haran as fortified towns, and made folds for their sheep.

<sup>37</sup> The Reubenites built Heshbon, Elealeh, Kiriathaim,

<sup>38</sup> Nebo, Baal-meon, (their names were changed,) and Sibmah. They renamed towns that they rebuilt.

<sup>39</sup> The descendants of Makir, the son of Manasseh went to Gilead, captured it and drove out the Amorites who were there.

<sup>40</sup> Moses gave Gilead to Makir, the son of Manasseh; and he settled there.

<sup>41</sup> Jair, the son of Manasseh, went and captured its towns, and called them Havvoth-jair (towns of Jair).

<sup>42</sup> Nobah went and captured Kenath, and its villages, and called it Nobah after his own name.

### Numbers 33

- <sup>1</sup> These are the travels of the Israelites, who left the land of Egypt by their divisions under the leadership of Moses and Aaron.
- <sup>2</sup> Moses wrote down their starting place according to their journeys, by the command of the LORD. These are their travels according to their starting places.
- <sup>3</sup> They traveled from Rameses on the fifteenth day of the first month, on the day after Passover. The Israelites went out defiantly in plain sight of all the Egyptians,
- <sup>4</sup> while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. The LORD also executed judgments on their gods.
- <sup>5</sup> So the Israelites journeyed from Rameses and camped at Succoth.
- <sup>6</sup> They traveled from Succoth and camped in Etham, on the edge of the wilderness.
- <sup>7</sup> They traveled from Etham, and turned back to Pi-hahiroth, which is before Baalzephon, and they camped before Migdol.
- <sup>8</sup> They traveled from before Hahiroth, and passed through the middle of the sea into the wilderness. Then they went three days' journey in the wilderness of Etham and camped at Marah.
- <sup>9</sup> They traveled from Marah, and came to Elim; in Elim there were twelve springs of water and seventy palm-trees, and they camped there.
- <sup>10</sup> They traveled from Elim and camped by the Red Sea.
- <sup>11</sup> They traveled from the Red Sea and camped in the wilderness of Sin.
- <sup>12</sup> They traveled from the wilderness of Sin and camped at Dophkah.
- <sup>13</sup> They traveled from Dophkah and camped at Alush.
- <sup>14</sup> They traveled from Alush and camped at Rephidim, where there was no water for the people to drink.
- <sup>15</sup> They traveled from Rephidim and camped in the wilderness of Sinai.
- <sup>16</sup> They traveled from the wilderness of Sinai and camped at Kibroth-hattaavah.
- <sup>17</sup> They traveled from Kibroth-hattaavah and camped at Hazeroth.
- <sup>18</sup> They traveled from Hazeroth and camped at Rithmah.
- <sup>19</sup> They traveled from Rithmah and camped at Rimmon-perez.
- <sup>20</sup> They traveled from Rimmon-perez and camped at Libnah.
- <sup>21</sup> They traveled from Libnah and camped at Rissah.
- <sup>22</sup> They traveled from Rissah and camped at Kehelathah.
- <sup>23</sup> They traveled from Kehelathah and camped at Mount Shepher.
- <sup>24</sup> They traveled from Mount Shepher and camped at Haradah.
- <sup>25</sup> They traveled from Haradah and camped at Makheloth.
- <sup>26</sup> They traveled from Makheloth and camped at Tahath.
- <sup>27</sup> They traveled from Tahath and camped at Terah.
- <sup>28</sup> They traveled from Terah and camped at Mithkah.
- <sup>29</sup> They traveled from Mithcah and camped at Hashmonah.
- <sup>30</sup> They traveled from Hashmonah and camped at Moseroth.
- <sup>31</sup> They traveled from Moseroth and camped at Bene-jaakan.

<sup>32</sup> They traveled from Bene-jaakan and camped at Hor-haggidgad.

<sup>33</sup> They traveled from Hor-haggidgad and camped at Jotbathah.

<sup>34</sup> They traveled from Jotbathah and camped at Abronah.

<sup>35</sup> They traveled from Abronah and camped at Ezion-geber.

<sup>36</sup> They traveled from Ezion-geber and camped in the wilderness of Zin which is Kadesh.

<sup>37</sup> They traveled from Kadesh and camped at Mount Hor, on the edge of the land of Edom.

<sup>38</sup> Aaron the priest went up Mount Hor at the command of the LORD, and died there, in the fortieth year after the Israelites had come out of the land of Egypt, on the first day of the fifth month.

<sup>39</sup> Aaron was 123 years old when he died on Mount Hor.

<sup>40</sup> The Canaanite king of Arad, who lived in the Negev in the land of Canaan, heard of the coming of the Israelites.

<sup>41</sup> They traveled from Mount Hor and camped at Zalmonah.

<sup>42</sup> They traveled from Zalmonah and camped at Punon.

<sup>43</sup> They traveled from Punon and camped at Oboth.

<sup>44</sup> They traveled from Oboth and camped at Iye-abarim, in the border of Moab.

<sup>45</sup> They traveled from Iyim and camped at Dibon-gad.

<sup>46</sup> They traveled from Dibon-gad and camped at Almon-diblathaim.

<sup>47</sup> They traveled from Almon-diblathaim and camped in the mountains of Abarim, before Nebo.

<sup>48</sup> They traveled from the mountains of Abarim and camped in the plains of Moab by the Jordan River, across from Jericho.

<sup>49</sup> They camped by the Jordan, from Beth-jeshimoth even to Abel-shittim in the plains of Moab.

<sup>50</sup> The LORD spoke to Moses, in the plains of Moab by the Jordan River across from Jericho, saying,

<sup>51</sup> "Speak to the Israelites, and tell them, 'When you cross over the Jordan River into the land of Canaan,

<sup>52</sup> drive out all the inhabitants of the land before you. Destroy all their carved images and all their molten images, and demolish all their high places.

<sup>53</sup> Take possession of the land and settle in it, for I have given you the land to possess it.

<sup>54</sup> Divide the inheritance of the land by lot among your clans. Give to the larger clans more inheritance, and to the smaller clans give a smaller inheritance. Wherever the lot falls to any one, that will be his. You shall inherit according to the tribes of your fathers.

<sup>55</sup> But if you do not drive out the inhabitants of the land before you, then those who you let remain will be splinters in your eyes and thorns in your sides. They will make trouble for you in the land where you will live.

<sup>56</sup> What I planned to do to them, I will do to you."

## Numbers 34

<sup>1</sup> Then the LORD spoke to Moses, saying,

<sup>2</sup> "Command the Israelites, and tell them, 'When you come into the land of Canaan, this is the land that has been assigned to you for an inheritance, the land of Canaan defined by its boundaries.

<sup>3</sup> Your south side will be from the wilderness of Zin along the border of Edom, and your southern border will begin from the east at the Salt (Dead) Sea.

<sup>4</sup> Your border will turn south to the Ascent of Akrabbim (Scorpions), and continue on to Zin; then on southward to Kadesh-barnea. From there it will go to Hazar-addar and pass along to Azmon.

<sup>5</sup> The border will turn from Azmon to the brook of Egypt and end at the Great (Mediterranean) Sea.

<sup>6</sup> Your western border will be the Great Sea. This will be your western border.

<sup>7</sup> Your northern border will be from the Great Sea. Draw a line to Mount Hor.

<sup>8</sup> From Mount Hor draw a line to Lebo Hamath. Then the border will go through Zedad.

<sup>9</sup> The border will continue on to Ziphron and end at Hazar-enan. This will be your northern border.

<sup>10</sup> Mark a line for your eastern border from Hazar-enan to Shepham.

<sup>11</sup> The border will go down from Shepham to Riblah, on the east side of Ain, and the border will go down and reach to the eastern edge of the Sea of Chinnereth (Galilee).

<sup>12</sup> The border will go down to the Jordan River and the end at the Salt (Dead) Sea. This will be your land according to the borders around it."

<sup>13</sup> Then Moses commanded the Israelites, saying, "This is the land that you will inherit by lot, which the LORD has commanded to give to the nine and a half-tribes.

<sup>14</sup> The families of tribe of Reubenites, the families of the tribe of Gadites and half the tribe of Manasseh have already received their inheritance.

<sup>15</sup> The two and a half tribes have received their inheritance on the east side of the Jordan River across from Jericho, toward the sunrise."

<sup>16</sup> Then the LORD spoke to Moses, saying,

<sup>17</sup> "These are the names of the men who are to divide the land allotment for you as a land inheritance: Eleazar the priest, and Joshua the son of Nun.

<sup>18</sup> Take one leader from each tribe to help divide the land for inheritance.

<sup>19</sup> These are the names of the men:

from the tribe of Judah, Caleb the son of Jephunneh.

<sup>20</sup> from the tribe of the Simeonites, Shemuel the son of Ammihud.

<sup>21</sup> from the tribe of Benjamin, Elidad the son of Kislou.

<sup>22</sup> from the tribe of the Danites, a leader, Bukki the son of Jogli.



- <sup>23</sup> from the children of Joseph:  
from the tribe of the Manassehites, a leader, Hanniel the son of Ephod.  
<sup>24</sup> from the tribe of the Ephraimites, a leader, Kemuel the son of Shiptan.  
<sup>25</sup> from the tribe of the Zebulunites, a leader, Elizaphan the son of Parnach.  
<sup>26</sup> from the tribe of the Issacharites, a leader, Paltiel the son of Azzan.  
<sup>27</sup> from the tribe of the Asherites, a leader, Ahihud the son of Shelomi.  
<sup>28</sup> and from the tribe of the Naphtalites, a leader, Pedahel the son of Ammihud."  
<sup>29</sup> These are those the LORD commanded to divide the land inheritance to the Israelites in the land of Canaan.

## Numbers 35

<sup>1</sup> Then the LORD spoke to Moses in the plains of Moab by the Jordan River across from Jericho, saying,

<sup>2</sup> "Command the Israelites that they give the Levites towns to live in from their land inheritance that they possess. Also give the Levites the pasture lands surrounding the towns.

<sup>3</sup> So they will have towns to live in and pasture lands for their cattle, livestock and all their other animals.

<sup>4</sup> The pasture lands of the towns you are giving to the Levites should extend 500 yards from the town wall all the way around it.

<sup>5</sup> Measure outside the town 1000 yards on the east side, 1000 yards on the south side, 1000 yards on the west side and 1000 yards on the north side, with the town being in the middle. This will be their extended pasture lands for their towns.

<sup>6</sup> Among the towns you give to the Levites will be six cities of refuge, to which a person who has accidentally killed someone may flee. Besides those, give them forty-two other towns.

<sup>7</sup> The total number of towns you are to give the Levites is forty-eight along with their pasture lands.

<sup>8</sup> The towns that you give them will come from the property of the Israelites. From the larger tribes you shall take many; and from the smaller tribes you shall take fewer, each are to give of towns to the Levites according to their inheritance."

<sup>9</sup> Then the LORD spoke to Moses, saying,

<sup>10</sup> "Speak to the children of Israel, and tell them, 'When you cross the Jordan River into the land of Canaan,

<sup>11</sup> select towns to be cities of refuge for you, so that a person who accidentally kills someone may flee.

<sup>12</sup> These towns will be a refuge for you from the avenger, so that the one who has killed someone may not die until he stands trial before the congregation.

<sup>13</sup> Designate six towns as cities of refuge for yourselves.

<sup>14</sup> Give three towns on the other side of the Jordan, and give three towns in the land of Canaan as cities of refuge.

<sup>15</sup> For the Israelites and the resident or transient foreigner these six cities will be a place of refuge; so that anyone who kills someone accidentally may flee there.

<sup>16</sup> But if he strikes him with an iron instrument, so that he dies, he is a murderer. The murderer must surely be put to death.

<sup>17</sup> If he strikes him with a stone in the hand that could kill, and the victim does die, he is a murderer. The murderer must surely be put to death.

<sup>18</sup> If he strikes him with a wooden weapon in the hand that could kill, and the victim does die, he is a murderer. The murderer must surely be put to death.

<sup>19</sup> The avenger of blood himself will put the murderer to death, when he meets him, he must put the murderer to death.

<sup>20</sup> If someone pushes him out of hatred, or throws something at him, intentionally lying in wait, so that he dies,

<sup>21</sup> or in hatred strikes him with his hand so that he dies; then the one who hit him must surely be put to death; he is a murderer. The avenger of blood must put the murderer to death when he meets him.

<sup>22</sup> But if he pushes him suddenly without enmity, or throws something at him unintentionally without lying in wait,

<sup>23</sup> or with a stone large enough to kill someone, without seeing him and throws it on him, so that he dies, but he was not his enemy, and was not seeking to harm him;

<sup>24</sup> then the congregation will judge between the slayer and the avenger of blood according to these regulations.

<sup>25</sup> The congregation must protect the slayer from the hand of the avenger of blood, and the congregation will restore him to his city of refuge, where he fled. He must live there until the death of the high priest, who was anointed with the holy oil.

<sup>26</sup> But if the slayer at any time goes beyond the border of his city of refuge to which he fled,

<sup>27</sup> and the avenger of blood finds him outside the border of his city of refuge, and the avenger of blood kills the slayer, he will not be guilty of blood,

<sup>28</sup> because he should have remained in his city of refuge until the death of the high priest but after the death of the high priest the slayer may return home to the land of his possession.

<sup>29</sup> These things will be a statute for you throughout your generations wherever you live.

<sup>30</sup> Whoever kills a person, the murderer will be slain only on the testimony of multiple witnesses. No one may be put to death based on the testimony of one person.

<sup>31</sup> Moreover you must not accept a ransom for the life of a murderer who is guilty of death. He must surely be put to death.

<sup>32</sup> You must not accept a ransom for someone who has fled to a city of refuge, so that he may return home to dwell in the land before the death of the priest.

<sup>33</sup> You must not pollute the land where you live, for blood pollutes the land and there is no cleansing that can be made for the land concerning the blood that was shed there except by the blood of the one who shed it.

<sup>34</sup> Do not defile the land where you live and where I also live, for I, the LORD, dwell among the Israelites."

## Numbers 36

<sup>1</sup> The family heads of the clans of Gileadites, the son of Makir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses and the leaders, who were heads of the Israelite families.

<sup>2</sup> They said, "The LORD commanded my lord to give the land for inheritance by lot to the Israelites and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters.

<sup>3</sup> But if they marry men from other tribes of the Israelites, then their inheritance will be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe that they belong to. So it will be taken away from the lot of our assigned inheritance.

<sup>4</sup> When the Jubilee of the Israelites comes, then their inheritance will be added to the inheritance of the tribe that they now belong to. So their inheritance will be taken away from the inheritance of the tribe of our fathers."

<sup>5</sup> Then Moses commanded the Israelites according to the word of the LORD, saying, "What the tribe of the sons of Joseph are saying is right.

<sup>6</sup> This is what the LORD commands concerning the daughters of Zelophehad: 'Let them marry whoever they think best; only they must marry inside the family of the tribe of their father.

<sup>7</sup> So no inheritance of the Israelites will be transferred from tribe to tribe. But every Israelite must retain the inheritance of the tribe of his forefathers.

<sup>8</sup> Every daughter, who possesses an inheritance in any tribe of the Israelites, must marry someone from the clan of her father's tribe, so that each Israelite may retain the inheritance of his fathers.

<sup>9</sup> So no inheritance may be transferred from one tribe to another, for each tribe of the Israelites must keep its own inheritance."

<sup>10</sup> So the daughters of Zelophehad did just as the LORD commanded Moses.

<sup>11</sup> Mahlah, Tirzah, Hoglah, Milcah and Noah, the daughters of Zelophehad, married sons of their father's brothers.

<sup>12</sup> They married into the families of the sons of Manasseh the son of Joseph. So their inheritance remained in the tribe of their father's family.

<sup>13</sup> These are the commandments and the regulations that the LORD commanded through Moses to the Israelites in the plains of Moab by the Jordan River across from Jericho.

## DASV Deuteronomy Deuteronomy 1

<sup>1</sup> These are the words that Moses spoke to all Israel east of the Jordan River in the Arabah wilderness, across from Suph, between Paran and Tophel, Laban, Hazeroth and Di-zahab.

<sup>2</sup> It is an eleven day journey from Horeb by the way of Mount Seir to Kadesh-barnea.

<sup>3</sup> On the first day of the eleventh month of the fortieth year, Moses spoke to the Israelites, telling them everything the LORD had commanded him.

<sup>4</sup> This happened after he had defeated Sihon the king of the Amorites, who reigned in Heshbon, and Og the king of Bashan, who reigned in Ashtaroth and Edrei.

<sup>5</sup> Across the Jordan River in the land of Moab, Moses began to expound this law, saying,

<sup>6</sup> "The LORD our God spoke to us at Horeb, saying, 'You have stayed at this mountain long enough.

<sup>7</sup> Leave here, resume your journey, and go to the hill country of the Amorites and to all neighboring regions, including the Jordan valley Arabah, the hill country, the Shephelah western foothills, the southern Negev, and the coastal plain, the land of the Canaanites, and Lebanon, as far as the Great River, that is the Euphrates.

<sup>8</sup> Look, I have set the land before you, go in and take possession of the land that the LORD swore to your fathers, to Abraham, Isaac and Jacob, to give them and their descendants after them.'

<sup>9</sup> At that time I said to you, 'I am not able to carry you by myself alone.

<sup>10</sup> The LORD your God has multiplied you, and today you are as many as the stars of heaven.

<sup>11</sup> The LORD, the God of your fathers, make you a thousand times more numerous than you are, and bless you, as he has promised you!

<sup>12</sup> How can I bear your loads, problems and disputes all by myself?

<sup>13</sup> Choose wise, understanding and well-known men from each of your tribes, and I will appoint them as leaders over you.'

<sup>14</sup> You answered me, 'What you have proposed is good for us to do.'

<sup>15</sup> So I took the leaders of your tribes, wise and well-known men, and made them leaders over you, commanders of thousands, and commanders of hundreds, and commanders of fifties, and commanders of tens, and officials of your tribes.

<sup>16</sup> I ordered your judges at that time, 'Hear the cases between your people, and judge fairly between a man and his brother or a resident foreigner who is with him.

<sup>17</sup> You must not show partiality in judgment; but hear the small and the great alike. Do not be intimidated by anyone; for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.'

<sup>18</sup> I instructed you at that time about everything you should do.

<sup>19</sup> Then we journeyed from Horeb, and went through all that great and terrible wilderness that you saw, by the way to the hill country of the Amorites, just as the LORD our God commanded us, until finally we arrived at Kadesh-barnea.

<sup>20</sup> Then I said to you, 'You have arrived at the hill country of the Amorites, that the LORD our God is giving to us.

<sup>21</sup> See, the LORD your God has set the land before you. Go up, take possession of it, just as the LORD, the God of your fathers, has spoken to you. Do not fear or be discouraged.'

<sup>22</sup> Then all of you approached me, and said, 'Let us send men ahead of us, so that they may explore the land for us and bring us advice on how to go up and the types of cities that we will come to.'

<sup>23</sup> I thought the plan was a good idea, so I took twelve men from among you, one man from each tribe.

<sup>24</sup> They left and went up into the hill country, and came to the valley of Eshcol, and explored it.

<sup>25</sup> They took some of the fruit of the land in their hands, and brought it down to us. They brought back a report, and said, 'It is a good land that the LORD our God is giving to us.'

<sup>26</sup> Yet you refused to go up, and rebelled against the command of the LORD your God.

<sup>27</sup> You complained in your tents, and said, 'It is because the LORD hates us that he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

<sup>28</sup> Where can we go? Our brothers have made our heart melt, saying, "The people are stronger and taller than we are. The cities are large and fortified up to heaven. Moreover we have seen the Anakites there."

<sup>29</sup> Then I said to you, 'Do not be terrified of them.

<sup>30</sup> The LORD your God is going before you, he will fight for you, just as he did for you in Egypt before your very own eyes,

<sup>31</sup> and in the wilderness, where you saw how the LORD your God carried you, like a father carries his son, everywhere you went, until you came to this place.'

<sup>32</sup> But even in spite of all this you did not believe the LORD your God,

<sup>33</sup> who went ahead of you to find places for you to pitch your tents. He showed you what way to go by fire at night and by a cloud during the day.

<sup>34</sup> When the LORD heard your words, he became angry, and made a solemn vow,

<sup>35</sup> 'Surely there is not one person of this evil generation who will see the good land I promised to give to your fathers,

<sup>36</sup> except Caleb the son of Jephunneh. He will see it. I will give him and his descendants the land that he set his foot on, because he has wholly followed the LORD.'

<sup>37</sup> The LORD was also angry with me because of you, saying, 'You will not go in there either.

<sup>38</sup> Joshua the son of Nun, your assistant, will go in there. Encourage him, for he will cause Israel to inherit it.

<sup>39</sup> As for your little ones, who you claimed would be taken captive, and your children, who do not know good or evil, they will go in there, and I will give the land to them and they will possess it.

<sup>40</sup> But as for you, turn back, and go back into the wilderness by the way to the Red Sea.'

<sup>41</sup> Then you answered and confessed to me, 'We have sinned against the LORD. We will go up now and fight, according to all that the LORD our God commanded us.' So each one of you strapped on his weapons of war thinking how easy it would be to go up into the hill country.

<sup>42</sup> But the LORD said to me, 'Tell them, do not go up, or fight, because I will not be with you and you will be defeated by your enemies.'

<sup>43</sup> So I told you, but you did not listen; but rebelled against the command of the LORD, and presumptuously went up into the hill country.

<sup>44</sup> But the Amorites, who live in that hill country, came out against you, and chased you like a swarm of bees. They beat you down from Seir, all the way to Hormah.

<sup>45</sup> Then you returned and wept before the LORD. But the LORD would not listen to you, or pay any attention to you.

<sup>46</sup> So you stayed at Kadesh a long time, indeed for the full time.

## Deuteronomy 2

<sup>1</sup> Then we turned around and went back to the wilderness by the way to the Red Sea, as the LORD told me. For many days we skirted around Mount Seir.

<sup>2</sup> Then the LORD spoke to me, saying,

<sup>3</sup> 'You have circled around this mountain long enough, turn to the north.

<sup>4</sup> Tell the people, "You are about to pass through the territory of your relatives the descendants of Esau who live in Seir. They will be afraid of you so be very careful.

<sup>5</sup> Do not provoke them for I am not giving you any of their land, not even enough to leave a footprint on; because I have given Mount Seir to Esau for a possession.

<sup>6</sup> You may purchase food from them for money so that you may eat, and you may also buy water from them for money so that you may drink.

<sup>7</sup> For the LORD your God has blessed you in all the work of your hand. He knows your travels through this great wilderness. For these forty years the LORD your God has been with you, you have lacked nothing."

<sup>8</sup> So we passed by our relatives the descendants of Esau, who live in Seir. We turned away from the way of the Arabah that comes up from Elath and Ezion-geber and passed by the road of the wilderness of Moab.

<sup>9</sup> Then the LORD said to me, 'Do not harass Moab, or provoke them to war; for I am not giving you any of their land for a possession because I have given Ar to the descendants of Lot for a possession.

<sup>10</sup> (The Emities used to live there. They were a people great, numerous and tall as the Anakites.

<sup>11</sup> Like the Anakites, these are also known as Rephaites, but the Moabites call them Emities.

<sup>12</sup> The Horites used to live in Seir before, but the descendants of Esau dispossessed and destroyed them, and settled in their place just as Israel did to the land that the LORD gave them to possess.)

<sup>13</sup> Now get up and cross over the Zered Valley.' So we crossed the Zered Valley.

<sup>14</sup> Now the length of time we traveled from Kadesh-barnea until we crossed over the Zered Valley was thirty-eight years; until all the generation of soldiers had perished from the camp, as the LORD had sworn to them.

<sup>15</sup> Indeed, the hand of the LORD was against them to destroy them from the camp until they were all gone.

<sup>16</sup> So it was when all the soldiers had perished from among the people,

<sup>17</sup> that the LORD spoke to me, saying,

<sup>18</sup> 'Today you are to cross over at Ar, the border of Moab.

<sup>19</sup> When you approach the descendants of Ammon, do not harass or provoke them because I am not giving you the land of the descendants of Ammon for a possession because I have given it to the descendants of Lot for a possession.'

<sup>20</sup> (That also is considered a land of Rephaites. The Rephaites formerly lived there; but the Ammonites call them Zamzummites.



<sup>21</sup> They were a people great, numerous and tall as the Anakites. But the LORD destroyed them before the Ammonites so they dispossessed them and settled in their place.

<sup>22</sup> He did exactly the same thing for the descendants of Esau, who lived in Seir, when he destroyed the Horites before them so they dispossessed them, and settled in their place even to this day.

<sup>23</sup> The Avvites who lived in villages in the region of Gaza, the Caphtorites who came from Caphtor [Crete], destroyed them and settled in their place.)

<sup>24</sup> Get up, set out on your journey, and cross over the Arnon gorge. Look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to take possession of it and engage him in battle.

<sup>25</sup> This day will I begin to put the dread and the fear of you into all the peoples that are under the whole heaven. When they will hear the report about you they will tremble and be in anguish because of you.'

<sup>26</sup> Then I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with an offer of peace, saying,

<sup>27</sup> 'Let me pass through your land. I will travel only on the road, I will not turn aside either to the right or to the left.

<sup>28</sup> You may sell us food for money, so we may eat; and give us water for money, so we may drink. Just allow us to pass through on foot,

<sup>29</sup> just as the descendants of Esau who live in Seir, and the Moabites who live in Ar did for us, until we cross over the Jordan River into the land the LORD our God is giving us.'

<sup>30</sup> But Sihon king of Heshbon would not let us pass by him, for the LORD your God hardened his spirit, and made his heart obstinate, so that he might deliver him to your hand, as he has done now.

<sup>31</sup> Then the LORD said to me, 'See, I have begun to deliver Sihon and his land over to you. Begin to take possession of his land.'

<sup>32</sup> When Sihon came out against us, he and all his people, to battle at Jahaz,

<sup>33</sup> the LORD our God delivered him over to us and we struck him down, along with his sons and all his people.

<sup>34</sup> At that time we took all his towns, and absolutely destroyed every town, including even the women and children. We left no survivors.

<sup>35</sup> We did take the livestock as plunder for ourselves, along with the spoil of the towns we had captured.

<sup>36</sup> From Aroer, which is on the edge of the Arnon gorge, and from the town that is in the gorge, even to Gilead, there was not a citadel too high for us. The LORD our God gave them all to us.

<sup>37</sup> But you did not approach the land of the descendants of Ammon; to the banks of Jabbok Valley, or the towns of the hill country, or anywhere the LORD our God had forbidden us.

### Deuteronomy 3

<sup>1</sup> When we turned and went up the road to Bashan, Og the king of Bashan came out against us, he and all his people, for battle at Edrei.

<sup>2</sup> But the LORD said to me, 'Do not fear him; for I have given him, all his people and his land, into your hand. You will do to him as you did to Sihon king of the Amorites, who lived in Heshbon.'

<sup>3</sup> So the LORD our God also delivered into our hand Og, the king of Bashan, and all his people. We struck him down leaving no survivors.

<sup>4</sup> At that time we captured all his towns; there was not a town that we did not take from them--sixty towns, the whole region of Argob, the kingdom of Og in Bashan.

<sup>5</sup> All these towns were fortified with high walls, gates and bars; besides a great many unwallled villages.

<sup>6</sup> We totally destroyed them, as we had done to Sihon king of Heshbon, absolutely destroying every inhabited town, including the women and children.

<sup>7</sup> We kept all the livestock and plunder from the towns as spoil for ourselves.

<sup>8</sup> So at that time we took the land out of the hand of the two kings of the Amorites that were east of the Jordan River, from the Arnon gorge to Mount Hermon

<sup>9</sup> (Hermon is called Sirion by the Sidonians, while the Amorites call it Senir),

<sup>10</sup> all the towns of the plain, all Gilead and all Bashan, to Salecah and Edrei, towns of the kingdom of Og in Bashan.

<sup>11</sup> (Og king of Bashan was the only one left of the Rephaites. His bed was made of iron. Can it not still be found in Rabbah of the Ammonites? It was thirteen feet long and six feet wide, according to standard measurements.)

<sup>12</sup> When we took possession of this land at that time, I gave to the Reubenites and Gadites the territory north of Aroer by the Arnon gorge and half the hill-country of Gilead, with its towns.

<sup>13</sup> The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh. (The entire region of Argob, all Bashan which used to be called the land of Rephaites.

<sup>14</sup> Jair, a descendant of Manasseh took the whole the region of Argob, to the border of the Geshurites and the Maacathites. He renamed Bashan after himself, Havvoth-jair [Towns of Jair], as it is called to this day.)

<sup>15</sup> And I gave Gilead to Machir.

<sup>16</sup> To the Reubenites and Gadites I gave from Gilead to the middle of the Arnon gorge, as its border, even to the Jabbok River, which is the boundary of the Ammonites.

<sup>17</sup> The Arabah and the Jordan River were also its border, from sea of Chinnereth [Galilee] even to the sea of the Arabah, the Salt [Dead] Sea, with the slopes of Pisgah to the east.

<sup>18</sup> I commanded you at that time: 'The LORD your God has given you this land to possess. All your warriors must cross over armed ahead of your brothers, the Israelites.

<sup>19</sup> But your wives, children and livestock (I realize that you have much livestock) may stay in your towns I have given you.

<sup>20</sup> When the LORD gives rest to your brothers, as to you, and they too possess the land that the LORD your God gives them on the other side of Jordan, then each of you may return to his possession I have given you.'

<sup>21</sup> At that time I commanded Joshua, saying, 'Your eyes have seen all that the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms where you are headed.

<sup>22</sup> Do not fear them, for the LORD your God will fight for you.'

<sup>23</sup> At that time I pleaded with the LORD, saying,

<sup>24</sup> 'O sovereign LORD, you have begun to show your servant your greatness and your mighty hand. For what god is there in heaven or earth that can match your deeds and your mighty acts?

<sup>25</sup> Please let me go over and see the good land that is beyond the Jordan, the beautiful hill country and Lebanon.'

<sup>26</sup> But the LORD was angry with me because of you, and would not listen to me. 'That's enough,' the LORD said to me, 'Never speak to me about this again.

<sup>27</sup> Get up to the top of Pisgah and lift up your eyes to the west, north, south and east, and take it in with your eyes, for you may not cross the Jordan River.

<sup>28</sup> But commission Joshua, and encourage and strengthen him, for he will cross over before this people, and he will enable them to inherit the land that you will see.'

<sup>29</sup> So we stayed in the valley near Beth-peor.

## Deuteronomy 4

<sup>1</sup> Now, Israel, listen to the statutes and regulations that I am teaching you. Do them so that you may live and go in and possess the land that the LORD, the God of your fathers, is giving you.

<sup>2</sup> Do not add to the word that I command you, and do not subtract from it, so that you may keep the commandments of the LORD your God that I am telling you.

<sup>3</sup> Your eyes have seen what the LORD did because of Baal-peor; how the LORD your God destroyed from your midst everyone who followed Baal of Peor.

<sup>4</sup> But you who remained faithful to the LORD your God are still alive today, everyone of you.

<sup>5</sup> See, I have taught you statutes and regulations, even as the LORD my God commanded me, so that you would obey them in the land you are entering to possess.

<sup>6</sup> Carefully observe them; for this is your wisdom and your understanding in the sight of the peoples, who will hear all these statutes, and say, "Surely this great nation is a wise and understanding people."

<sup>7</sup> For what other great nation is there that has a god so near them, as the LORD our God is whenever we call on him?

<sup>8</sup> What other great nation is there that has statutes and regulations as righteous as this whole law, that I am presenting to you this day?

<sup>9</sup> Only pay careful attention and watch yourselves closely, lest you forget the things your eyes have seen and they slip from your heart all the days of your life. Teach them to your children and your grandchildren.

<sup>10</sup> Remember the day that you stood before the LORD your God at Horeb, when the LORD said to me, "Assemble the people for me to have them hear my words, so that they may learn to fear me all the days they live on the earth, and they may teach their children."

<sup>11</sup> You approached and stood at the foot of the mountain while the mountain burned with fire to the high heaven, shrouded in thick dark clouds.

<sup>12</sup> Then the LORD spoke to you out of the fire. You heard the sound of words, but saw no form; only a voice was heard.

<sup>13</sup> He declared to you his covenant, which he ordered you to keep, the ten commandments; and he wrote them on two tables of stone.

<sup>14</sup> At that time the LORD commanded me teach you statutes and regulations, so that you might do them in the land you are about to enter and possess.

<sup>15</sup> Be very careful, for you did not see any form on the day that the LORD spoke to you at Horeb out of the fire.

<sup>16</sup> So do not corrupt yourselves by making a craved idol in the form of any figure, that looks like a male or female form,

<sup>17</sup> or like any beast that is on the earth, any winged bird that flies in the sky,

<sup>18</sup> or anything that creeps on the ground, or any fish that is in the water below ground level.

<sup>19</sup> When you lift up your eyes to heaven and see the sun, moon and stars, all the host of heaven, do not be enticed to worship and serve them. The LORD your God has given them to all the peoples under the whole heaven.

<sup>20</sup> But the LORD has taken you and brought you out of the iron-smelting furnace of Egypt, to be his special people, his own inheritance, as you are today.

<sup>21</sup> Furthermore the LORD was angry with me because of you, and vowed that I should not go across the Jordan River and that I should not enter that good land the LORD your God is giving you for an inheritance.

<sup>22</sup> Instead, I must die here in this land, I must not cross over the Jordan River but you will cross over and possess that good land.

<sup>23</sup> So be careful not to forget the covenant of the LORD your God, that he made with you, and make a craved idol in the form of anything that the LORD your God has forbidden you.

<sup>24</sup> For the LORD your God is a devouring fire, a jealous God.

<sup>25</sup> When you have had children and grandchildren, and you have been in the land a long time, if you corrupt yourselves and make a carved idol in the form of anything, and do what is evil in the sight of the LORD your God, to provoke him to anger;

<sup>26</sup> I call heaven and earth to witness against you today, that you will quickly be removed from the land you are crossing the Jordan River to possess. You will not live there long but will be utterly destroyed.

<sup>27</sup> The LORD will scatter you among the peoples, and you will be left few in number among the nations, where the LORD will exile you.

<sup>28</sup> There you will serve gods of wood and stone made by human hands that neither see, hear, eat or smell.

<sup>29</sup> But if from there you will seek the LORD your God, you will find him, when you search for him with all your heart and all your soul.

<sup>30</sup> When you are in distress and all these things happen to you in the latter days, you will return to the LORD your God, and listen to his voice.

<sup>31</sup> For the LORD your God is a merciful God; he will not abandon or destroy you, or forget the covenant which he promised your fathers.

<sup>32</sup> Ask now of the days gone by, long before you, from the time God created human beings on the earth; ask from the one end of heaven to the other whether there has ever been anything as great as this, or has anything like it ever been heard of?

<sup>33</sup> Has any people ever heard the voice of God speaking out of a fire, as you have, and lived?

<sup>34</sup> Or has any god ever attempted to go and take a nation from the midst of another nation, by trials, signs, wonders, war, a mighty hand and an outstretched arm, and

terrifying acts, the way the LORD your God did for you in Egypt right before your eyes?

<sup>35</sup> To you it was shown, so that you might know that the LORD is God; there is no other besides him.

<sup>36</sup> From heaven he let you hear his voice, so that he might instruct you. On earth he let you see his great fire; and you heard his words coming out of the fire.

<sup>37</sup> Because he loved your forefathers, he chose their descendants after them, and brought you out of Egypt with his presence by his great power

<sup>38</sup> to drive out nations before you greater and stronger than you are, to bring you in, to give you their land for an inheritance, as it is today.

<sup>39</sup> So today acknowledge and take it to heart, that the LORD is God in heaven above and on the earth beneath. There is no other.

<sup>40</sup> Keep his statutes and his commandments, which I command you today so that it may go well with you, and your children after you, and so that you may prolong your days in the land the LORD your God is giving you forever.'

<sup>41</sup> Then Moses set apart three cities on the east side of the Jordan River

<sup>42</sup> so that anyone who accidentally kills someone without malice and aforethought could flee to one of these cities and live.

<sup>43</sup> These cities were: Bezer in the wilderness plateau for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

<sup>44</sup> This is the law that Moses set before the Israelites.

<sup>45</sup> These are the laws, statutes and regulations that Moses spoke to the Israelites, when they came out of Egypt,

<sup>46</sup> beyond the Jordan River, in the valley near Beth-peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the Israelites defeated when they came out of Egypt.

<sup>47</sup> They took possession of his land, and the land of Og king of Bashan, the two kings of the Amorites, who were east of the Jordan River.

<sup>48</sup> They took from Aroer, which is on the edge of the Arnon gorge, even to Mount Sirion also called Hermon,

<sup>49</sup> along with all the Arabah east of the Jordan River, even to the sea of the Arabah, below the slopes of Pisgah.

**Deuteronomy 5**

<sup>1</sup> Then Moses called all Israel together and said, 'Listen, Israel, to the statutes and regulations that I declaring to you today, so that you may learn and do them.

<sup>2</sup> The LORD our God made a covenant with us at Horeb.

<sup>3</sup> The LORD did not make this covenant with our forefathers, but with all of us who are alive here today.

<sup>4</sup> The LORD spoke with you face to face in the mount out of the fire.

<sup>5</sup> At that time I stood between you and the LORD, to declare to you the word of the LORD because you were afraid of the fire, and did not go up the mountain.

He said,

<sup>6</sup> "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>7</sup> You must not have any other gods before me.

<sup>8</sup> You must not make any carved idol in the form of anything in the heavens above or in the earth below, or that is in the water beneath.

<sup>9</sup> You must not bow down to them, or serve them; for I, the LORD your God, am a jealous God, punishing the sin of the fathers on the children, to the third and fourth generation of those who hate me;

<sup>10</sup> and showing steadfast love to thousands of those who love me and keep my commandments.

<sup>11</sup> You must not misuse the name of the LORD your God for the LORD will not acquit anyone who misuses his name.

<sup>12</sup> Observe the Sabbath day by keeping it holy, just as the LORD your God commanded you.

<sup>13</sup> Six days you shall labor and do all your work;

<sup>14</sup> but the seventh day is the Sabbath to the LORD your God. On that day you shall not do any work, you, or your son, or your daughter, or your male or female servant, or your ox, or your donkey, or any of your livestock, or any foreigner who lives within your gates; that your male and female servants may rest as well as you do.

<sup>15</sup> Remember that you were slaves in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

<sup>16</sup> Honor your father and mother, as the LORD your God commanded you, so that your days may be long and that it may go well with you in the land the LORD your God is giving you.

<sup>17</sup> You must not murder.

<sup>18</sup> You must not commit adultery.

<sup>19</sup> You must not steal.

<sup>20</sup> You must not testify falsely against your neighbor.

<sup>21</sup> You must not covet your neighbor's wife, or crave your neighbor's house, his field, or his male or female servant, his ox, his donkey or anything that is your neighbor's."

<sup>22</sup> These words the LORD proclaimed with a loud voice to your whole assembly at the mountain out of the fire, the cloud and the thick darkness and he added no more. He wrote them on two stone tables, and gave them to me.

<sup>23</sup> When you heard the voice from the midst of the darkness, while the mountain was burning with fire, all the leaders of your tribes and your elders came to me.

<sup>24</sup> You said, 'Look, the LORD 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 God speak with a human being, and yet the person lives.

<sup>25</sup> So now why should we die? For this great fire will consume us! If we hear the voice of the LORD our God any more, then we will die.

<sup>26</sup> For who is there from all living beings who has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

<sup>27</sup> You go near and hear all that the LORD our God will say. Then you tell us all that the LORD our God says to you and we will listen and do it.'

<sup>28</sup> The LORD heard your request, when you spoke to me and the LORD said to me, 'I have heard the words this people have spoken to you and they are right in what they have said.

<sup>29</sup> Oh that they would always have such a heart as this, to fear me and keep all my commands so that it might go well with them and their children forever!

<sup>30</sup> Go tell them, "Return to your tents."

<sup>31</sup> But as for you, stand here by me, and I will tell you all the commands, statutes and regulations, you are to teach them, so that they may do them in the land I am giving them to possess.'

<sup>32</sup> Be careful, therefore, to do what the LORD your God has commanded you. Do not turn aside to the right or to left.

<sup>33</sup> Walk in all the way the LORD your God has commanded you, so that you may live, and that it may go well with you, and that you may live long in the land you are about to possess.



**Deuteronomy 6**

<sup>1</sup> Now this is the commandment, the statutes and the regulations that the LORD your God commanded me to teach you, so that you may do them in the land you are crossing over to possess,

<sup>2</sup> so that you, your children and your grandchildren may fear the LORD your God, to keep all his statutes and his commandments, which I am commanding you all the days of your life, and that your life may be long.

<sup>3</sup> Hear, therefore, O Israel, and be careful to do it; that it may be well with you, and that you may greatly multiply in a land flowing with milk and honey, just as the LORD, the God of your forefathers, promised to you.

<sup>4</sup> Hear, O Israel: the LORD is our God, the LORD is one.

<sup>5</sup> Love the LORD your God with all your heart, with all your soul and with all your strength.

<sup>6</sup> These words that I am commanding you this day, are to be on your heart.

<sup>7</sup> Teach them repeatedly to your children, and talk about them when you sit in your house, when you walk along the way, when you lie down and when you get up.

<sup>8</sup> Tie them as a sign on your hand and bind them on your forehead.

<sup>9</sup> Write them on the door-posts of your house and on your gates.

<sup>10</sup> When the LORD your God brings you into the land he promised to your forefathers, to Abraham, Isaac and Jacob, to give you, great and goodly cities, you did not build,

<sup>11</sup> and houses full of all sorts of good things, you did not produce, and cisterns, you did not dig, vineyards and olive-trees, you did not plant. When you eat and are full

<sup>12</sup> then be careful not to forget the LORD, who brought you out of the land of Egypt, out of the house of slavery.

<sup>13</sup> Fear the LORD your God and serve him, and take oaths only in his name.

<sup>14</sup> Do not go after other gods, the gods of the peoples around you,

<sup>15</sup> for the LORD your God in your midst is a jealous God and the anger of the LORD your God may be sparked against you, and he destroy you from off the face of the earth.

<sup>16</sup> Do not put the LORD your God to the test, as you tested him at Massah.

<sup>17</sup> Make sure you keep the commandments of the LORD your God, and his stipulations and his statutes that he has commanded you.

<sup>18</sup> Do what is right and good in the sight of the LORD so that it may go well with you, and that you may go in and possess the good land that the LORD promised to your forefathers,

<sup>19</sup> to drive out all your enemies before you, just as the LORD has said.

<sup>20</sup> In the future when your child asks, 'What do the testimonies, statutes and the regulations the LORD our God has commanded you mean?'

<sup>21</sup> Then you shall tell your child, 'We were Pharaoh's slaves in Egypt and the LORD brought us out of Egypt with a mighty hand.'

<sup>22</sup> The LORD demonstrated before our eyes great and devastating signs and wonders against Egypt, Pharaoh and all his household.

<sup>23</sup> He brought us out of there so that he might bring us in, to give us the land he promised to our forefathers.

<sup>24</sup> The LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as he has to this day.

<sup>25</sup> It will be our righteousness, if we carefully do this entire commandment before the LORD our God, just as he has commanded us.'

## Deuteronomy 7

<sup>1</sup> When the LORD your God brings you into the land you are entering to possess, he will drive out many nations before you: the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations more numerous and mightier than you.

<sup>2</sup> When the LORD your God delivers them over to you, and you defeat them, then totally destroy them. Do not make a covenant with them or show them mercy.

<sup>3</sup> Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons.

<sup>4</sup> For they will turn away your sons from following me to serve other gods. So the anger of the LORD will be sparked against you and he will quickly destroy you.

<sup>5</sup> But this is how you are to deal with them: break down their altars, smash their sacred pillars, and cut down their Asherah poles and burn their idols with fire.

<sup>6</sup> For you are a holy people to the LORD your God. The LORD your God has chosen you to be his own special people, above all peoples on the face of the earth.

<sup>7</sup> The LORD did not set his love on you or choose you because you were more numerous than any other people, for you were the fewest of all peoples.

<sup>8</sup> Rather it was because the LORD loved you and was keeping the oath he promised to your forefathers when the LORD brought you out with a mighty hand, and redeemed you out of the house of slavery from the hand of Pharaoh king of Egypt.

<sup>9</sup> Know therefore that the LORD your God is God, the faithful God, who keeps his covenant and steadfast love with those who love him and keep his commandments to a thousand generations.

<sup>10</sup> But he repays those who hate him to their face destroying them. He will not delay to repay those who hate him to their face.

<sup>11</sup> Keep, therefore, the commands, statutes and regulations, that I command you to do today.

<sup>12</sup> If you listen to these ordinances, and do them, then the LORD your God will keep his covenant and steadfast love with you that he promised your forefathers.

<sup>13</sup> He will love you, bless you and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain, your new wine and olive oil, the offspring of your herds and the lambs of your flocks, in the land that he promised to your forefathers to give you.

<sup>14</sup> You will be blessed above all peoples; there will be no barrenness among your men or women or even among your livestock.

<sup>15</sup> The LORD will remove all sickness from you; and he will not let you suffer any of the terrible diseases you knew of in Egypt, but will inflict them on all who hate you.

<sup>16</sup> You must destroy all the peoples that the LORD your God is delivering to you. Your eye must not pity them and you must not serve their gods for that will be a snare to you.

<sup>17</sup> If you say in your heart, 'These nations are more than we are, how can I ever dispossess them?'

<sup>18</sup> Do not be afraid of them. Remember what the LORD your God did to Pharaoh and to all Egypt,

<sup>19</sup> the great judgments that you saw, the signs and wonders, the mighty hand and the outstretched arm by which the LORD your God brought you out. The LORD your God will do the same thing to all the peoples you are afraid of.

<sup>20</sup> Moreover the LORD your God will send hornets among them, until those who are left and hide themselves from you perish.

<sup>21</sup> Do not be afraid of them, for the LORD your God is in your midst, a great and awesome God.

<sup>22</sup> The LORD your God will drive out those nations before you little by little. You will not be able to destroy them all at once otherwise the wild animals would overrun you.

<sup>23</sup> But the LORD your God will deliver them over to you, and will throw them into a great panic until they are destroyed.

<sup>24</sup> He will deliver their kings into your hand, and you will erase their name from under heaven. No one will be able to stand against you, until you have destroyed them.

<sup>25</sup> Burn the carved images of their gods with fire. Do not covet the silver or gold that is on them, or take it for yourself, lest you become snared by it, for it is detestable to the LORD your God.

<sup>26</sup> Do not bring any detestable thing into your house or you will be set apart for destruction just like it is. Absolutely detest and utterly abhor it, for it is an object set apart for destruction.

## Deuteronomy 8

<sup>1</sup> This whole commandment that I command you today you must carefully do, that you may live and multiply, and go in and possess the land that the LORD promised to your forefathers.

<sup>2</sup> Remember all the way the LORD your God has led you these forty years in the wilderness, so that he might humble you, testing you to know what was in your heart, whether or not you would keep his commandments.

<sup>3</sup> He humbled you by letting you endure hunger, and then fed you with manna, which was unknown to both you and your forefathers. He did this to teach you that man does not live by bread alone, but by every word that comes from the mouth of the LORD.

<sup>4</sup> The clothes you were wearing did not wear out, and your feet did not swell these forty years.

<sup>5</sup> Know in your heart, that just as a man disciplines his son, so the LORD your God disciplines you.

<sup>6</sup> So keep the commandments of the LORD your God, by walking in his ways and fearing him.

<sup>7</sup> For the LORD your God is bringing you into a good land, a land with flowing streams, springs and underground waters seeping out into its valleys and hills;

<sup>8</sup> a land of wheat, barley, vines, fig trees and pomegranates; a land of olive trees and honey,

<sup>9</sup> a land where you will eat bread without scarcity, where you will not lack anything; a land whose stones are iron and from whose hills you can dig copper.

<sup>10</sup> When you have eaten and are full, praise the LORD your God for the good land that he has given you.

<sup>11</sup> Beware that you do not forget the LORD your God, by not keeping his commands, regulations and statutes that I am commanding you today.

<sup>12</sup> When you have eaten your fill and have built good houses and have lived in them,

<sup>13</sup> and when your herds and flocks have increased, and your silver and gold has multiplied, along with everything else you have;

<sup>14</sup> then your heart will become proud and you will forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>15</sup> He led you through the great and terrible wilderness, with its poisonous snakes and scorpions and thirsty ground where there was no water. He brought water out of a flint rock for you.

<sup>16</sup> He fed you manna in the wilderness, which your forefathers had never known; so that he might humble and test you, and in the end to do you good.

<sup>17</sup> He did this so you would not say in your heart, 'My power and the strength of my hand have produced this wealth.'

<sup>18</sup> Remember the LORD your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he made by an oath to your forefathers, as it is to this day.

<sup>19</sup> If you ever forget the LORD your God, and follow other gods, serving and worshiping them, I solemnly testify against you today that you will surely perish.

<sup>20</sup> Just like the nations the LORD is destroying before you, so you too will perish; because you would not obey the voice of the LORD your God.

## Deuteronomy 9

<sup>1</sup> Hear, O Israel, you are to pass over the Jordan River today, to go in and dispossess nations greater and stronger than you, with large cities fortified to the sky.

<sup>2</sup> The people are strong and tall, the sons of the Anakites, whom you know, and of whom you have heard it said, 'Who can stand before the sons of Anak?'

<sup>3</sup> Know therefore today, that the LORD your God is the one who goes over before you as a devouring fire, he will defeat and subdue them before you. So you will defeat and quickly drive them out, just as the LORD has promised to you.

<sup>4</sup> Do not think in your heart, after the LORD your God has driven them out before you, 'It was because of my righteousness the LORD has brought me in to possess this land.' On the contrary, it is because of the wickedness of these nations that the LORD is driving them out before you.

<sup>5</sup> It is not because of your righteousness or because of the integrity of your heart, you are going in to possess their land; but because of the wickedness of these nations that the LORD your God is driving them out before you, so that he may keep the promise that the LORD made to your forefathers, to Abraham, Isaac and Jacob.

<sup>6</sup> Know therefore, that the LORD your God is not giving you this good land to possess it because of your righteousness; for you are a stubborn people.

<sup>7</sup> Remember, and do not forget, how you provoked the LORD your God to wrath in the wilderness; from the day you left the land of Egypt, until you came to this place, you have been rebellious against the LORD.

<sup>8</sup> Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you, he was about to destroy you.

<sup>9</sup> When I went up the mountain to receive the tablets of stone, the tablets of the covenant that the LORD made with you, I stayed on the mountain forty days and forty nights, I did not eat bread or drink water.

<sup>10</sup> The LORD gave me the two tablets of stone written with the finger of God, and on them were all the words that the LORD spoke to you at the mountain from the midst of the fire, on the day of the assembly.

<sup>11</sup> At the end of the forty days and forty nights, the LORD gave me the two tablets of stone, the tablets of the covenant.

<sup>12</sup> The LORD said to me, 'Get up, go down quickly from here; for your people you have brought out of Egypt have corrupted themselves. They are quickly turning aside from the way I commanded them and have made a metal idol for themselves.'

<sup>13</sup> Furthermore, the LORD spoke to me, saying, 'I have seen this people, and they are certainly a stubborn people.

<sup>14</sup> Leave me alone, so that I may destroy them, and blot out their name from under heaven; and I will make from you a nation stronger and more numerous than they are.'

<sup>15</sup> So I turned and came down from the mountain, while the mountain was burning with fire and the two tablets of the covenant were in my hands.

<sup>16</sup> When I looked, I saw that you had sinned against the LORD your God by making for yourselves a metal idol in the shape of a calf and that you had turned aside from the way that the LORD had commanded you.

<sup>17</sup> So I took hold of the two tablets, and threw them out of my hands, and smashed them into pieces before your eyes.

<sup>18</sup> Then I fell down before the LORD, as before, for forty days and forty nights. I did not eat bread or drink water because of all your sin you had committed, in doing what was evil in the sight of the LORD provoking him to anger.

<sup>19</sup> For I was afraid that in his anger and hot displeasure the LORD was going to destroy you. But the LORD listened to me at that time also.

<sup>20</sup> The LORD was so angry with Aaron, he wanted to destroy him but I prayed for Aaron at that same time.

<sup>21</sup> I took your sinful thing, the calf you had made, and melted it down, grinding it as fine as dust. Then I threw its dust into the brook that flowed down the mountain.

<sup>22</sup> Again at Taberah, Massah and Kibroth-hattaavah, you provoked the LORD to wrath.

<sup>23</sup> When the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land I have given you,' you rebelled against the command of the LORD your God, and did not trust him or obey his voice.

<sup>24</sup> You have been rebellious against the LORD for as long as I have known you.

<sup>25</sup> So I fell on my face before the LORD for forty days and forty nights because the LORD said he would destroy you.

<sup>26</sup> I prayed to the LORD, and said, 'O sovereign LORD, do not destroy your people and your inheritance that you have redeemed by your greatness, and that you brought out of Egypt with a mighty hand.

<sup>27</sup> Remember your servants, Abraham, Isaac, and Jacob; do not focus on the stubbornness of this people, their wickedness or their sin.

<sup>28</sup> Otherwise the land you brought us out of may say, "It was because the LORD was not able to bring them into the land he promised to them, and because he hated them, he brought them out to slay them in the wilderness."



<sup>29</sup> Yet they are your people and your inheritance that you brought out by your great power and by your outstretched arm.'

## Deuteronomy 10

<sup>1</sup> At that time the LORD said to me, 'Carve out two tablets of stone like the first ones and come up to me on the mountain, and make an ark of wood.

<sup>2</sup> I will write on the tablets the same words that were on the first tablets that you broke, and you are to put them in the ark.'

<sup>3</sup> So I made an ark of acacia wood, and carved out two stone tablets like the first ones, and went up into the mountain with the two tablets in hand.

<sup>4</sup> He wrote on the tablets the same words, the ten commandments, that the LORD spoke to you in the mountain out of the midst of the fire on the day of the assembly; and the LORD gave them to me.

<sup>5</sup> Then I turned and came down from the mountain, and put the tablets in the ark that I had made and they are still there just as the LORD commanded me.

<sup>6</sup> (Now the Israelites journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and was buried, and Eleazar his son succeeded him in the priest's office.

<sup>7</sup> From there they journeyed to Gudgodah; and from Gudgodah to Jotbathah, a land with flowing streams.

<sup>8</sup> At that time the LORD set apart the tribe of Levi, to carry the ark of the covenant of the LORD, to stand before the LORD to serve him and to bless in his name, to this day.

<sup>9</sup> This is the reason Levi has no portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.)

<sup>10</sup> I stayed on the mountain, as I did the first time, forty days and forty nights. The LORD listened to me that time also and the LORD decided not destroy you.

<sup>11</sup> Then the LORD said to me, 'Get up, go on your journey leading the people so that they may go in and possess the land that I promised their forefathers to give to them.

<sup>12</sup> Now, then, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and soul,

<sup>13</sup> to keep the command of the LORD, and his statutes, that I am commanding you this day for your good?

<sup>14</sup> Look, the heavens, even the highest heavens, belong to the LORD your God, along with the earth and all that is in it.

<sup>15</sup> Yet the LORD set his heart in love on your forefathers, and he chose you, their descendants, after them, over all other peoples as it is today.

<sup>16</sup> Circumcise, therefore, the foreskin of your heart, and stop being stubborn.

<sup>17</sup> For the LORD your God, he is God of gods, and Lord of lords, the great God, the mighty and awesome One, who is not biased and will not take a bribe.

<sup>18</sup> He guarantees justice for the orphan and widow, and loves the resident foreigners, providing them food and clothes.

<sup>19</sup> So love the resident foreigner; for you were resident foreigners in the land of Egypt.

<sup>20</sup> Fear the LORD your God, serve him and hold on to him, and take oaths only in his name.

<sup>21</sup> He is the only one worthy of your praise, and he is your God, who has done for you these great and awesome things, that your eyes have seen.

<sup>22</sup> Your forefathers went down to Egypt with only seventy people, and now the LORD your God has made you as numerous as the stars of heaven.

## Deuteronomy 11

<sup>1</sup> Love the LORD your God, and always obey his requirements, statutes, regulations and commands.

<sup>2</sup> Consider today that I am not talking to your children who have not experienced or seen the discipline of the LORD your God, his greatness, his mighty hand and outstretched arm,

<sup>3</sup> his signs, and his deeds, that he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land,

<sup>4</sup> and what he did to the Egyptian army, to their horses and chariots, how he made the water of the Red Sea flow over them as they pursued after you, and how the LORD has destroyed them to this day.

<sup>5</sup> Your children did not see what he did for you in the wilderness, until you came to this place;

<sup>6</sup> and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben; how in the midst of all Israel the earth opened its mouth, and swallowed them up, along with their households, tents and every living thing that followed them.

<sup>7</sup> But your own eyes have seen all the great deeds the LORD did.

<sup>8</sup> Therefore obey all the commands I am giving you today, so that you may be strong and go in and possess the land, you are crossing over to possess,

<sup>9</sup> and so that you may live long in the land that the LORD promised to give to your forefathers and to their descendants, a land flowing with milk and honey.

<sup>10</sup> For the land you are entering to possess is not like the land of Egypt, from which you came, where you sowed your seed and irrigated it with your foot like a vegetable garden.

<sup>11</sup> But the land, you are crossing over to possess, is a land of hills and valleys, that drinks rain from heaven,

<sup>12</sup> a land the LORD your God cares for. The eyes of the LORD your God are always on it, from the beginning to the end of the year.

<sup>13</sup> If you will carefully obey my commandments that I command you today, to love the LORD your God and serve him with all your heart and with all your soul,

<sup>14</sup> then he promises, 'I will give rain on your land in its season, the autumn former rains and the spring latter rains, that you may gather in your grain, new wine and olive oil.

<sup>15</sup> I will give grass in your fields for your livestock, and you will eat and be full.'

<sup>16</sup> Be careful or your heart may be deceived turning aside and serving other gods, and worshiping them.

<sup>17</sup> Then the anger of the LORD will burn against you, and he will shut up the heavens, so that there will be no rain, and the land will not produce its fruit; and you will quickly perish from the good land that the LORD is giving you.

<sup>18</sup> Therefore retain these words of mine in your heart and soul. Tie them for a sign on your hand, and bind them as a reminder on your forehead.

<sup>19</sup> Teach them to your children, talking about them when you sit in your house and when you walk by the way, when you lie down and when you get up.

<sup>20</sup> Write them on the door-posts of your house and on your gates,

<sup>21</sup> that the days of you and your children may be multiplied, in the land that the LORD promised to give to your forefathers, as long as the heavens are above the earth.

<sup>22</sup> For if you carefully obey all these commands that I am commanding you, to love the LORD your God, by walking in all his ways, and loyally holding onto him;

<sup>23</sup> then the LORD will drive out all these nations before you, and you will dispossess nations greater and stronger than you are.

<sup>24</sup> Everywhere you set the sole of your foot will be yours; your border will be from the wilderness to Lebanon, from the River, the Euphrates River, all the way to the west, the Mediterranean Sea.

<sup>25</sup> No one will be able to stand against you. The LORD your God will put the fear and the dread of you on all the land that you tread on, just as he has promised you.

<sup>26</sup> Look, I set before you today a blessing and a curse:

<sup>27</sup> the blessing, if you obey the commands of the LORD your God, that I am commanding you today;

<sup>28</sup> and the curse, if you do not obey the commands of the LORD your God, but turn from the way that I am commanding you today, by pursuing other gods, that you have not known.

<sup>29</sup> When the LORD your God brings you into the land that you are entering to take possession of it, you must set the blessing on Mount Gerizim, and the curse on Mount Ebal.

<sup>30</sup> Are not these two mountains beyond the Jordan River, in the west by the way of the setting sun, in the land of the Canaanites who dwell in the Arabah, near Gilgal, beside the oak of Moreh?

<sup>31</sup> For you are about to pass over the Jordan River to go in to possess the land that the LORD your God is giving you. When you take possession of it and live there

<sup>32</sup> be sure to carefully obey all the statutes and regulations that I am setting before you today.

## Deuteronomy 12

<sup>1</sup> These are the statutes and the regulations that you must carefully obey in the land that the LORD, the God of your forefathers, has given you to possess it, all the days that you live on the earth.

<sup>2</sup> You must completely destroy all the places where the nations that you are dispossessing have served their gods, on the high mountains, on the hills and under every green tree.

<sup>3</sup> Break down their altars, dash in pieces their pillars, burn their Asherah poles, and cut down the carved idols of their gods; and eliminate their names from that place.

<sup>4</sup> You must not worship the LORD your God the way they do.

<sup>5</sup> But seek the place that the LORD your God will choose from all your tribes for his dwelling place, to put his name there, that is the place you are to go to.

<sup>6</sup> Bring there your burnt offerings, your sacrifices, your tithes, the special offerings, your vow offerings, your freewill offerings and the firstborn of your herds and your flocks.

<sup>7</sup> You and your household must eat there before the LORD your God, and rejoice there in all your undertakings by which the LORD your God has blessed you.

<sup>8</sup> You are not to do all the things that we are doing here today, with everyone doing what is right in his own eyes.

<sup>9</sup> For you have not yet entered the rest and the inheritance that the LORD your God is giving you.

<sup>10</sup> But when you cross over the Jordan River, and settle in the land that the LORD your God causes you to inherit, and he gives you rest from all your enemies who surround you so that you live in safety,

<sup>11</sup> then bring everything I have commanded you to the place the LORD your God will choose for his name to dwell, your burnt offerings, your sacrifices, your tithes, your special offerings, and all your choice vow offerings that you have vowed to the LORD.

<sup>12</sup> Rejoice before the LORD your God, you, your sons, your daughters, your male and female servants, and the Levite who lives within your gates, because he has no portion or inheritance with you.

<sup>13</sup> Be careful that you do not offer your burnt offerings in any place that you see,

<sup>14</sup> but in the place that the LORD will choose in one of your tribes, it is there you are to offer your burnt offerings and do everything I command you.

<sup>15</sup> However, you may slaughter and eat meat within any of your gates whenever you want, according to the blessing that the LORD your God has given you; those who are unclean and clean may eat it, just like you would a gazelle or deer.

<sup>16</sup> But do not eat the blood. You must pour it out on the ground like water.

<sup>17</sup> You may not eat within your gates the tithe of your grain, or new wine, olive oil, the firstborn of your herds or flocks, or any of your vow offerings that you vowed, freewill offerings or special offerings.

<sup>18</sup> But you must eat them before the LORD your God in the place that the LORD your God will choose, you, your son, your daughter, male and female servants, and the Levite who lives within your gates. Rejoice there before the LORD your God in everything you undertake to do.

<sup>19</sup> Be careful that you do not neglect the Levite as long as you live in your land.

<sup>20</sup> When the LORD your God enlarges your border, as he has promised you, and you say, 'I want to eat some meat,' because of your appetite for meat; you may eat meat whenever you want.

<sup>21</sup> If the place that the LORD your God chooses to put his name, is too far for you, then you may slaughter from your herds or your flocks what the LORD has given you, and you may eat it within your gates whenever you wish just as I have commanded you.

<sup>22</sup> You may eat it like you would a gazelle or a deer, both those who are unclean and clean may eat it.

<sup>23</sup> But be sure not to eat the blood, for the blood is the life; and you must not eat the life with the meat.

<sup>24</sup> Do not eat the blood. Pour it out on the ground like water.

<sup>25</sup> Do not eat it; that it may go well with you and your children after you, because you will be doing what is right in the eyes of the LORD.

<sup>26</sup> But your holy things and your vow offerings, you must take, and go to the place that the LORD will choose.

<sup>27</sup> You are to offer your burnt offerings, the meat and the blood, on the altar of the LORD your God. The blood of your sacrifices is to be poured out on the altar of the LORD your God, but you may eat the meat.

<sup>28</sup> Be careful to obey all these words that I am commanding you, that it may go well with you, and your children after you forever, when you do what is good and right in the eyes of the LORD your God.

<sup>29</sup> When the LORD your God cuts off the nations before you, where you are going to dispossess them, and when you have dispossessed them and live in their land,

<sup>30</sup> be careful that you are not trapped into following them, after they are destroyed before you. Do not inquire concerning their gods, saying, 'How do these nations serve their gods? I will do the same thing.'

<sup>31</sup> You must not worship the LORD your God in that way. For they have done for their gods every detestable thing that the LORD hates. They even burn their sons and daughters with fire to their gods.

<sup>32</sup> You must be careful to do everything I command you, do not add to or subtract anything from it.



### Deuteronomy 13

- <sup>1</sup> If a prophet or a dreamer arises among you, and he proclaims to you a miraculous sign or wonder,
- <sup>2</sup> and the sign or wonder takes place, and he says to you, 'Let us follow other gods,--gods you have not known,--and let us serve them.'
- <sup>3</sup> Do not listen to the words of that prophet or dreamer, for the LORD your God is testing you, to see whether you will love the LORD your God with all your heart and with all your soul.
- <sup>4</sup> Follow the LORD your God and fear him. Keep his commandments and obey his voice, serve him and loyally hold onto him.
- <sup>5</sup> But that prophet or dreamer must be put to death, because he has encouraged rebellion against the LORD your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage. He has tried to lead you astray from the way that the LORD your God commanded you to walk in. This is how you are to put away the evil from your midst.
- <sup>6</sup> If your brother, the son of your mother, or your own son or daughter, or you beloved wife, or your closest friend, entice you secretly, saying, 'Let us go and serve other gods,' that you or your fathers have not known,
- <sup>7</sup> any of the gods of the peoples that are around you, whether they are near to you or far away, from the one end of the earth to the other,
- <sup>8</sup> do not give in to him or listen to him. Have no sympathy for him and do not spare or cover for him.
- <sup>9</sup> But you must surely put him to death. Your own hand must strike the first blow to put him to death, and afterwards the hands of all the people.
- <sup>10</sup> Stone him to death, because he tried to turn you away from the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.
- <sup>11</sup> Then all Israel will hear, and fear, and never again do this type of wickedness among you.
- <sup>12</sup> If you hear in one of your cities that the LORD your God is giving you to live in
- <sup>13</sup> that some scoundrels from among you have gone out and led astray the inhabitants of their city, saying, 'Let us go and serve other gods,' whom you have not known,
- <sup>14</sup> then inquire, search and make a thorough investigation. If the charge is true that such a detestable act has been done among you,
- <sup>15</sup> then you must surely put the inhabitants of that city to the sword, absolutely destroying it. All who are in it and its cattle must be put to sword.
- <sup>16</sup> Then gather all of its spoil into the middle of its public square and burn all the spoil and the city with fire to the LORD your God. It will remain a ruin forever. It must never be rebuilt.

<sup>17</sup> Do not take any of the things devoted to destruction; so that the LORD may turn from his fierce anger and be merciful to you and show you compassion, and multiply you as he promised to your forefathers,

<sup>18</sup> if you obey the voice of the LORD your God by keeping all his commandments that I am commanding you today, to do what is right in the eyes of the LORD your God.

## Deuteronomy 14

<sup>1</sup> You are the children of the LORD your God. Do not cut yourselves or shave your forehead bald for the dead.

<sup>2</sup> For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for his own special possession, above all peoples on the face of the earth.

<sup>3</sup> Do not eat any detestable thing.

<sup>4</sup> These are the animals you may eat: the ox, the sheep, the goat,

<sup>5</sup> the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope and the mountain sheep.

<sup>6</sup> You may eat any animal that both splits the hoof, divided in two, and also chews the cud.

<sup>7</sup> However you may not eat those that either chew the cud or that have split hooves: the camel, the hare and the rock badger; because they chew the cud but do not split the hoof, so they are unclean to you.

<sup>8</sup> The pig is unclean to you because it splits the hoof but does not chew the cud. You may not eat their meat and do not touch their carcasses.

<sup>9</sup> These marine animals you may eat: whatever has fins and scales.

<sup>10</sup> Whatever does not have both fins and scales you may not eat; it is unclean to you.

<sup>11</sup> You may eat all clean birds.

<sup>12</sup> But these are the ones you may not eat: the eagle, the vulture, the black vulture,

<sup>13</sup> the red and black kite, and any kind of falcon,

<sup>14</sup> ravens of any kind,

<sup>15</sup> the ostrich, the owl, the sea gull, and hawks of any kind,

<sup>16</sup> the little and great owl, and the white owl,

<sup>17</sup> the desert owl, the carrion vulture, the cormorant,

<sup>18</sup> the stork, the heron of any kind, the hoopoe, and the bat.

<sup>19</sup> All flying insects that crawl on the ground are unclean to you; they may not be eaten.

<sup>20</sup> You may eat all clean birds.

<sup>21</sup> Do not eat of anything that dies naturally. You may give it to the resident foreigner who is within your gates and he may eat it. You may sell it to a foreigner. For you are a holy people to the LORD your God. Do not boil a young goat in its mother's milk.

<sup>22</sup> You are to tithe all the crops from your seed that comes from the field annually.

<sup>23</sup> You are to eat it before the LORD your God, in the place that he will choose to make his name to dwell, the tithe of your grain, your new wine, your olive oil, and the firstborn of your herds and flocks; so that you may learn to fear the LORD your God always.

<sup>24</sup> If, when the LORD your God blesses you, the place that the LORD your God will choose to put his name there is too far from you so that you are not able to bring it there,

<sup>25</sup> then you may convert it into money, with the money secure in hand, and go to the place that the LORD your God will choose.

<sup>26</sup> Then you may spend the money on whatever you wish, for oxen, sheep, wine, strong drink or for whatever your appetite wants. You and your household must eat it there before the LORD your God and rejoice.

<sup>27</sup> Do not neglect the Levite who is within your gates, for he has no portion or inheritance with you.

<sup>28</sup> At the end of every three years bring out all the tithe of your produce for that year, and store it up within your towns.

<sup>29</sup> Then the Levite, because he has no portion or inheritance with you, along with the foreigner, the orphan and the widow, who are within your gates, may come, eat and be satisfied so that the LORD your God may bless you in all the work your hands undertake to do.

**Deuteronomy 15**

<sup>1</sup> At the end of every seven years you must cancel debts.

<sup>2</sup> This is the manner of the cancellation: every creditor must cancel the loans he has lent to his neighbor. He must not force repayment of it from his neighbor and his brother, because the LORD's release has been proclaimed.

<sup>3</sup> You may exact payment from a foreigner, but whatever your brother owes you must release.

<sup>4</sup> There should be no poor among you, for the LORD will certainly bless you in the land that the LORD your God is giving you for an inheritance to possess,  
<sup>5</sup> if only you carefully obey the voice of the LORD your God, keeping all these commandments that I am giving you today.

<sup>6</sup> For the LORD your God will bless you, as he promised, then you will lend to many nations, but you will not have to borrow, and you will rule over many nations, but they will not rule over you.

<sup>7</sup> If there is a poor person among you, one of your brothers, within any of your gates in your land that the LORD your God is giving you, you should not harden your heart or be tightfisted against your poor brother.

<sup>8</sup> Instead you should generously open your hand to him, lending him enough to meet his need, whatever it may be.

<sup>9</sup> Beware that you do not entertain a wicked thought in your heart, 'The seventh year, the year of canceling debts, is near;' and so view your poor brother grudgingly, and give him nothing; and he cry to the LORD against you, and you be found guilty of sin.

<sup>10</sup> Give generously to him, and your heart should not be grieved when you give to him, since the LORD your God will bless you in all your work and in everything that your hand endeavors to do.

<sup>11</sup> For there will never cease to be poor in the land, therefore, I command you, 'Generously open your hand to your brother, to your needy and to your poor in your land.'

<sup>12</sup> If your fellow Hebrew whether a man or a woman, is sold to you, and serves you six years; then in the seventh year you must set him free.

<sup>13</sup> When you set him free, do not let him go out empty-handed.

<sup>14</sup> Provide for him generously out of your flock and out of your threshing floor and your winepress; as the LORD your God has blessed you, so you should give to him.

<sup>15</sup> Remember that you were a slave in the land of Egypt, and the LORD your God redeemed you, that is why I am commanding you to do this today.

<sup>16</sup> But if he says to you, 'I do not want to leave you,' because he loves you and your family, since he is well off with you,

<sup>17</sup> then you shall take an awl, and push it through his earlobe into the door, and he will be your servant forever. Do the same thing to your female servant.

<sup>18</sup> Do not consider it a hardship, when you release him for he has been worth double a hired hand for he has served you six years; and the LORD your God will bless you in all that you do.

<sup>19</sup> Every firstborn male that is born to your herds and flocks you must consecrate to the LORD your God. You shall do no work with the firstborn of your herds, or shear the firstborn of your flocks.

<sup>20</sup> You and your household must eat it annually before the LORD your God in the place that the LORD will choose.

<sup>21</sup> But if it has any defect, being lame or blind, or any defect whatever, you must not sacrifice it to the LORD your God.

<sup>22</sup> But you may eat it within your gates, both those who are unclean and clean may eat it just as you would a gazelle or a deer.

<sup>23</sup> Only you must not eat its blood, instead pour it out on the ground like water.

## Deuteronomy 16

<sup>1</sup> Observe the month of Abib and keep the Passover to LORD your God, for in the month of Abib the LORD your God brought you out of Egypt at night.

<sup>2</sup> Sacrifice the Passover to the LORD your God, from the flock or the herd, in the place that the LORD will choose to make his name dwell there.

<sup>3</sup> Do not eat it with leavened bread. For seven days eat unleavened bread, the bread of affliction, for you came out of the land of Egypt in haste; so that you may remember the day when you came out of the land of Egypt all the days of your life.

<sup>4</sup> No yeast should be seen anywhere in your land for seven days. None of the meat that you sacrifice on the evening of the first day should remain overnight until the next morning.

<sup>5</sup> You may not sacrifice the Passover within any of your towns that the LORD your God is giving you.

<sup>6</sup> But you must sacrifice the Passover only at the place that the LORD your God will choose to make his name to dwell, in the evening at sunset, on the anniversary of when you came out of Egypt.

<sup>7</sup> You must roast and eat it in the place the LORD your God will choose. The next morning you may return to your tents.

<sup>8</sup> Eat unleavened bread for six days and then on the seventh day will be a solemn assembly to the LORD your God, on it you must not do any work.

<sup>9</sup> Count off seven weeks from the time you began to use the sickle to harvest the standing grain.

<sup>10</sup> Then celebrate the Feast of Weeks to the LORD your God by contributing a freewill offering from your hand. You shall give in proportion to how the LORD your God has blessed you.

<sup>11</sup> Rejoice before the LORD your God, you, your son, your daughter, your male and female servants, the Levite who lives in your towns, the foreigner, orphans and the widows who live among you, in the place that the LORD your God will choose to make his name dwell.

<sup>12</sup> Remember that you were a slave in Egypt, and so be careful to observe these statutes.

<sup>13</sup> Keep the Feast of Tabernacles for seven days, after you have harvested the produce from your threshing floor and your wine press.

<sup>14</sup> Rejoice in your feast, you, your son, your daughter, your male and female servants, the Levites, the foreigners, the orphans and the widows who live in your towns.

<sup>15</sup> Celebrate the feast for seven days to the LORD your God in the place the LORD will choose; because the LORD your God will bless you in all your productivity, and in all the work of your hands, and you should be absolutely joyful.

<sup>16</sup> Three times in a year all your males must appear before the LORD your God in the place he will choose: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. No one is to appear before the LORD empty-handed.

<sup>17</sup> Each of you must give as he is able, according to the blessing the LORD your God has given you.

<sup>18</sup> Appoint judges and officers in all your towns, the LORD your God is giving you, according to your tribes; and they must judge the people fairly.

<sup>19</sup> You must not pervert justice. You must not show favoritism or take a bribe, for a bribe blinds the eyes of the wise, and corrupts the words of the righteous.

<sup>20</sup> Pursue only what is just, so that you may live, and inherit the land the LORD your God is giving you.

<sup>21</sup> Do not plant any kind of tree as an Asherah pole beside the altar of the LORD your God, that you build for yourself.

<sup>22</sup> Do not set up a sacred pillar, for the LORD your God hates them.



**Deuteronomy 17**

<sup>1</sup> You must not sacrifice to the LORD your God an ox or sheep, that has a defect or anything wrong with it, for that would be detestable to the LORD your God.

<sup>2</sup> If there is found in your midst, within any of your towns the LORD your God is giving you, a man or woman, who does what is evil in the sight of the LORD your God in violation of his covenant,

<sup>3</sup> by serving other gods, and worshipping them or the sun, moon or any of the host of heaven, which I have forbidden,

<sup>4</sup> and it is reported to you and you hear about it, then investigate it thoroughly. If, in fact, it is true, and it is proved that such a detestable thing has been done in Israel,

<sup>5</sup> then bring the man or woman who has done this evil thing, to your town gates and stone that man or woman to death.

<sup>6</sup> It must be by the testimony of two or three witnesses, that the death sentence is to be executed. By the testimony of only one witness a person must not be put to death.

<sup>7</sup> The hands of the witnesses must be the first against him to put him to death, and afterward the hands of all the people. So you must put away the evil from your midst.

<sup>8</sup> If a case arises that is too hard for you to judge, between murder and manslaughter, between two legal claims, or between different types of assault, any case of controversy too difficult to resolve within your towns, then get up and go to the place that the LORD your God will choose,

<sup>9</sup> and come to the Levitical priests, and to the judge who is in office in those days, consult with them and they will render a verdict.

<sup>10</sup> You must do according to the rendering of their decision which they announce to you from the place that the LORD will choose, and you must carefully do everything they instruct you to do.

<sup>11</sup> You must carry out the sentence according to the verdict of the law that they have instructed you, and according to the sentence they have rendered. You are not allowed to deviate from the sentence they have given you to the right or to the left.

<sup>12</sup> Anyone who presumptuously ignores the verdict of the priest who stands ministering before the LORD your God, or to the judge, that person must die. This is how you are to purge the evil from Israel.

<sup>13</sup> Then all the people will hear and fear and not be so presumptuous again.

<sup>14</sup> When you have entered the land the LORD your God is giving you, and have taken possession of it, and live there, then you will say, 'I will set a king over me, like all the nations around me.'

<sup>15</sup> You may certainly set him king over you whom the LORD your God will choose. The king over you must be from among your brothers; you may not appoint a foreigner over you who is not one of your fellow Israelites.

<sup>16</sup> Moreover he must not accumulate horses for himself, or send the people back to Egypt in order to acquire more horses; for the LORD has said to you, 'You must never go back that way again.'

<sup>17</sup> He must not multiply wives for himself, or his heart will be turned away. He must not acquire great amounts of silver and gold for himself.

<sup>18</sup> When he sits on the throne of his kingdom, he must write a copy of this law on a scroll, approved by the Levitical priests.

<sup>19</sup> It must stay by him, and he is to read it all the days of his life, so that he may learn to fear the LORD his God, by carefully obeying all the words of this law and these statutes, and by doing them,

<sup>20</sup> that his heart not exalt itself above his brothers or turn aside from the commandment, to the right or to the left, so that he and his descendants may have a long reign over Israel.

## Deuteronomy 18

<sup>1</sup> The Levitical priests, indeed, the whole tribe of Levi, will have no allotment or inheritance with the rest of Israel. They will eat the offerings of the LORD made by fire, that is their inheritance.

<sup>2</sup> They will have no inheritance among their brothers. The LORD is their inheritance, just as he told them.

<sup>3</sup> This will be the priests' part from the people who offer a sacrifice, whether it is an ox or sheep, they are to give the priest the shoulder, the two jowls and the stomach.

<sup>4</sup> Give him the firstfruits of your grain, your new wine and your olive oil, and the first of the wool from your sheep.

<sup>5</sup> For the LORD your God has chosen him out of all your tribes, to stand and minister in the name of the LORD, him and his sons, forever.

<sup>6</sup> If a Levite moves from one of your towns from anywhere in Israel where he has been living, and sincerely wants to come to the place the LORD will choose,

<sup>7</sup> then he may minister in the name of the LORD his God, like all his fellow Levites do, who stand there before the LORD.

<sup>8</sup> He should have equal portions to eat, besides that which he receives from the sale of his family's possessions.

<sup>9</sup> When you enter the land the LORD your God is giving you, you must not learn to do the detestable practices of those nations.

<sup>10</sup> There must not be found among you anyone who sacrifices his son or daughter in the fire, one who is a fortune-teller, practices witchcraft, interprets omens, or is a sorcerer,

<sup>11</sup> one who casts spells, who conjurers up spirits, who practices the occult or who consults the dead.

<sup>12</sup> For whoever does these things is detestable to the LORD. It is because of these abominations that the LORD your God is driving them out before you.

<sup>13</sup> Be blameless before the LORD your God.

<sup>14</sup> For these nations that you will dispossess listen to those who practice sorcery and fortune-telling. But as for you, the LORD your God has not allowed you to do such things.

<sup>15</sup> The LORD your God will raise up for you a prophet like me from your midst, from your brothers; you need to listen to him.

<sup>16</sup> This is what you requested from the LORD your God at Horeb in the day of the assembly, saying, 'Do not make us hear the voice of the LORD our God again or have us see this great fire anymore, lest we die.'

<sup>17</sup> The LORD said to me, 'They are right in what they have said.'

<sup>18</sup> I will raise up for them a prophet like you from among their countrymen, and I will put my words in his mouth, and he will tell them everything I command him.

<sup>19</sup> Whoever refuses to listen to my words that he will speak in my name, I myself will hold him responsible.

<sup>20</sup> But the prophet who presumes to speak a word in my name, that I have not commanded him to speak, or who will speak in the name of other gods, that same prophet must die.'

<sup>21</sup> If you wonder in your heart, 'How can we tell when a word has not been spoken by the LORD?'

<sup>22</sup> When a prophet speaks in the name of the LORD, and the prophecy does not take place or come true, that is a word that the LORD has not spoken. The prophet has spoken it presumptuously. You need not fear him.

## Deuteronomy 19

<sup>1</sup> When the LORD your God has cut off the nations, whose land the LORD your God is giving you, and you have dispossessed them, and settled in their towns and in their houses,

<sup>2</sup> set apart three cities for yourselves in the middle of your land the LORD your God is giving you to possess.

<sup>3</sup> Prepare roads to them and divide into three regions the land the LORD your God is causing you to inherit, so that anyone who kills another person may flee there.

<sup>4</sup> This is the law for the one who kills someone, who flees there in order to live, whoever kills his neighbor unintentionally, without hating him beforehand.

<sup>5</sup> For example, suppose a man goes into the forest with his neighbor to cut wood, and his hand swings the ax to chop down a tree, and the ax head slips off the handle, and strikes his neighbor so that he dies; he may flee to one of these cities and live.

<sup>6</sup> Otherwise the avenger of blood may pursue the killer, while he is hot with anger and overtake him because the way was too far, and kill him even though he was not worthy of death, because he had not hated him beforehand.

<sup>7</sup> Therefore I am commanding you, 'You must set apart three cities for yourself.'

<sup>8</sup> If the LORD your God enlarges your territory, as he has sworn to your forefathers, and gives you all the land he promised to give them;

<sup>9</sup> you must keep this entire commandment that I am commanding you today, to love the LORD your God, and walk constantly in his ways, then you should add three cities more besides these three.

<sup>10</sup> This should be done so that innocent blood is not shed in the midst of the land the LORD your God is giving you for an inheritance, and then you would be guilty of bloodshed.

<sup>11</sup> But if anyone hates his neighbor and lies in wait for him and attacks him, and murders him, and then flees to one of these cities,

<sup>12</sup> then the elders of victim's town must send and bring the culprit back, and hand him over to the avenger of blood, so that he may die.

<sup>13</sup> Your eye must not pity him, but you must purge innocent blood from Israel, so that it may go well with you.

<sup>14</sup> Do not remove your neighbor's property marker, set up by former generations when you receive your inheritance in the land the LORD your God is giving you to possess.

<sup>15</sup> A single witness is not enough to convict a person of a crime or wrong in any offense he has committed. It will take testimony from two or three witnesses to legally establish a case.

<sup>16</sup> If a malicious witness comes forward against someone to accuse them of wrongdoing,

<sup>17</sup> then both parties of the dispute must stand before the LORD, before the priests and the judges who are in office in those days,

<sup>18</sup> and the judges will make a thorough investigation. If it turns out that the witness is a false witness and has accused his brother falsely,

<sup>19</sup> then you must do to the accuser just as he was attempting to do to his brother.

In this way you must purge the evil from your midst.

<sup>20</sup> Then the rest of the people will hear and fear, and will not commit any such evil in your midst.

<sup>21</sup> You must not show pity. It shall be life for a life, eye for an eye, tooth for a tooth, hand for a hand, and foot for a foot.

**Deuteronomy 20**

<sup>1</sup> When you go to war against your enemies, and see horses and chariots, and an army larger than yours, do not be afraid of them; for the LORD your God, who brought you up out of the land of Egypt, is with you.

<sup>2</sup> When you draw near for battle, the priest will approach and speak to the troops.

<sup>3</sup> He will say to them, 'Listen, Israel, you are drawing near today to do battle against your enemies. Do not lose heart. Do not fear, tremble or be terrified because of them.'

<sup>4</sup> For the LORD your God is going with you, to fight for you against your enemies, to give you the victory.'

<sup>5</sup> Then the officers will speak to the troops, saying, 'Is there anyone who has built a new house and has not dedicated it? He may go home, lest he die in the battle and someone else dedicates it.'

<sup>6</sup> Is there anyone who has planted a vineyard, and has not enjoyed its fruit? He may go home, lest he die in the battle and someone else enjoys its fruit.'

<sup>7</sup> Is there anyone who is engaged to a woman, and has not married her? Let him go home lest he die in the battle and someone else marry her.'

<sup>8</sup> The officers will speak further to the troops, and say, 'Is there anyone who is fearful or fainthearted? Let him go home, lest his comrades heart also melt in fear like his own.'

<sup>9</sup> When the officers have made an end of speaking to the troops, they are to appoint commanders to lead the troops.

<sup>10</sup> When you approach a city to fight against it, offer it terms of peace.

<sup>11</sup> If it accepts your terms for peace and opens its gates to you, then all the people who are found in it will serve you in forced labor.

<sup>12</sup> But if it refuses to make peace with you, but makes war against you, then lay siege to it.

<sup>13</sup> When the LORD your God delivers it into your hand, kill all its males with the sword.

<sup>14</sup> But the women and children, livestock and everything else in the city, all its plunder you may take as spoil for yourself. You may enjoy the spoil of your enemies which the LORD your God has given you.

<sup>15</sup> This is what you will do to all the towns that are far away from you, which do not belong to the towns of these nearby nations.

<sup>16</sup> But in the towns of these peoples that the LORD your God is giving you for an inheritance, you are not to leave anything alive that breathes.

<sup>17</sup> You shall totally destroy them--the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites just as the LORD your God commanded you,

<sup>18</sup> so that they will not teach you to do all their detestable practices they have done in worship of their gods, resulting in your sinning against the LORD your God.

<sup>19</sup> When you besiege a city for a long time, making war in an attempt to capture it, do not destroy its trees by swinging an ax against them; for you may eat from them and you must not cut them down. Are the trees in the field human beings that you should besiege them?

<sup>20</sup> You may destroy and chop down only trees that you know do not produce food. You may use them to build siege works against the town that makes war with you, until it falls.



**Deuteronomy 21**

<sup>1</sup> If someone is found murdered lying in a field in the land the LORD your God is giving you to possess, and no one knows who killed him,

<sup>2</sup> then your elders and judges shall come out and measure the distance to the towns nearest the body.

<sup>3</sup> The elders of the town nearest the body, must take a heifer from the herd, that has never been worked and has never worn a yoke,

<sup>4</sup> and the elders of that town must bring down the heifer to a valley with running water, that is neither plowed or planted. There in the valley they must break the heifer's neck.

<sup>5</sup> Then the priests, the sons of Levi, must step forward, for the LORD your God has chosen them to minister to him, and to pronounce blessings in the name of the LORD; and by to their decision every legal dispute and assault will be settled.

<sup>6</sup> Then all the elders of that town nearest the body, must wash their hands over the heifer whose neck was broken in the valley,

<sup>7</sup> and they must declare, 'Our hands have not shed this person's blood, nor did our eyes see it happen.

<sup>8</sup> Forgive, O LORD, your people Israel, whom you have redeemed. Do not let the guilt of innocent blood remain in the midst of your people Israel.' Then they will be absolved of the guilt of this person's blood.

<sup>9</sup> In this way you will purge innocent blood from your midst, when you do what is right in the eyes of the LORD.

<sup>10</sup> When you go out to battle against your enemies, and the LORD your God hands them over to you and you take them captive,

<sup>11</sup> if you see among the captives a beautiful woman, and you are attracted to her and want to take her to be your wife,

<sup>12</sup> then you shall bring her home to your house, and she must shave her head, trim her nails,

<sup>13</sup> and discard the clothes she was wearing when captured. After she has remained in your house, and grieved for her father and her mother a full month, you may go in to her, and be her husband, and she will be your wife.

<sup>14</sup> If you are not pleased with her, then you must let her go free. You may not sell her for money, you may not treat her as a slave, since you have humiliated her.

<sup>15</sup> If a man has two wives, the one loved and the other disliked, and both the one loved and the one disliked have borne him sons, and if the firstborn son is from the one who is disliked,

<sup>16</sup> then in the day he divides his inheritance, he may not make the son of the loved wife the firstborn before the son of the disliked wife, who is the actual firstborn.

<sup>17</sup> But he must acknowledge the firstborn, the son of the disliked wife, by giving him a double portion of all that he has; for that son is the beginning of his strength. The right of the firstborn is his.

<sup>18</sup> If someone has a stubborn and rebellious son, who will not obey the voice of his father or his mother, and though they discipline him, still will not listen to them,

<sup>19</sup> then his father and his mother must grab hold of him and bring him to the elders at the gate of his town.

<sup>20</sup> They must declare to the elders of his town, 'This son of ours is stubborn and rebellious, he will not obey our voice. He is a glutton and a drunkard.'

<sup>21</sup> Then all the men of his town are to stone him to death. In this way you shall purge evil from your midst, and all Israel will hear and fear.

<sup>22</sup> If someone has committed a crime punishable by death and he is put to death, and you hang him on a tree,

<sup>23</sup> his body must not remain all night on the tree, but be certain to bury him that same day, for anyone hanged on a tree is cursed by God. You must not defile your land that the LORD your God is giving you for an inheritance.

**Deuteronomy 22**

<sup>1</sup> If you see your neighbor's ox or sheep going astray, do not ignore it, but bring it back to its owner.

<sup>2</sup> If the owner does not live near you, or if you do not know who the owner is, then you should bring it to your home, and it will stay with you until the owner comes searching for it, then you must return it to him.

<sup>3</sup> Do the same for his donkey, his clothes or anything else your neighbor has lost and you have found. Do not refuse to help.

<sup>4</sup> If you see your neighbor's donkey or ox fallen along the way, do not ignore it but help it get it back on its feet.

<sup>5</sup> A woman must not wear men's clothing, nor a man wear woman's clothing, for whoever does these things is detestable to the LORD your God.

<sup>6</sup> If you come across a bird's nest along the road, whether in a tree or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs, do not take the mother with the young.

<sup>7</sup> Let the mother go, but you may take the young for yourself, so that it may go well with you, and you may live long.

<sup>8</sup> When you build a new house, make a protective wall around your roof, so that your house will not be responsible for bloodshed if someone falls off the roof.

<sup>9</sup> Do not plant your vineyard with two kinds of seed, lest the whole yield will have to be forfeited, both the seed that you have planted as well as the produce of the vineyard.

<sup>10</sup> Do not plow with an ox and a donkey yoked together.

<sup>11</sup> Do not wear clothes made with wool and linen woven together.

<sup>12</sup> Make fringes on the four corners of the cloak with which you cover yourself.

<sup>13</sup> If a man marries a woman, and after sleeping with her dislikes her,

<sup>14</sup> and accuses her of misconduct, and slanders her reputation by saying, 'I took this woman, but when I slept with her, I discovered she was not a virgin.'

<sup>15</sup> Then the father and mother of the young woman must supply the proof of her virginity to the elders of the town at the gate.

<sup>16</sup> Then the young woman's father will say to the elders, 'I gave my daughter in marriage to this man but he dislikes her.

<sup>17</sup> Now, he has accused her of misconduct, saying, "I discovered your daughter was not a virgin," but here is the evidence of my daughter's virginity.' Then they must spread out the cloth before the town elders.

<sup>18</sup> Then the town elders must take and punish him.

<sup>19</sup> They shall fine him a hundred shekels of silver and give them to the young woman's father, because he has given a virgin in Israel a bad name. She will remain his wife and he must never divorce her as long as he lives.

<sup>20</sup> But if the accusation is true, and there is no proof of her virginity,

<sup>21</sup> then they shall bring out the young woman to the door of her father's house, and the men of her town will stone her to death because she has done a disgraceful thing in Israel by prostituting herself in her father's house. In this manner you will purge evil from your midst.

<sup>22</sup> If a man is caught sleeping with another man's wife, then both the man who slept with her and the woman must die. In this manner you will purge evil from Israel.

<sup>23</sup> If a virgin is engaged to a man and another man meets her in the town, and sleeps with her,

<sup>24</sup> then you shall bring them both out to the gate of that town and you must stone them to death; the young woman, because she did not cry out, being in the town, and the man, because he has violated his neighbor's wife. In this manner you will purge evil from your midst.

<sup>25</sup> But if the man meets a young woman who is engaged in an open field, and the man forces her and rapes her; then only the man who violated her shall die.

<sup>26</sup> Do nothing to the young woman. She has not committed any sin worthy of death. This case is like when a man attacks his neighbor and murders him.

<sup>27</sup> Since he found her in an open field, the engaged woman cried out, but there was no one to rescue her.

<sup>28</sup> If a man finds a virgin, that is not engaged, and seizes her and rapes her and they are discovered,

<sup>29</sup> then the man who violated her must give the young woman's father fifty shekels of silver and she will be his wife, because he has violated her he may never divorce her as long as he lives.

<sup>30</sup> A man must not marry his father's wife and so dishonor his father.

### Deuteronomy 23

<sup>1</sup> No one whose testicles are emasculated or his penis cut off may enter into the assembly of the LORD.

<sup>2</sup> No one of illegitimate birth may enter into the assembly of the LORD; even to the tenth generation none of his descendants may enter into the assembly of the LORD.

<sup>3</sup> No Ammonite or Moabite may enter the assembly of the LORD; even to the tenth generation none of his descendants may enter into the assembly of LORD,  
<sup>4</sup> because they did not meet you with food and water on the way when you came out of Egypt, and because they hired Balaam the son of Beor, from Pethor of Mesopotamia, to curse you.

<sup>5</sup> But the LORD your God refused to listen to Balaam, and the LORD your God turned the curse into a blessing for you, because the LORD your God loved you.

<sup>6</sup> Do not seek their welfare or their prosperity all your days.

<sup>7</sup> Do not detest an Edomite, for he is your brother. Do not detest an Egyptian because you lived as a foreigner in his land.

<sup>8</sup> The children of the third generation that are born to them may enter into the assembly of the LORD.

<sup>9</sup> When you are encamped against your enemies, keep yourself from anything impure.

<sup>10</sup> If anyone among you is unclean because of a nocturnal emission, then he must go outside the camp, he must not just come back into the camp.

<sup>11</sup> When evening comes, he must bathe himself in water and then, at sunset he may come back into the camp.

<sup>12</sup> You shall designate a place outside the camp where you can go to relieve yourself.

<sup>13</sup> You should have a spade among your utensils and when you relieve yourself outside the camp you must dig a hole with it and cover up your excrement.

<sup>14</sup> For the LORD your God walks in the midst of your camp, to deliver you, and to defeat you enemies before you. Therefore your camp is holy, so he should not see anything indecent among you, and turn away from you.

<sup>15</sup> Do not hand over an escaped slave to his master who has found refuge with you.

<sup>16</sup> Let him live with you, in the your midst in any place he chooses, in any of your towns he likes. Do not oppress him.

<sup>17</sup> None of the daughters of Israel is allowed to be a temple prostitute, neither should any men of the sons of Israel be a temple prostitute.

<sup>18</sup> You may not bring the fee of a prostitute, or the wage of a male prostitute into the house of the LORD your God for the completion of a vow, for both of these are detestable to the LORD your God.

<sup>19</sup> You must not charge interest on a loan to a fellow Israelite, whether a loan of money, food, or anything that may be lent with interest.

<sup>20</sup> You may lend with interest to a foreigner, but may not charge interest to your fellow Israelite, so that the LORD your God may bless you in all your endeavors in the land you are about to enter to possess.

<sup>21</sup> When you vow a vow to the LORD your God, you must not delay in fulfilling it, for the LORD your God will certainly demand it from you and you will be guilty of sin.

<sup>22</sup> But if you refrain from taking a vow, you will not be guilty.

<sup>23</sup> Whatever your lips have promised you must carefully do, just as you have freely vowed to the LORD your God with your own mouth.

<sup>24</sup> When you enter your neighbor's vineyard, you may eat your fill of grapes as much as you want; but you must not put any in your basket.

<sup>25</sup> When you enter your neighbor's standing grain, you may pluck the ears of grain with your hand, but you must not swing a sickle on your neighbor's standing grain.

**Deuteronomy 24**

<sup>1</sup> If a man marries a woman, and she does not please him because he has found something offensive in her, then he may write her a certificate of divorce, and put it in her hand and evict her from his house.

<sup>2</sup> When she leaves his house, she may go and become another man's wife.

<sup>3</sup> If her second husband dislikes her, and writes her a certificate of divorce, and puts it in her hand and evicts her from his house, or if the second husband who married her dies,

<sup>4</sup> her first husband, who divorced her, may not take her again to marry her, since she is defiled, for that is detestable to the LORD. You should not bring guilt on the land the LORD your God is giving you for an inheritance.

<sup>5</sup> A man recently married should not be drafted into the army, or charged with any official duty. He shall be free to stay at home for one year, and be happy with his wife whom he has married.

<sup>6</sup> No one should take the lower or the upper millstone as security for a loan; for that is taking a person's livelihood as security.

<sup>7</sup> If anyone is caught kidnapping his fellow Israelite, and he treats him as a slave, or sells him, then the kidnapper must die. So you are to purge the evil from your midst.

<sup>8</sup> Be careful of defiling skin disease, and follow closely all the Levitical priests instruct you, just as I commanded them, so you should do.

<sup>9</sup> Remember what the LORD your God did to Miriam, on the way as you came out of Egypt.

<sup>10</sup> When you lend your neighbor any kind of loan, do not go into his house to get what he is putting up as security.

<sup>11</sup> Stand outside, and the man to whom the loan was made will bring the pledge out to you.

<sup>12</sup> If he is a poor person, do not sleep in his coat which he pledged as security.

<sup>13</sup> Return the coat he pledged to him before the sun sets, so that he may sleep in his cloak and bless you. It shall be your righteous deed before the LORD your God.

<sup>14</sup> Do not oppress a hired servant that is poor and needy, whether he is a fellow Israelite or a foreigner living in your land within your gates.

<sup>15</sup> Pay him his wages each day before sunset; for he is poor, and his life depends on it. Otherwise he may cry out to the LORD against you, and you will be guilty of sin.

<sup>16</sup> Fathers should not be put to death for the crimes of the children, neither should children be put to death for the crimes of the fathers. Each one should be put to death for his own sin.

<sup>17</sup> Do not pervert justice due to the foreigner, the orphan, or take a widow's garment as security for a loan.

<sup>18</sup> Remember that you were a slave in Egypt, and the LORD your God redeemed you from there. That is why I am commanding you to do this.

<sup>19</sup> When you harvest your field and forget some grain in the field, do not go back to get it. It shall be left for the foreigner, the orphan, and the widow. Then the LORD your God may bless you in all the work of your hands.

<sup>20</sup> When you beat your olive tree harvesting olives, do not go back over the branches again. Some should be left for the foreigner, the orphan and the widow.

<sup>21</sup> When you gather grapes from your vineyard, do not glean it again after you have harvested it. Some should be left for the foreigner, the orphan and the widow.

<sup>22</sup> Remember that you were a slave in the land of Egypt. That is why I am commanding you to do this.



**Deuteronomy 25**

<sup>1</sup> If there is a dispute between two people and they bring it to court, the judges should decide the case. They are to justify the righteous and condemn the wicked.

<sup>2</sup> If the guilty person deserves to be beaten, the judge shall have him lie down and be beaten in his presence with the number of lashes his wickedness deserves.

<sup>3</sup> The judge may sentence him to forty lashes, but no more. If more lashes than these are given, then your brother would be degraded in your sight.

<sup>4</sup> Do not muzzle the ox when it treads the grain.

<sup>5</sup> If brothers live together, and one of them dies, and has no son, the dead man's wife must not marry someone outside the family. Her husband's brother shall go in to her and marry her, and perform the duty of a brother-in-law to her.

<sup>6</sup> The first son she bears will carry on the name of his deceased brother, so that his name is not blotted out from Israel.

<sup>7</sup> If the man does not want to take his deceased brother's wife, then his brother's wife shall go to the town gate to the elders, and say, 'My husband's brother refuses to preserve his brother's name in Israel. He will not perform the duty of a brother-in-law to me.'

<sup>8</sup> Then the elders of his town will summon him and speak to him. If he still persists and says, 'I do not want to marry her,'

<sup>9</sup> then his brother's widow shall go up to him in the presence of the elders, and remove his shoe from off his foot and spit in his face. Then she will answer and say, 'So shall it be done to the man who does not build up his brother's family line.'

<sup>10</sup> So his family name will be called in Israel, 'The family of him who has his shoe pulled off.'

<sup>11</sup> If two men get into a fight, and the wife of the one gets involved to rescue her husband from the hand of his attacker, and she reaches out and grabs him by the testicles,

<sup>12</sup> then you shall cut off her hand. Your eye shall not pity her.

<sup>13</sup> Do not have in your merchant bag different weights, one heavy and another light.

<sup>14</sup> Do not have in your house different measures, one large and another small.

<sup>15</sup> You must have an accurate and honest weight and an accurate and honest measure, so that your days may be long in the land the LORD your God is giving you.

<sup>16</sup> For anyone who does such things, all who act dishonestly, are detestable to the LORD your God.

<sup>17</sup> Remember what Amalek did to you on the way as you came out of Egypt,

<sup>18</sup> how they attacked you on the way when you were exhausted and weary, and struck down your stragglers who lagged behind. He did not fear God.

<sup>19</sup> Therefore it shall be, when the LORD your God has given you rest from all your enemies around you in the land the LORD your God is giving you for an inheritance to possess, that you must blot out the memory of Amalek from under heaven. Do not forget it!

**Deuteronomy 26**

<sup>1</sup> When you enter the land the LORD your God is giving you for an inheritance and have taken possession of it and live there,

<sup>2</sup> you shall take some of the first of all the produce of the ground, which you harvest from your land the LORD your God is giving you, put it in a basket and go to the place the LORD your God will choose as a dwelling for his name.

<sup>3</sup> You shall come to the priest in office at that time, and say to him, 'I declare this day to the LORD your God, that I have come into the land the LORD promised our forefathers to give us.'

<sup>4</sup> Then the priest will take the basket out of your hand and set it down before the altar of the LORD your God.

<sup>5</sup> Then you must affirm before the LORD your God, 'My father was a wandering Aramean, and he went down into Egypt and lived there, his family was few in number, but became a great, mighty and numerous nation.

<sup>6</sup> But the Egyptians mistreated and oppressed us and imposed hard labor on us.

<sup>7</sup> So we cried to the LORD, the God of our forefathers, and the LORD heard our voice, and saw our affliction, toil and oppression.

<sup>8</sup> Then the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with terrifying deeds and with signs and wonders.

<sup>9</sup> He brought us to this place and gave us this land, a land flowing with milk and honey.

<sup>10</sup> So now, I have brought the first produce of the ground, which you, O LORD, have given me.' Then you shall set it down before the LORD your God and worship before him.

<sup>11</sup> You will rejoice in all the good the LORD your God has given you and your house. Rejoice also with the Levite and the foreigner who lives in your midst.

<sup>12</sup> When you have finished paying all the tithe of your crops in the third year, which is the special year of tithing, then you shall give it to the Levite, the foreigner, the orphan and the widow, so that they may eat within your town and be satisfied.

<sup>13</sup> Then you shall declare in the presence of the LORD your God, 'I have taken the sacred offering out of my house, and have given it to the Levite, the foreigner, the orphan and the widow, according to every commandment you have commanded me. I have not violated or forgotten any of your commandments.

<sup>14</sup> I have not eaten any of it while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the LORD my God. I have done everything you have commanded me.

<sup>15</sup> Look down from your holy dwelling place in heaven, and bless your people Israel and the ground you have given us, as you promised to our forefathers, a land flowing with milk and honey.'

<sup>16</sup> This day the LORD your God commands you to do these statutes and regulations, you must observe and do them with all your heart and with all your soul.

<sup>17</sup> You have declared this day that the LORD is your God, and that you will walk in his ways, keep his statutes, commandments and his ordinances and obey his voice.

<sup>18</sup> The LORD has declared today that you are his own treasured people, just as he has promised you, so that you should keep all his commandments.

<sup>19</sup> Then he will lift you high above all the other nations he has made. Then you will receive praise, fame and honor. You will be a holy people to the LORD your God, just as he has promised."

**Deuteronomy 27**

<sup>1</sup> Then Moses and the elders of Israel charged the people, saying, "Keep all the commandments I am giving you today.

<sup>2</sup> When you cross over the Jordan River to the land the LORD your God is giving you, set up large stones and coat them with plaster.

<sup>3</sup> Write on them all the words of this law, once you have crossed over; so that you may enter the land the LORD your God is giving you, a land flowing with milk and honey, just as the LORD, the God of your forefathers has promised you.

<sup>4</sup> When you have crossed over the Jordan River, set up these stones about which I am commanding you today on Mount Ebal, and coat them with plaster.

<sup>5</sup> Build an altar there to the LORD your God, an altar of rough stones. Do not use an iron tool to shape them.

<sup>6</sup> Build the altar of the LORD your God of uncut stones, and offer burnt offerings on it to the LORD your God.

<sup>7</sup> Sacrifice peace offerings on it and eat them there, rejoicing before the LORD your God.

<sup>8</sup> Write very clearly on the stones all the words of this law."

<sup>9</sup> Then Moses and the Levitical priests spoke to all Israel, saying, "Be quiet and listen, O Israel, today you have become the people of the LORD your God.

<sup>10</sup> Therefore obey the voice of the LORD your God, and do his commandments and his statutes I am commanding you today."

<sup>11</sup> Then Moses charged the people the same day, saying,

<sup>12</sup> "When you have crossed over the Jordan River, these tribes shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph and Benjamin.

<sup>13</sup> These tribes shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan and Naphtali.

<sup>14</sup> And the Levites shall declare to all the people of Israel with a loud voice,

<sup>15</sup> 'Cursed is anyone who makes a carved or a metal image, a detestable thing to the LORD, the work of a craftsman's hands, and sets it up in secret.' Then all the people shall respond and say, 'Amen.'

<sup>16</sup> 'Cursed is anyone who dishonors his father or his mother.' Then all the people shall say, 'Amen.'

<sup>17</sup> 'Cursed is anyone who removes his neighbor's boundary marker.' Then all the people shall say, 'Amen.'

<sup>18</sup> 'Cursed is anyone who misleads the blind on the road.' Then all the people shall say, 'Amen.'

<sup>19</sup> 'Cursed is anyone who perverts justice due to the foreigner, orphan or widow.' Then all the people shall say, 'Amen.'

<sup>20</sup> 'Cursed is anyone who has sexual relations with his father's wife, because he has exposed his father's nakedness.' Then all the people shall say, 'Amen.'

<sup>21</sup> 'Cursed is anyone who has sexual relations with any type of beast.' Then all the people shall say, 'Amen.'

<sup>22</sup> 'Cursed is anyone who has sexual relations with his sister, the daughter of his father, or the daughter of his mother.' Then all the people shall say, 'Amen.'

<sup>23</sup> 'Cursed is anyone who has sexual relations with his mother-in-law.' Then all the people shall say, 'Amen.'

<sup>24</sup> 'Cursed is anyone who kills his neighbor in secret.' Then all the people shall say, 'Amen.'

<sup>25</sup> 'Cursed is anyone who takes a bribe to kill an innocent person.' Then all the people shall say, 'Amen.'

<sup>26</sup> 'Cursed is anyone who refuses to do the words of this law.' Then all the people shall say, 'Amen.'

**Deuteronomy 28**

<sup>1</sup> If you completely obey the voice of the LORD your God and are careful to observe all his commandments I am giving you today, then the LORD your God will set you high above all the nations of the earth.

<sup>2</sup> All these blessings will come upon you and overtake you, if you obey the voice of the LORD your God.

<sup>3</sup> You will be blessed in the city and blessed in the field.

<sup>4</sup> Your children will be blessed, along with the produce of your ground, the offspring of your beasts, the calves of your cattle and the lambs of your flock.

<sup>5</sup> Blessed will be your basket and your kneading bowl.

<sup>6</sup> You will be blessed when you come in and blessed when you go out.

<sup>7</sup> The LORD will cause your enemies who rise up against you to be defeated before you. They will come out against you from one direction, and will flee from you in seven directions.

<sup>8</sup> The LORD will order a blessing on your barns and all your hand endeavors to do. He will bless you in the land the LORD your God is giving you.

<sup>9</sup> The LORD will establish you as his holy people, just as he has promised you, if you keep the commandments of the LORD your God and walk in his ways.

<sup>10</sup> All the peoples of the earth will see that you are called by the name of the LORD; and they will fear you.

<sup>11</sup> The LORD will give you abundant prosperity, in the fruit of your womb, in the fruit of your livestock and in the fruit of your ground, in the land the LORD promised your forefathers to give you.

<sup>12</sup> The LORD will open to you his good treasure house, the heavens, to give the rain for your land in its season, and to bless all the work of your hands. You will lend to many nations, but you will not have to borrow.

<sup>13</sup> The LORD will make you the head and not the tail, and you will always be on top and never on the bottom, if you obey the commandments of the LORD your God, that I am giving you today, to observe and to do them.

<sup>14</sup> Do not turn away from any of the words that I am commanding you today, to the right or to the left, following other gods to serve them.

<sup>15</sup> If you refuse to obey the voice of the LORD your God by carefully keeping all his commandments and his statutes that I am commanding you today, then all these curses will come on you and overtake you.

<sup>16</sup> Cursed you will be in the town and cursed you will be in the field.

<sup>17</sup> Cursed will be your basket and your kneading bowl.

<sup>18</sup> Cursed will be the fruit of your womb, the fruit of your ground, the calves of your cattle and the lambs of your flock.

<sup>19</sup> Cursed you will be when you come in, and cursed you will be when you go out.

<sup>20</sup> The LORD will send on you a curse, confusion and rebuke, in all that your hand endeavors to do until you are destroyed and perish quickly because of the evil of your deeds by which you have forsaken me.

<sup>21</sup> The LORD will make deadly diseases cling to you, until he has consumed you from off the land you are entering to possess.

<sup>22</sup> The LORD will afflict you with a wasting disease, fever and inflammation, with scorching heat and with the sword, blight and mildew. These will pursue you until you perish.

<sup>23</sup> The sky over your head will be bronze and the earth under you will be iron.

<sup>24</sup> The LORD will make the rain of your land powder, and dust will pour down on you from the sky until you are destroyed.

<sup>25</sup> The LORD will cause you to be defeated before your enemies. You will go out from one direction against them, and will flee from them in seven. You will be an object of horror to all the kingdoms of the earth.

<sup>26</sup> Your dead body will be food for all birds of the air and the beasts of the earth and there will be no one to scare them away.

<sup>27</sup> The LORD will afflict you with the boils of Egypt, and with tumors, scabs and itch, from which you cannot be cured.

<sup>28</sup> The LORD will afflict you with madness, blindness and with confusion of heart,

<sup>29</sup> and you will grope around at noonday as the blind grope in darkness. You will not prosper in your endeavors and you will be oppressed and robbed continually, but there will be no one to rescue you.

<sup>30</sup> You will be engaged to a woman, but another man will sleep with her, you will build a house, but you will not live in it. You will plant a vineyard, but you will not even begin to enjoy its fruit.

<sup>31</sup> Your ox will be butchered before your eyes, but you will not eat any of it. Your donkey will be seized right in front of you, but will never be returned to you. Your sheep will be given to your enemies, and you will have none to rescue you.

<sup>32</sup> Your sons and daughters will be given to another people while you watch, and your eyes will fail searching for them all day long and you will be powerless to do anything about it.

<sup>33</sup> The produce of your land and all your labors, will be eaten by a nation you do not even know; and you will be oppressed and crushed continually.

<sup>34</sup> You will be driven insane by what your eyes will see.

<sup>35</sup> The LORD will afflict your knees and legs with painful boils that are incurable, from the sole of your foot to the top of your head.

<sup>36</sup> The LORD will deport you and your king whom you set over you to a nation that neither you nor your fathers have known. There you will worship other gods made of wood and stone.



<sup>37</sup> You will become an object of horror, a proverb and a byword among all the peoples where the LORD will exile you.

<sup>38</sup> You will carry much seed into the field, but will harvest little; for the locust will consume it.

<sup>39</sup> You will plant vineyards and care for them, but you will not drink the wine or gather the grapes; for the worm will eat them.

<sup>40</sup> You will have olive trees throughout all your territory, but you will not anoint yourself with the oil; for your olives will drop before being ripe.

<sup>41</sup> You will have sons and daughters, but they will not stay yours; for they will go off into captivity.

<sup>42</sup> All your trees and the fruit of your ground, the locust will take over.

<sup>43</sup> The foreigner who is in your midst will rise above you higher and higher; but you will descend lower and lower.

<sup>44</sup> They will lend to you, but you will not lend to them. They will be the head, and you will be the tail.

<sup>45</sup> Then all these curses will come on, pursue and overtake you, till you are destroyed, because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he has given you.

<sup>46</sup> These curses will be a sign and a wonder against you and your descendants forever,

<sup>47</sup> because you did not serve the LORD your God joyfully and with glad of hearts with the abundance of all things you received.

<sup>48</sup> Therefore you will serve your enemies that the LORD will send against you, in hunger, thirst, nakedness and need of everything. He will put a yoke of iron on your neck until he has destroyed you.

<sup>49</sup> The LORD will bring a nation against you from far away, from the end of the earth, swooping down on you like an eagle, a nation whose tongue you do not understand;

<sup>50</sup> a fierce-faced nation that shows no respect to the old or favor to the young.

<sup>51</sup> They will consume the offspring of your cattle and the produce of your ground until you are destroyed. They will not leave you any grain, new wine, or olive oil, calves of your cattle or lambs of your flock, until they have caused you to perish.

<sup>52</sup> They will besiege you in all your towns, until the high and fortified walls you trusted in are knocked down throughout all your land. They will besiege you in all your town gates throughout all your land the LORD your God is giving you.

<sup>53</sup> You will eat the fruit of your own womb, the flesh of your sons and daughters, whom the LORD your God has given you during the siege and the terrible distress of your enemies' attack.

<sup>54</sup> The man among you who is gentle and sensitive will turn against his own brother and the wife he loves and children who survive.

<sup>55</sup> He will not give to any of them the flesh of his children whom he is eating, because there is nothing left for him to eat, because of the distress of the siege by which your enemy will confine you in all your towns.

<sup>56</sup> The most tender and delicate woman among you, who would never think of setting the sole of her foot on the ground because of her delicateness and tenderness, her eye will begrudge food to her beloved husband, and to her son and daughter,

<sup>57</sup> and she will secretly eat the afterbirth that comes out from between her thighs, and she shall eat her own children whom she bore because there is nothing else to eat, because of the siege by which your enemy will confine you in your towns.

<sup>58</sup> If you do not obey all the words of this law that are written in this scroll, and you do not fear this glorious and fearful name, the LORD your God,

<sup>59</sup> then the LORD will bring on you and your offspring severe and long lasting afflictions, and grievous long lasting sicknesses.

<sup>60</sup> He will bring back on you all the diseases of Egypt that you were so afraid of, and they will cling to you.

<sup>61</sup> The LORD will also bring on you every sickness and plague not written in the scroll of this law, until you are destroyed.

<sup>62</sup> Although you were as numerous as the stars of heaven, you will be left few in number, because you did not obey the voice of the LORD your God.

<sup>63</sup> Just as the LORD rejoiced over you to do good for you, and to multiply you, so the LORD will rejoice in bringing ruin on you and destroying you. You will be uprooted from the land you are entering to possess.

<sup>64</sup> Then the LORD will scatter you among all peoples, from the one end of the earth to the other. There you will serve other gods of wood and stone that neither you or your fathers have known.

<sup>65</sup> Among those nations you will find no ease or resting place for the sole of your foot. There the LORD will give you a trembling heart, failing eyes and a despairing soul.

<sup>66</sup> Your life will hang in doubt before you; and you will be afraid night and day with no assurance that your life will survive.

<sup>67</sup> In the morning you will say, 'If only it were evening!' and in the evening you will say, 'If only it were morning!' because of the fear of your heart and for the sights your eyes will see.

<sup>68</sup> Then the LORD will bring you back to Egypt in ships, by a way I told you, that you would never see again. There you will try to sell yourselves to your enemies as male and female slaves, but no one will buy you.

**Deuteronomy 29**

<sup>1</sup> These are the words of the covenant the LORD commanded Moses to make with the Israelites in the land of Moab, in addition to the covenant he made with them at Horeb.

<sup>2</sup> Moses summoned all Israel and said to them, "You have seen all the LORD did before your eyes in the land of Egypt to Pharaoh and to all his servants and to all his land.

<sup>3</sup> Your own eyes saw the great tests, those signs and great wonders.

<sup>4</sup> But to this day the LORD has not given you a heart to understand, eyes to see or ears to hear.

<sup>5</sup> I have led you through the wilderness for forty years. Your clothes did not wear out nor did the sandals on your feet.

<sup>6</sup> You have not eaten bread, neither have you drunk wine or strong drink so that you might know that I am the LORD your God.

<sup>7</sup> When you came to this place, Sihon the king of Heshbon and Og the king of Bashan, came out to fight against us, but we defeated them.

<sup>8</sup> We took their land and gave it for an inheritance to the Reubenites, Gadites and half-tribe of the Manasseh.

<sup>9</sup> Therefore keep the words of this covenant and do them, so that you may prosper in all you do.

<sup>10</sup> You are standing this day, all of you, before the LORD your God--the leaders of your tribes, your elders and your officers along with all the men of Israel,

<sup>11</sup> your children, your wives, and the foreigner who is in the midst of your camps, from the one who chops your wood to one who draws your water;

<sup>12</sup> so that thou may enter into the covenant the LORD your God promised by an oath, which the LORD your God is making with you today;

<sup>13</sup> in order that he may establish you today as his people, and that he may be your God, as he promised you and swore to your forefathers, to Abraham, Isaac and Jacob.

<sup>14</sup> It is not with you alone I am making this covenant by oath,

<sup>15</sup> whoever is standing here with us today before the LORD our God, but also with those who are not here with us today.

<sup>16</sup> You know how we lived in the land of Egypt and how we came through the midst of the nations through which you traveled.

<sup>17</sup> You have seen their detestable things and their idols of wood, stone, silver and gold, that were among them.

<sup>18</sup> Beware that there is not among you man, woman, clan or tribe, whose heart is turning away today from the LORD your God, to serve the gods of those nations. Beware that there is not among you a root producing poison and bitter fruit.

<sup>19</sup> When he hears the warning of this oath, that he will bless himself, thinking in his heart, 'I will be safe even though I walk in the stubbornness of my heart.' This will destroy both the watered and parched land alike.

<sup>20</sup> The LORD will not pardon him, but the anger of the LORD and his jealousy will burn against that person. All the curses written in this scroll will fall upon him, and the LORD will blot out his name from under heaven.

<sup>21</sup> Then the LORD will single him out for disaster out of all the tribes of Israel, according to all the curses of the covenant written in this scroll of the law.

<sup>22</sup> The next generation, your children who will rise up after you, and the foreigner who will come from a distant land, will ask when they see the plagues of that land and the sicknesses by which the LORD has afflicted it,

<sup>23</sup> and the whole land burned with sulfur and salt, that cannot be planted, sprout or even produce any grass, like the destruction of Sodom, Gomorrah, Admah and Zeboiim, that the LORD overthrew in his anger and wrath.

<sup>24</sup> All the nations will ask, "Why has the LORD done this to this land? What caused the outburst of this great anger?"

<sup>25</sup> Then people will answer, "Because they abandoned the covenant of the LORD, the God of their forefathers, which he made with them when he brought them out of the land of Egypt.

<sup>26</sup> They went and served other gods, and worshipped them, gods that they did not know that he had not allowed them to worship.

<sup>27</sup> Therefore the anger of the LORD was sparked against this land, to bring on it all the curses that are written in this scroll.

<sup>28</sup> The LORD uprooted them from their land in anger, wrath and great indignation. He exiled them into another land, as it is this day."

<sup>29</sup> The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children for ever, that we may do all the words of this law.

**Deuteronomy 30**

<sup>1</sup> When you have experienced all these things, the blessings and the curses I have set before you, and you recall them when you are living among all the nations where the LORD your God has exiled you,

<sup>2</sup> if you and your children return to the LORD your God, and obey his voice according to all that I am commanding you today, with all your heart and soul,

<sup>3</sup> then the LORD your God will reverse your captivity and have compassion on you, and will return and gather you from all the peoples where the LORD your God has scattered you.

<sup>4</sup> Even if you are exiled to the most distant lands under heaven, from there the LORD your God will gather you, and from there he will bring you back.

<sup>5</sup> The LORD your God will bring you back into the land your forefathers possessed and you will possess it, and he will make you more prosperous and numerous than your forefathers.

<sup>6</sup> The LORD your God will circumcise your heart, and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

<sup>7</sup> The LORD your God will put all these curses on your enemies and on those who hate you and persecute you.

<sup>8</sup> Then you will return again and obey the voice of the LORD, and do all his commandments I am giving you today.

<sup>9</sup> The LORD your God will make all the undertakings of your hand prosperous, in the fruit of your womb, in the fruit of your cattle and in the fruit of your soil. For the LORD will once again delight in prospering you, as he delighted in your forefathers,

<sup>10</sup> if only you obey the voice of the LORD your God and keep his commandments and statutes that are written in this scroll of the law, if you turn to the LORD your God with all your heart and all your soul.

<sup>11</sup> For this commandment I am giving you today, it is not too difficult for you nor is it out of reach.

<sup>12</sup> It is not up in heaven, so that you need to ask, 'Who will go up to heaven for us and bring it back to us so we can hear and do it?'

<sup>13</sup> Nor is it beyond the sea, so that you need to ask, 'Who will cross the sea for us and bring it back to us so we can hear and do it?'

<sup>14</sup> No, the word is very near you. It is in your mouth and in your heart so that you can do it.

<sup>15</sup> See, I have set before you today life and prosperity, and death and disaster.

<sup>16</sup> What I am commanding you today is to love the LORD your God, to walk in his ways, and to obey his commandments, statutes and regulations, so that you may live and multiply, and so that the LORD your God may bless you in the land you are entering to possess.

<sup>17</sup> But if your heart turns away and you refuse to listen, but are drawn away to worship other gods and serve them,

<sup>18</sup> I declare to you today, that you will surely perish. You will not prolong your life in the land you are crossing the Jordan River to enter and possess.

<sup>19</sup> I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. Therefore choose life, so that you and your descendants may live

<sup>20</sup> loving the LORD your God, obeying his voice and holding tightly to him; for he is your life and length of days, so that you may dwell in the land the LORD promised to give your forefathers, to Abraham, Isaac and Jacob.

**Deuteronomy 31**

<sup>1</sup> Then Moses went and spoke these words to all Israel.

<sup>2</sup> He said to them, "I am a hundred and twenty years old today and I can no longer go out and come in. The LORD has told me, 'You shall not cross over this Jordan River.'

<sup>3</sup> The LORD your God, he will cross over before you. He will destroy these nations before you, and you will dispossess them. Joshua will cross over before you, just as the LORD has spoken.

<sup>4</sup> The LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land when he destroyed them.

<sup>5</sup> The LORD will deliver them over to you, and you will do to them according to the whole commandment I am giving to you.

<sup>6</sup> Be strong and courageous. Do not fear or be afraid of them, for it is the LORD your God who is going with you. He will not fail or abandon you."

<sup>7</sup> Then Moses summoned Joshua, and said to him in the sight of all Israel, "Be strong and courageous, for you will go with this people into the land the LORD promised to their forefathers to give them. You will enable them to inherit it.

<sup>8</sup> The LORD himself is going before you; he will be with you, he will not fail or abandon you. Do not fear or be discouraged."

<sup>9</sup> Then Moses wrote this law and delivered it to the Levitical priests who carry the ark of the covenant of the LORD, and to all the elders of Israel.

<sup>10</sup> Moses commanded them, saying, "At the end of every seven years, at the appointed time of the year of release, at the Feast of Tabernacles,

<sup>11</sup> when all Israel comes to appear before the LORD your God in the place he will choose, you shall read this law before all Israel in their hearing.

<sup>12</sup> Assemble the people--men, women and children, along with the foreigners who live in your towns--so that they may hear and learn to fear the LORD your God, and carefully do all the words of this law.

<sup>13</sup> Then their children, who have not known, may hear, and learn to fear the LORD your God, as long as you live in the land you are crossing over the Jordan River to possess."

<sup>14</sup> Then the LORD said to Moses, "The days are approaching when you must die. Call Joshua and present yourselves at the Tent of Meeting, so that I may commission him." So Moses and Joshua went and presented themselves at the Tent of Meeting.

<sup>15</sup> The LORD appeared at the Tent in a pillar of cloud; and the pillar of cloud stood over the entrance of the Tent.

<sup>16</sup> Then the LORD said to Moses, "You are about to sleep with your forefathers; then this people will begin to prostitute themselves with foreign gods of the land where they are going. They will forsake me and break my covenant that I have made with them.

<sup>17</sup> Then my anger will be sparked against them in that day, and I will forsake them, and I will hide my face from them, and they will be devoured. Many disasters and troubles will overcome them, so that they will say in that day, 'Are not these troubles happening to us because our God is not among us?'

<sup>18</sup> I will surely hide my face in that day for all the wickedness they have done by turning to other gods.

<sup>19</sup> Now therefore write this song and teach it to the Israelites. Put it in their mouths that this song may be a witness for me against the Israelites.

<sup>20</sup> For after I have brought them into the land flowing with milk and honey I promised to their forefathers, and they have eaten their fill and grown fat, then they will turn to other gods and serve them. They will despise me and break my covenant.

<sup>21</sup> When many disasters and troubles overcome them, this song will testify against them as a witness; because it must never be forgotten from the mouths of their descendants. I know their inclinations they have in mind already today, before I have even brought them into the land I promised them."

<sup>22</sup> So Moses wrote this song the same day, and taught it to the Israelites.

<sup>23</sup> Then the LORD commissioned Joshua the son of Nun and said, "Be strong and courageous, for you will bring the Israelites into the land I promised them, and I will be with you."

<sup>24</sup> When Moses finished writing the words of this law in a scroll to the end,

<sup>25</sup> Moses commanded the Levites, who carry the ark of the covenant of the LORD, saying,

<sup>26</sup> "Take this scroll of the law and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you.

<sup>27</sup> For I know how rebellious and stubborn you are. While I am still alive and right here with you, you have been rebellious against the LORD; so how much more after my death?

<sup>28</sup> Assemble to me all the elders and officers of your tribes, that I may speak these words in their ears, and call heaven and earth to witness against them.

<sup>29</sup> For I realize that after my death you will utterly corrupt yourselves and turn aside from the way I have commanded you. Disaster will happen to you in the latter days; because you will do what is evil in the sight of the LORD, provoking him to anger by what your hands have made."

<sup>30</sup> So Moses recited in the ears of all the assembly of Israel the words of this song, until it was finished.



**Deuteronomy 32**

- <sup>1</sup> Listen, O heavens, and I will speak,  
hear, O earth, the words of my mouth.
- <sup>2</sup> Let my teaching fall like the rain,  
let my speech descend like the dew,  
like a gentle rain on tender grass,  
and like the showers on young plants.
- <sup>3</sup> For I will proclaim the name of the LORD,  
ascribe greatness to our God.
- <sup>4</sup> He is the Rock, his work is perfect;  
all his ways are just.  
A faithful God who does nothing wrong,  
Just and upright is he.
- <sup>5</sup> They have dealt corruptly with him,  
they are no longer his children,  
it is their sin;  
they are a perverse and twisted generation.
- <sup>6</sup> Is this how you repay the LORD,  
O foolish and unwise people?  
Is not he your father who created you?  
Has he not made you, and established you?
- <sup>7</sup> Remember the days of old,  
consider the years of former generations,  
ask your father, and he will inform you,  
your elders, and they will tell you.
- <sup>8</sup> When the Most High gave to the nations their inheritance,  
When he divided humankind,  
he set the boundaries for the peoples,  
according to the number of the sons of God.
- <sup>9</sup> For the LORD's portion is his people,  
Jacob is his special inheritance.
- <sup>10</sup> He found him in a desert land,  
and in the howling wasteland,  
he protectively surrounded him and cared for him,  
he guarded him as the apple of his eye.
- <sup>11</sup> Like an eagle that stirs up her nest,  
that hovers over her young,  
it spreads out its wings and swoops them up,  
it carries them aloft on its pinions.
- <sup>12</sup> The LORD alone led him,

- no foreign god was with him.
- <sup>13</sup> He made him ride over the heights of the earth,  
and he ate the produce of the field,  
he nourished him with honey out of the rocky cliffs,  
olive oil out of the flinty rock,
- <sup>14</sup> Curds from the herd,  
and milk from the flock,  
the fat of lambs and goats,  
rams of Bashan,  
the finest of the wheat  
and from the juice of the grape you drank wine.
- <sup>15</sup> But Jeshurun grew fat and kicked,  
you became fat, plump and stuffed.  
Then he forsook God who made him,  
and abandoned the Rock of his salvation.
- <sup>16</sup> They moved him to jealousy with foreign gods,  
with abominations provoked they him to anger.
- <sup>17</sup> They sacrificed to demons, which are no God,  
to gods that they had never known,  
to new gods recently developed,  
which your fathers never feared.
- <sup>18</sup> You ignored the Rock that bore you,  
and forgot God who gave you birth.
- <sup>19</sup> The LORD saw this and despised them,  
because he was provoked by his sons and daughters.
- <sup>20</sup> And he said, 'I will hide my face from them,  
then I will see what their end will be.  
For they are a perverse generation,  
children who are unfaithful.
- <sup>21</sup> They made me jealous with what was no god;  
they have provoked me to anger with their worthless idols.  
So I will make them jealous with those who are not a people,  
I will provoke them to anger with a foolish nation.
- <sup>22</sup> For a fire has been sparked by my anger,  
and burns to the depths of the grave,  
and devours the earth with its produce,  
and sets on fire the foundations of the mountains.
- <sup>23</sup> I will heap disasters on them.  
I will shoot my arrows at them.
- <sup>24</sup> I will waste them with hunger,  
and devour by plague and bitter pestilence.

- I will send against them the teeth of beasts,  
with the poison of things that crawl in the dust.
- <sup>25</sup> Outside the sword will leave them childless,  
inside their homes terror will reign over  
both the young man and young woman,  
the nursing child and elderly with gray hair.
- <sup>26</sup> I said, 'I want to scatter them afar,'  
blotting out the remembrance of them from human memory.
- <sup>27</sup> But I feared the provocation of their enemy,  
lest their adversaries should misunderstand,  
Lest they should say, 'Our hand is exalted,  
the LORD has not done all this.'
- <sup>28</sup> For they are a nation without sense,  
and there is no understanding in them.
- <sup>29</sup> If only they were wise, then they would understand this,  
then they would consider their final fate.
- <sup>30</sup> How can one man chase a thousand,  
and two put ten thousand to flight,  
unless their Rock had sold them,  
the LORD had given them up?
- <sup>31</sup> For their rock is not like our Rock,  
as even our enemies acknowledge.
- <sup>32</sup> For their vine is from the vine stock of Sodom,  
and from the fields of Gomorrah,  
their grapes are grapes of poison,  
their clusters are bitter.
- <sup>33</sup> Their wine is the poison of serpents,  
and the deadly venom of cobras.
- <sup>34</sup> "Is this not stored up with me,  
sealed up among my treasures?
- <sup>35</sup> Vengeance is mine and I will repay them,  
at the time when their foot slips.  
For the day of their disaster is near,  
and their impending doom will come on them suddenly."
- <sup>36</sup> For the LORD will judge his people,  
and change his mind concerning his servants,  
when he sees that their power is gone,  
and there is no one left, slave or free.
- <sup>37</sup> Then he will ask, "Where are their gods,  
the rock in which they took refuge?"

- <sup>38</sup> Who ate the fat of their sacrifices,  
and drank the wine of their drink offerings?  
Let them rise up and help you,  
let them be your protection.
- <sup>39</sup> See now that I, even I, am he,  
there is no god besides me.  
I kill and I make alive;  
I wound and I heal;  
and there is no one who can deliver out of my hand.
- <sup>40</sup> For I lift up my hand to heaven,  
and say, 'As I live forever,
- <sup>41</sup> I will sharpen my flashing sword,  
and my hand will take hold of it for judgment;  
I will render vengeance on my adversaries,  
and will repay those who hate me.
- <sup>42</sup> I will make my arrows drunk with blood,  
and my sword will devour flesh,  
with the blood of the slain and captives,  
the chief leaders of the enemy.'
- <sup>43</sup> Rejoice with him, O heavens,  
for he will avenge the blood of his servants,  
and will render vengeance on his adversaries,  
and will make atonement for his land and his people."
- <sup>44</sup> Then Moses came and recited all the words of this song in the ears of the people, he and Joshua, the son of Nun.
- <sup>45</sup> When Moses made an end of speaking all these words to all Israel,
- <sup>46</sup> he said to them, "Take to heart to all the words that I am proclaiming to you today. Command your children to carefully do all the words of this law.
- <sup>47</sup> For these are not just empty words for you, they are your life. By this word you will prolong your days in the land you are crossing over the Jordan River to possess."
- <sup>48</sup> Then the LORD spoke to Moses that very same day, saying,
- <sup>49</sup> "Get up into this mountain of Abarim, to Mount Nebo in the land of Moab, that is across from Jericho; and view the land of Canaan that I am giving to the Israelites for a possession.
- <sup>50</sup> You will die on the mountain you are climbing, and will be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people.
- <sup>51</sup> It is because you both rebelled against me in the midst of the Israelites at the waters of Meribah at Kadesh in the wilderness of Zin. You did not treat me as holy in the midst of the Israelites.

<sup>52</sup> For you will see the land before you, but you will not enter the land I am giving the Israelites."

**Deuteronomy 33**

<sup>1</sup> This is the blessing Moses, the man of God, pronounced on the Israelites before his death.

<sup>2</sup> He said, "The LORD came from Sinai,  
and dawned upon us from Seir.  
He shined forth from Mount Paran,  
and he came with ten thousand holy ones.  
with flaming fire at his right hand.

<sup>3</sup> Yes, he loved the people,  
all his holy ones were in his hands.  
They sat down at your feet,  
each one receiving your words.

<sup>4</sup> Moses gave us a law,  
an inheritance for the assembly of Jacob.

<sup>5</sup> The LORD was king in Jeshurun [Israel],  
when the leaders of the people gathered,  
all the tribes of Israel together.

<sup>6</sup> Let Reuben live, and not die,  
let his people not be few.

<sup>7</sup> This is the blessing concerning Judah. He said,  
'Listen, O LORD, to the voice of Judah,  
and bring him in to his people.  
With your hands contend for them,  
and help him against his adversaries.'

<sup>8</sup> Concerning Levi he said,  
'Your Thummim and Urim belong to your godly one,  
with whom you contended at Massah,  
with whom you quarreled at the waters of Meribah.

<sup>9</sup> Who said of his father and mother,  
"I have no regard for them,"  
he ignored his own brothers,  
and did not acknowledge his own children.  
For they have observed your word,  
and kept your covenant.

<sup>10</sup> They will teach Jacob your regulations,  
and Israel your law.  
They will put incense before you,  
and whole burnt offerings on your altar.

<sup>11</sup> Bless, O LORD, his substance,

and accept the work of his hands,  
strike the loins of those who attack him,  
and those who hate him,  
so that they never rise again.'

<sup>12</sup> Concerning Benjamin he said,  
'The beloved of the LORD will dwell in safety beside him.  
He shields him all day long,  
and he rests between his shoulders.'

<sup>13</sup> Concerning Joseph he said,  
'May the LORD bless his land,  
with the precious gift of dew from heaven,  
and with the watery deep that crouches beneath,  
<sup>14</sup> and with the precious fruits produced by the sun,  
and with the precious produce of the moon,  
<sup>15</sup> with the chief crops of the ancient mountains,  
and with abundance of the everlasting hills,  
<sup>16</sup> and with the precious gifts of the earth and its fullness,  
and the favor of him who dwelt in the burning bush.  
May these blessings grace the head of Joseph,  
on the crown of the head of him who was prince among his brothers.

<sup>17</sup> Like a firstborn bull is his majesty,  
and his horns are the horns of the wild ox,  
with them he will gore all peoples,  
driving them to the ends of the earth.  
Such are the ten thousands of Ephraim,  
and the thousands of Manasseh.'

<sup>18</sup> Concerning Zebulun he said,  
'Rejoice, Zebulun, in your going out,  
and Issachar, in your tents.

<sup>19</sup> They will summon the peoples to the mountain,  
there they will offer right sacrifices,  
for they will draw abundance from the seas,  
and hidden treasures from the sand.'

<sup>20</sup> Concerning Gad he said,  
'Blessed be the one who enlarges Gad.  
He lives like a lion,  
tearing at the arm or head.

<sup>21</sup> He chose the best part for himself,

for there the leader's portion was reserved,  
he came with the leaders of the people,  
he executed the justice of the LORD,  
and his regulations with Israel.'

<sup>22</sup> Concerning Dan he said,  
'Dan is a lion's cub,  
that leaps out from Bashan.'

<sup>23</sup> Concerning Naphtali he said,  
'O Naphtali, overflowing with favor,  
and full of the blessing of the LORD,  
may you possess the west and the south.'

<sup>24</sup> Concerning Asher he said,  
'Most blessed be Asher above other sons,  
may he be favored by his brothers,  
and let him dip his foot in olive oil.

<sup>25</sup> Your gate bars will be iron and bronze,  
and as your days are long, so may your strength be.

<sup>26</sup> There is no one like God, O Jeshurun [Israel],  
Who rides upon the heavens to help you,  
and through the skies in his majesty.

<sup>27</sup> The eternal God is your refuge,  
and underneath are his everlasting arms.  
He drives out the enemy before you,  
and says, 'Destroy.'

<sup>28</sup> So Israel will live in safety,  
the fountain of Jacob safely alone.  
In a land of grain and new wine,  
Yes, its heavens drop down dew.

<sup>29</sup> Happy are you, O Israel,  
Who is like you?  
You are a people saved by the LORD,  
your protective shield,  
and your awesome sword!  
Your enemies will cower before you,  
and you will trample on their backs."



### Deuteronomy 34

<sup>1</sup> Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. The LORD showed him the whole land, from Gilead to Dan,

<sup>2</sup> all Naphtali, the land of Ephraim and Manasseh, and all the land of Judah to the western Mediterranean Sea,

<sup>3</sup> and the Negev, and the plain of the valley of Jericho, the city of palm trees, as far as Zoar.

<sup>4</sup> Then the LORD said to him, "This is the land I promised to Abraham, Isaac and Jacob, saying, 'I will give it to your descendants.' I have allowed you to see it with your eyes, but you may not go over there."

<sup>5</sup> So Moses, the servant of the LORD, died there in the land of Moab, just as the LORD had said.

<sup>6</sup> He buried him in the valley in the land of Moab opposite Beth-peor, but no one knows the place of his burial to this day.

<sup>7</sup> Moses was 120 years old when he died, yet his eyes were unimpaired and his strength had not waned.

<sup>8</sup> The Israelites wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses were ended.

<sup>9</sup> Joshua the son of Nun was full of the spirit of wisdom because Moses had laid his hands on him. The Israelites listened to him and did as the LORD had commanded Moses.

<sup>10</sup> There has never since arisen a prophet in Israel like Moses, whom the LORD knew face to face,

<sup>11</sup> who did all the signs and the wonders the LORD sent him to do in the land of Egypt, against Pharaoh, all his servants and all his land,

<sup>12</sup> with mighty power and awesome deeds that Moses performed in the sight of all Israel.

**DASV: Joshua**  
**Joshua 1**

<sup>1</sup> After the death of Moses the servant of the LORD, the LORD spoke to Joshua the son of Nun, Moses' assistant, saying,

<sup>2</sup> "Moses my servant is dead. Now therefore get up and cross the Jordan River, you and all this people, into the land I am giving to them, to the Israelites.

<sup>3</sup> Every place you set the sole of your foot, I have given to you just as I promised to Moses.

<sup>4</sup> Your boundary will be from the southern wilderness to Lebanon in the north, east to the great river, the Euphrates River, all the land of the Hittites, and to the Great (Mediterranean) Sea where the sun sets in the west.

<sup>5</sup> No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you. I will not fail you or abandon you.

<sup>6</sup> Be strong and courageous for you will lead this people to inherit the land I promised to give their forefathers.

<sup>7</sup> Only be strong and courageous. Be careful to do according to all the law, my servant

Moses commanded you. Do not turn from it to the right or left, so that you may be successful wherever you go.

<sup>8</sup> This scroll of the law shall not depart out of your mouth, but meditate on it day and night, so that you may carefully obey all that is written in it. Then you will make your way prosperous and successful.

<sup>9</sup> Have not I commanded you? Be strong and courageous. Do not be afraid or terrified for the LORD your God is with you wherever you go."

<sup>10</sup> Then Joshua commanded the officers of the people, saying,

<sup>11</sup> "Go through the midst of the camp and command the people, saying, 'Prepare provisions for within three days you will cross over the Jordan River to go in to possess the land, the LORD your God is giving you.'"

<sup>12</sup> But to the Reubenites, Gadites and half-tribe of Manasseh, Joshua said,

<sup>13</sup> "Remember the word Moses, the servant of the LORD, commanded you, saying, 'The LORD your God is giving you rest and will give you this land.

<sup>14</sup> Your wives, children and cattle will stay in the land Moses gave you on the east of the Jordan River, but your valiant warriors must cross over armed ahead of your brothers. You must help them

<sup>15</sup> until the LORD has given your brothers rest, just as he has given to you, and they too possess the land the LORD your God is giving them. Then you may return to your own land and possess the land Moses, the servant of the LORD, gave you east of the Jordan toward the sunrise.'"

<sup>16</sup> Then they answered Joshua, "Everything you have commanded we will do, and wherever you send us we will go.

<sup>17</sup> Just as we obeyed Moses in all things, so we will obey you. Only may the LORD your God be with you, as he was with Moses.

<sup>18</sup> Whoever rebels against your orders and refuses to obey whatever you command, must be put to death. Only be strong and courageous."

## Joshua 2

<sup>1</sup> Then Joshua the son of Nun secretly sent from Shittim two spies, saying, "Go, scout out the land, especially Jericho." So they went and came to the house of a prostitute named Rahab, and spent the night there.

<sup>2</sup> The king of Jericho was told, "Look, there came in here at night some Israelites to spy out the land."

<sup>3</sup> So the king of Jericho sent orders to Rahab, "Bring out the men who have come to you and entered your house, for they have come to spy out the whole land."

<sup>4</sup> But the woman had taken the two men and hid them, and she replied, "Yes, the men came to me, but I did not know where they came from."

<sup>5</sup> The men left at dark when the gate was shut. Where they have gone I do not know. Chase after them quickly, maybe you can catch up with them."

<sup>6</sup> But actually she had taken them up to the roof and hid them under stalks of flax that she had spread out on the roof.

<sup>7</sup> So the king's men chased after them on the road to the Jordan River as far as the river fords. As soon as the pursuers had gone out, the gate was shut.

<sup>8</sup> Before the spies laid down, she came up to them on the roof.

<sup>9</sup> She said to them, "I know that the LORD has given you the land, and that we are terrified of you, and all the inhabitants of the land are melting in fear because of you."

<sup>10</sup> For we have heard how the LORD dried up the water of the Red Sea before you, when you came out of Egypt; and what you did to the two kings of the Amorites, that were on the other side of the Jordan River, to Sihon and Og, whom you absolutely destroyed.

<sup>11</sup> When we had heard it, our hearts melted, and no one had the courage even to breathe because of you; for the LORD your God, he is God in heaven above, and on earth beneath.

<sup>12</sup> Now therefore, please swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house. Give me a sign as a guarantee

<sup>13</sup> that you will spare the lives of my father and mother, and my brothers and sisters, and all that they have, and will deliver our lives from death."

<sup>14</sup> Then the men said to her, "Our life for yours, if you do not report what we are doing. When the LORD gives us the land, we will deal kindly and faithfully with you."

<sup>15</sup> Then she let them down by a rope from the window, since her house was part of the city wall.

<sup>16</sup> Then she said to them, "Head to the hills, so those pursuing you will not catch you. Hide there for three days, until the pursuers have returned. After that you will be able to go on your way."

<sup>17</sup> The men said to her, "We will not be bound by the promise that you have made us swear to

<sup>18</sup> unless when we invade the land, you tie this red rope in the window by which you let us down. You must gather into your house your father and mother, and your brothers and all your father's household.

<sup>19</sup> But whoever will venture out the doors of your house into the street, his blood will be on his own head, and we will not be held responsible. Whoever stays with you inside the house if a hand is laid on them, his blood will be on our head.

<sup>20</sup> But if you should report what we are doing, then we will not be responsible for keeping this promise you have made us swear to."

<sup>21</sup> She replied, "According to your words, so be it." So she sent them on their way and they left. Then she tied the red rope in the window.

<sup>22</sup> The spies escaped to the hills and stayed there three days, until the ones chasing them had returned. The ones pursuing them searched for them all along the way but did not find them.

<sup>23</sup> Then the two men returned. They came down from the hills and crossed over, and came to Joshua the son of Nun and reported to him everything that had happened to them.

<sup>24</sup> They told Joshua, "Truly the LORD has delivered into our hands all the land, for all the inhabitants of the land are melting in fear because of us."

### Joshua 3

<sup>1</sup> Early in the morning Joshua got up, then he and all the Israelites set out from Shittim, and came to the Jordan River. They camped there before they crossed over.

<sup>2</sup> After three days, the officers went through the camp,

<sup>3</sup> and commanded the people, saying, "When you see the ark of the covenant of the LORD your God and the Levitical priests carrying it, then you shall set out from your place and follow it.

<sup>4</sup> Stay about a thousand yards behind it, do not come near it, so that you may know the way you should go, for you have not passed this way before."

<sup>5</sup> Then Joshua told the people, "Consecrate yourselves, for tomorrow the LORD will do wonders among you."

<sup>6</sup> Joshua told the priests, "Lift up the ark of the covenant, and cross over ahead of the people." So they lifted the ark of the covenant and went ahead of the people.

<sup>7</sup> Then the LORD said to Joshua, "This day will I begin to honor you in the sight of all Israel, so that they will know that just as I was with Moses, so I will be with you.

<sup>8</sup> You are to command the priests that carry the ark of the covenant, saying, 'When you come to the bank of the Jordan River, you are to stand still in the Jordan River.'"

<sup>9</sup> Joshua told the Israelites, "Come here, and listen to the words of the LORD your God."

<sup>10</sup> Joshua said, "This is how you will know that the living God is among you, and that he will surely drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites.

<sup>11</sup> Look, the ark of the covenant of the Lord of all the earth is crossing over ahead of you into the Jordan River.

<sup>12</sup> Now therefore take twelve men out of the tribes of Israel, one from each tribe.

<sup>13</sup> When the soles of the feet of the priests that carry the ark of the LORD, the Lord of all the earth, touch the waters of the Jordan River, the waters of the Jordan will be cut off, the waters flowing downstream will stand up in one heap."

<sup>14</sup> When the people left their tents to cross over the Jordan River, the priests who were carrying the ark of the covenant went ahead of the people.

<sup>15</sup> When those carrying the ark came to the Jordan, and the feet of the priests carrying the ark touched the river's edge (for the Jordan overflows all its banks through the spring harvest time)

<sup>16</sup> the waters which were coming downstream stopped and piled up in one heap, a great distance away, at Adam, the town that is near Zarethan. The water that flowed down toward the sea of the Arabah, the Salt (Dead) Sea, was totally cut off. Then the people crossed over opposite Jericho.

<sup>17</sup> The priests carrying the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan River. Then all Israel crossed over until the whole nation had completely crossed over the Jordan River on dry ground.

**Joshua 4**

<sup>1</sup> When the whole nation finished crossing the Jordan River, the LORD told Joshua,

<sup>2</sup> "Choose twelve men from the people, one from each tribe,

<sup>3</sup> and tell them, 'Take twelve stones out of the middle of the Jordan River, from the place where the priests' feet stood firmly, and carry them over with you and put them in the place where you will camp tonight.'

<sup>4</sup> Then Joshua called the twelve men, whom he appointed from the Israelites, one from each tribe.

<sup>5</sup> Joshua said to them, "Cross over in front of the ark of the LORD your God into the middle of the Jordan River, and each man pick up a stone on his shoulder, one for each of the Israelite tribes

<sup>6</sup> so that this may be a memorial sign to you. In the future, when your children ask, 'What do these stones mean to you?'

<sup>7</sup> Tell them how the waters of the Jordan were cut off before the ark of the covenant of the LORD. When it crossed over the Jordan, the waters of the Jordan were cut off, and these stones are a memorial to the Israelites forever."

<sup>8</sup> So the Israelites did as Joshua had commanded, and lifted twelve stones out of the middle of the Jordan River, one per Israelite tribe, as the LORD commanded Joshua. They carried them over with them to the place where they camped, and set them down there.

<sup>9</sup> Then Joshua also set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant had stood and they are there to this day.

<sup>10</sup> The priests who carried the ark stood in the middle of the Jordan River, until everything the LORD commanded Joshua to tell the people had been accomplished, in accordance with everything Moses commanded Joshua. The people crossed over quickly.

<sup>11</sup> When all the people finished crossing, the ark of the LORD and the priests crossed over as the people looked on.

<sup>12</sup> Then the Reubenites, Gadites and the half-tribe of Manasseh, crossed over armed before the Israelites, just as Moses had told them to.

<sup>13</sup> About forty thousand armed for war crossed over before the LORD ready for battle on the plains of Jericho.

<sup>14</sup> On that day the LORD honored Joshua in the sight of all Israel, and they respected him, just as they had respected Moses, all the days of his life.

<sup>15</sup> Then the LORD spoke to Joshua, saying,

<sup>16</sup> "Command the priests that carry the ark of the testimony to come up out of the Jordan riverbed."

<sup>17</sup> So Joshua commanded the priests, "Come up out of the Jordan."



<sup>18</sup> After the priests carrying the ark of the covenant of the LORD had come up out of the middle of the Jordan River, and the soles of the priests' feet touched dry ground, the water of the Jordan returned to its place, and overflowed its banks as before.

<sup>19</sup> The people came up out of the Jordan River on the tenth day of the first month, and they camped at Gilgal, a little east of Jericho.

<sup>20</sup> Joshua set up at Gilgal those twelve stones that they took from the Jordan River.

<sup>21</sup> Then he spoke to the Israelites, saying, "In the future, when your children ask their fathers, 'What do these stones mean?'

<sup>22</sup> Then you shall explain to your children, 'Israel came across this Jordan River on dry ground.'

<sup>23</sup> For the LORD your God dried up the waters of the Jordan River before you until you had crossed over, just as the LORD your God did at the Red Sea, when he dried it up before us until we had crossed over.

<sup>24</sup> He did this so that all the peoples of the earth may know the hand of the LORD is mighty, so that you may fear the LORD your God forever."

## Joshua 5

<sup>1</sup> When all the Amorite kings who were on the west side of the Jordan River, and all the kings of the Canaanites who were by the Mediterranean sea, heard how the LORD had dried up the waters of the Jordan River before the Israelites while they crossed over, their hearts melted and they lost their courage because of the Israelites.

<sup>2</sup> At that time the LORD said to Joshua, "Make flint knives and circumcise the Israelites a second time."

<sup>3</sup> So Joshua made flint knives and circumcised the Israelites at Gibeath-haaraloth (the Hill of the Foreskins).

<sup>4</sup> This is why Joshua had to circumcise them: all the men who came out of Egypt, all the men old enough for war, died in the wilderness on the journey, after they came out of Egypt.

<sup>5</sup> For all the men who left were circumcised, but all the people born in the wilderness on the journey after they came out of Egypt had not been circumcised.

<sup>6</sup> For the Israelites traveled for forty years in the wilderness, until all the nation, those old enough for war who had come out of Egypt had died, because they refused to obey the voice of the LORD. For the LORD had sworn that he would not let them see the land he promised to their forefathers that he would give us, a land flowing with milk and honey.

<sup>7</sup> So it was their children, whom he raised up to replace them that Joshua circumcised for they were uncircumcised because they had not been circumcised along the way.

<sup>8</sup> When they had completed the circumcising of the whole nation, they stayed in their places in the camp until they were healed.

<sup>9</sup> Then the LORD said to Joshua, "This day I have rolled away the reproach of Egypt from off you." That is why the name of that place was called Gilgal (to roll) to this day.

<sup>10</sup> While the Israelites camped at Gilgal on the plains of Jericho, they kept the Passover on the evening of the fourteenth day of the month.

<sup>11</sup> They ate the produce of the land on the very next day after the Passover, unleavened bread and roasted grain.

<sup>12</sup> The manna stopped on the day they ate the produce of the land, there was no longer any manna for the Israelites but they ate from the crops of Canaan that year.

<sup>13</sup> When Joshua was near Jericho, he looked up and saw a man standing in front of him with his drawn sword in his hand. Joshua approached him and asked, "Are you for us or for our enemies?"

<sup>14</sup> He replied, "Neither, but I have now come as the commander of the army of the LORD." Then Joshua fell with his face to the ground, worshiped and said to him, "What does my lord want to say to his servant?"

<sup>15</sup> The commander of LORD's army replied, "Take your sandals off your feet; for the place you are standing is holy." So Joshua did it.

**Joshua 6**

<sup>1</sup> Now Jericho was securely locked down because of the Israelites; no one went in or out.

<sup>2</sup> The LORD said to Joshua, 'See, I have given Jericho, its king and its warriors into your hand.'

<sup>3</sup> You and your warriors are to march around the city once a day. Do this for six days.

<sup>4</sup> Have seven priests carry seven rams' horn trumpets in front of the ark. The seventh day march around the city seven times, and have the priests blow the trumpets.

<sup>5</sup> When they make a long blast with the ram's horn, as soon as you hear the sound of the trumpet, have all the people shout loudly and the wall of the city will fall down flat and the people will be able to charge in straight ahead."

<sup>6</sup> Then Joshua the son of Nun called the priests, and said to them, "Pick up the ark of the covenant, and let seven priests carry seven rams' horn trumpets ahead of the ark of the LORD."

<sup>7</sup> He ordered the people, "Move out and march around the city, and let the armed men go ahead of the ark of the LORD."

<sup>8</sup> When Joshua had spoken to the people, the seven priests bearing the seven rams' horn trumpets before the LORD moved out, blew the trumpets and the ark of the covenant of the LORD followed them.

<sup>9</sup> The armed men went before the priests who blew the trumpets and the rear guard followed the ark, blowing the trumpets.

<sup>10</sup> Then Joshua commanded the people, saying, "Do not shout or let your voice be heard, do not let your mouth say even one word until the day I tell you to shout. Then you will shout."

<sup>11</sup> So he had the ark of the LORD circle the city one time. Then they returned to camp and spent the night there.

<sup>12</sup> Joshua got up early in the morning, and the priests picked up the ark of the LORD.

<sup>13</sup> The seven priests carrying the seven rams' horn trumpets in front of the ark of the LORD went on blowing the trumpets. The armed men marched in front of them and the rear guard came after the ark of the LORD, while the trumpets blew continually.

<sup>14</sup> The second day they marched around the city once, then returned into the camp. They did this for six days.

<sup>15</sup> On the seventh day, they got up early at daybreak, and marched around the city the same way they had done before, only on that day they marched around the city seven times.

<sup>16</sup> The seventh time around, as the priests blew the trumpets, Joshua told the people, "Shout! For the LORD has given you the city.

<sup>17</sup> The city and all that is in it are to be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in the house will live because she hid the spies we sent.

<sup>18</sup> Stay away from the things devoted to destruction, so that you do not take any of them thereby making the camp of Israel itself an object for destruction, and bring trouble on it.

<sup>19</sup> For all the silver and gold, and items of bronze and iron, are holy to the LORD. They must go into the treasury of the LORD."

<sup>20</sup> When the trumpet sounded and the troops heard the sound of the trumpets, the troops shouted loudly, and the wall fell down flat, so the troops went up into the city, every man straight before him, and they captured it.

<sup>21</sup> They completely destroyed all that was in the city with the sword, both men and women, young and old, oxen, sheep and donkeys.

<sup>22</sup> Then Joshua said to the two men who had spied out the land, "Go into the prostitute's house, and bring the woman and all that she has out here as you promised her."

<sup>23</sup> So the young spies went in, and brought out Rahab, her father, her mother, her brothers and all that she had. They brought out her whole family and they took them to a place outside the camp of Israel.

<sup>24</sup> Then they burned the city and everything in it with fire. The only exception being they put the objects of silver and gold, and items of bronze and iron into the treasury of the house of the LORD.

<sup>25</sup> But Rahab the prostitute, her father's family and all that she had, Joshua spared. She still lives in the midst of Israel to this day, because she hid the agents Joshua sent to spy out Jericho.

<sup>26</sup> So Joshua pronounced a solemn oath at that time, saying,

"Cursed before the LORD is the man

who attempts to rebuild this city of Jericho.

With the loss of his firstborn he will lay its foundation,

with the loss of his youngest son he will set up its gates."

<sup>27</sup> So the LORD was with Joshua and his fame spread through the whole land.

## Joshua 7

<sup>1</sup> But the Israelites violated the command concerning the devoted things, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took some of the devoted things. So the anger of the LORD was sparked against the Israelites.

<sup>2</sup> Now Joshua sent men from Jericho to Ai, which is near Beth Aven, on the east side of Bethel, and told them, "Go up and spy out the land." So the men went up and spied out Ai.

<sup>3</sup> When they returned to Joshua, they suggested to him, "Do not make all the people go up, but send about two or three thousand men up and attack Ai. Do not wear out all the people by making them go up there, since there are so few of them."

<sup>4</sup> So 3,000 men went up, but they fled before the men of Ai.

<sup>5</sup> The men of Ai killed about thirty-six men, and chased them from the town gate all the way to the stone quarries killing them down the slope. Then the hearts of the people melted and became like water.

<sup>6</sup> Then Joshua tore his clothes. He and the elders of Israel fell to the ground on their faces before the ark of the LORD until evening, and threw dust on their heads.

<sup>7</sup> Then Joshua said, "Ah, Sovereign LORD, why did you ever bring this people over the Jordan River, just to deliver us into the hand of the Amorites, so they could destroy us? If only we had been content to stay on the other side of the Jordan!

<sup>8</sup> Oh, Lord, what can I say, now that Israel has turned their backs fleeing before their enemies!

<sup>9</sup> When the Canaanites and all the inhabitants of the land will hear of it, they will surround us and wipe our name off the earth, then what will you do for your own great name?"

<sup>10</sup> Then the LORD replied to Joshua, "Get up! Why are you down on your face?"

<sup>11</sup> Israel has sinned. They have broken my covenant that I commanded them. They have stolen some of the devoted things, and deceitfully put them with their personal belongings.

<sup>12</sup> Therefore the Israelites cannot stand before their enemies. They turn their backs fleeing before their enemies, because they themselves have become devoted to destruction. I will no longer be with you, unless you destroy the devoted things from among you.

<sup>13</sup> Get up! Consecrate the people. Tell them, 'Consecrate yourselves tomorrow. For this is what the LORD, the God of Israel says, "There is a devoted thing in

your midst, O Israel; you cannot stand before your enemies, until you remove the devoted things from among you."

<sup>14</sup> In the morning you must present yourselves by your tribes. The tribe that the LORD selects must approach by clans, and the clan that the LORD selects must approach by families; and the family that the LORD selects must approach man by man.

<sup>15</sup> The one who is caught with the devoted things must be burned with fire, he and all that he has because he has violated the covenant of the LORD, and because he has done such a disgraceful thing in Israel."

<sup>16</sup> So Joshua got up early in the morning and brought forward Israel by their tribes, and the tribe of Judah was selected.

<sup>17</sup> He brought forward the clans of Judah, and he selected the clan of the Zerahites. Then he brought forward the families of the Zerahites family by family, and Zabdi was selected.

<sup>18</sup> Then he brought forward his family man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, was selected.

<sup>19</sup> Then Joshua said to Achan, "My son, give glory to the LORD, the God of Israel, and confess to him and tell me now what you have done. Do not hide it from me."

<sup>20</sup> So Achan answered Joshua, "It is true. I have sinned against the LORD, the God of Israel. This is what I did:

<sup>21</sup> when I saw among the plunder a beautiful Babylonian robe, and two hundred shekels of silver, and a bar of gold weighing fifty shekels, then I coveted them and took them. They are hidden in the ground inside my tent with the silver underneath."

<sup>22</sup> So Joshua sent messengers who ran to the tent and there it was hidden in his tent with the silver underneath.

<sup>23</sup> They took the things from the tent and brought them to Joshua and to all the Israelites. They laid them on the ground before the LORD.

<sup>24</sup> Then Joshua and all Israel took Achan the son of Zerah, along with the silver, the robe, and the bar of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent and all that he had and they brought them up to the Valley of Achor.

<sup>25</sup> Then Joshua said, "Why have you brought trouble on us? The LORD will bring trouble on you today." Then all Israel stoned him and his family, and burned them with fire.

<sup>26</sup> Then they piled up a great heap of stones over him that remains there to this day. That is why the name of that place was called, the Valley of Achor (Disaster), to this day. So the LORD turned away from his fierce anger.

**Joshua 8**

<sup>1</sup> Then the LORD said to Joshua, "Do not be afraid or get discouraged. Take all the fighting men with you and go up against Ai. See, I have delivered into your hands the king of Ai, his people, his town and his land.

<sup>2</sup> You will do to Ai and its king as you did to Jericho and its king except you may take its plunder and its cattle for yourselves. Set an ambush behind the city."

<sup>3</sup> So Joshua and all the fighting men went up against Ai. Joshua chose thirty thousand valiant warriors, and sent them out at night.

<sup>4</sup> He told them, "Look, you will set an ambush against the town, behind it. Do not go very far from the town, but all of you be ready.

<sup>5</sup> I, and all the troops that are with me, will approach the town. When they come out against us, as before, we will flee before them.

<sup>6</sup> Then they will come out after us until we have lured them away from the town, for they will say, 'They flee before us, as before.' So we will indeed flee from them.

<sup>7</sup> Then you will rise up from the ambush and capture the town. For the LORD your God will give it into your control.

<sup>8</sup> After you have seized the town, set the town on fire, doing what the LORD has commanded. See, I have given you orders."

<sup>9</sup> So Joshua sent them out and they went and hid in ambush between Bethel and Ai, on the west side of Ai. But Joshua spent that night with the troops.

<sup>10</sup> Joshua got up early the next morning, mustered the troops, and went up, he and the leaders of Israel, at the front of the troops to Ai.

<sup>11</sup> Then all the troops that were with him, went up and drew near before the town, and camped on the north side of Ai with a valley between them and Ai.

<sup>12</sup> He took about five thousand men, and set them in ambush between Bethel and Ai, to the west of the town.

<sup>13</sup> So they set the troops in position, the main force was north of the town, and the ambush west of the town. Joshua spent that night in the valley.

<sup>14</sup> When the king of Ai saw it, he and his army quickly got up early the next day and went out against Israel in battle at a place overlooking the Arabah valley. But he was unaware that there was an ambush against him behind the town.

<sup>15</sup> Joshua and all Israel pretended to be defeated before them and fled in the direction of the wilderness.

<sup>16</sup> So all the people that were in the town were ordered to chase after them. So they pursued after Joshua and were lured out of the town.

<sup>17</sup> There was not a man left in Ai or Bethel who did not chase after Israel. They left the town open, and pursued Israel.



<sup>18</sup> Then the LORD said to Joshua, "Point the spear that is in your hand toward Ai, for I will give it into your hand." So Joshua pointed the spear that was in his hand toward the town.

<sup>19</sup> As soon as he stretched out his hand, the troops hiding in ambush quickly rose out of their hiding place and attacked. They entered the town, captured it and quickly set the town on fire.

<sup>20</sup> When the men of Ai looked behind them, they saw the smoke from the town rising into the sky. They were unable to flee one way or the other for the troops who had fled to the wilderness now turned back on those chasing them.

<sup>21</sup> When Joshua and all Israel saw that the ambush had taken the town, and that smoke was rising from it, they turned around and struck down the men of Ai.

<sup>22</sup> The others who captured the town came out of it against them, so they were surrounded by Israelites, on both sides. They struck them down so that none survived or escaped.

<sup>23</sup> But they captured the king of Ai alive and brought him to Joshua.

<sup>24</sup> When Israel had made an end of killing all the inhabitants of Ai in the field, in the wilderness where they had chased them, and they had all fallen by the edge of the sword, all Israel returned to Ai, and struck it with the edge of the sword.

<sup>25</sup> Twelve thousand fell that day, both men and women, the total population of Ai.

<sup>26</sup> For Joshua kept holding out his hand with the spear until he had completely destroyed all the inhabitants of Ai.

<sup>27</sup> But Israel took the cattle and the plunder of that town for themselves, according to the word of the LORD that he had commanded Joshua.

<sup>28</sup> So Joshua burned Ai, and made it a permanent ruin, as it is to this day.

<sup>29</sup> The king of Ai was hung on a tree until the evening and at sunset Joshua gave the order and they took his body down from the tree, and threw it at the entrance of the town gate, and raised a great pile of stones over it, which remains there to this day.

<sup>30</sup> Then Joshua built an altar to the LORD, the God of Israel, on mount Ebal,

<sup>31</sup> just as Moses the servant of the LORD had commanded the Israelites. It is written in the scroll of the law of Moses, "an altar of uncut stones, upon which no one had ever used an iron tool." They offered burnt offerings, and sacrificed peace offerings on it to the LORD.

<sup>32</sup> Then in the presence of the Israelites he wrote on the stones a copy of the law of Moses which he had written.

<sup>33</sup> All Israel, their elders, officers and judges, along with the foreigner and native born stood on both sides of the ark in front of the Levitical priests, who carried the ark of the covenant of the LORD. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had previously commanded, that they should bless the people of Israel.

<sup>34</sup> Afterward he read all the words of the law, the blessings and the curses, according to all that is written in the scroll of the law.

<sup>35</sup> There was not a word of all that Moses commanded, which Joshua did not read before all the assembly of Israel, including the women, children and the foreigners who lived among them.

## Joshua 9

<sup>1</sup> Now when all the kings in the hill country west of the Jordan River, and in the western foothills, and on all the coast of the Mediterranean Sea as far as Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, heard of what happened,

<sup>2</sup> they joined forces uniting to fight against Joshua and Israel.

<sup>3</sup> But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,

<sup>4</sup> they developed a cunning plot. They went and put worn-out sacks on their donkeys, took old cracked and patched wineskins,

<sup>5</sup> put dilapidated sandals on their feet and put on old tattered clothes. All their bread provisions were dried out and moldy.

<sup>6</sup> They came to Joshua to the camp at Gilgal, and said to him and the men of Israel, "We have come from a distant country. So make a treaty with us."

<sup>7</sup> But the men of Israel said to the Hivites, "What if you live among us. How can we make a treaty with you?"

<sup>8</sup> They replied to Joshua, "We are your servants." Joshua asked, "Who are you? And where do you come from?"

<sup>9</sup> They told him, "Your servants have come from a distant country because we have heard of the reputation of the name of the LORD your God, and all that he did in Egypt,

<sup>10</sup> and all he did to the two kings of the Amorites who were east of the Jordan River, to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth.

<sup>11</sup> Our elders and all the inhabitants of our country told us, "Take provisions in your hand for the journey, and go, meet them, and say to them, 'We are your servants. Come now make a treaty with us.'"

<sup>12</sup> This bread we took was still warm when we loaded our provisions from our houses the day we left to meet you. Look, now it is dry and moldy.

<sup>13</sup> These wineskins were new when we filled them. Look, now they are cracked. Our clothes and sandals are worn out because the journey was so long."

<sup>14</sup> The Israelite men accepted some of their provisions, but did not ask for the LORD's advise.

<sup>15</sup> So Joshua made a peace treaty with them, guaranteeing to let them live. The leaders of the community sealed it with an oath.

<sup>16</sup> Three days after having made the treaty with them, they heard that they were, in fact, their neighbors, and lived near them.

<sup>17</sup> The Israelites set out and came to their cities on the third day. Now their towns were Gibeon, Kephirah, Beeroth and Kiriath-jearim.

<sup>18</sup> But the Israelites did not attack them because the leaders of the congregation had made a promise to them by the LORD, the God of Israel. So all the community grumbled against the leaders.

<sup>19</sup> But all the leaders replied to all the community, "We have sworn to them by the LORD, the God of Israel, so we cannot touch them.

<sup>20</sup> Here is what we will do to them. Let them live, so God's wrath will not come upon us because of the oath we swore to them."

<sup>21</sup> The leaders said to them, "Let them live." So they became woodcutters and water carriers for the whole community, just as the leaders had said concerning them.

<sup>22</sup> Then Joshua summoned the Gibeonites saying, "Why did you trick us, saying, 'We live far from you,' when in fact you live right here among us?"

<sup>23</sup> Now therefore you are cursed you will always be slaves, both woodcutters and water carriers for the house of my God."

<sup>24</sup> Then they answered Joshua, "Because your servants were clearly told how the LORD your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you. Therefore we were terrified for our lives because of you, which is why we did this.

<sup>25</sup> Now, we are in your hand. Do to us what seems good and right for you to do to us."

<sup>26</sup> So Joshua delivered them out of the hand of the Israelites, so that they did not kill them.

<sup>27</sup> But Joshua made them that day woodcutters and water carriers for the community, and for the altar of the LORD, in the place he would choose. That is what they do to this day.

## Joshua 10

<sup>1</sup> Now when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, doing to Ai and its king as he had done to Jericho and its king, and how the inhabitants of Gibeon had made peace with Israel and were now living among them;

<sup>2</sup> he was terrified, because Gibeon was a large city, like one of the royal cities, and because it was larger than Ai, and all its men were warriors.

<sup>3</sup> So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and to Debir king of Eglon, saying,

<sup>4</sup> "Come up and help me and let us attack Gibeon for it has made peace with Joshua and the Israelites."

<sup>5</sup> Then the five kings of the Amorites, the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, joined forces and went up. They and all their armies camped against Gibeon, and fought against it.

<sup>6</sup> But the men of Gibeon sent word to Joshua at the camp in Gilgal, "Do not abandon your servants; come up quickly. Rescue us! Help us! For all the kings of the Amorites living in the hill country have joined forces against us."

<sup>7</sup> So Joshua and all the troops including the valiant warriors went up from Gilgal.

<sup>8</sup> Then the LORD said to Joshua, "Do not be afraid of them for I have given them into your hands. Not one of them will be able to stand up against you."

<sup>9</sup> Joshua attacked them by surprise having marched up from Gilgal all night.

<sup>10</sup> Then the LORD threw them into a panic before Israel, and he defeated them in a great slaughter at Gibeon. They chased them by the way of the ascent of Beth-horon, and struck them down as far as Azekah and Makkedah.

<sup>11</sup> As they fled from Israel while they were going down the descent from Beth-horon. The LORD threw down huge hailstones from heaven on them as far as Azekah, and they died. There were more who died from the hailstones than were killed by the Israelites' swords.

<sup>12</sup> Then Joshua spoke to the LORD on that day when the LORD gave the Amorites over to the Israelites, and he said in the sight of Israel, "Sun, stand still over Gibeon, and moon over the valley of Aijalon."

<sup>13</sup> So the sun stood still and the moon stopped until the nation took vengeance on its enemies. Is this not written in the Scroll of Jashar? The sun stopped in the middle of the sky, and did not set for about a whole day.

<sup>14</sup> There has never been a day like it before or since, when the LORD obeyed the voice of a man, for the LORD fought for Israel.

<sup>15</sup> Then Joshua and all Israel returned to the camp at Gilgal.

<sup>16</sup> The five kings fled and hid themselves in the cave at Makkedah.

<sup>17</sup> Joshua was told, "The five kings have been found hidden in the cave at Makkedah."

<sup>18</sup> Joshua said, "Roll large stones over the mouth of the cave, and set men by it to guard them.

<sup>19</sup> but do not stay there yourselves; chase after your enemies, and attack their rear guard. Do not let them enter into their town for the LORD your God has delivered them into your hand."

<sup>20</sup> Joshua and the Israelites finished striking them down with a great slaughter, until they were wiped out, although a few survivors got away into the fortified towns.

<sup>21</sup> Then all the troops returned to Joshua in the camp at Makkedah in peace. No one dared wag his tongue against any of the Israelites.

<sup>22</sup> Then Joshua said, "Open the mouth of the cave and bring out those five kings to me from the cave."

<sup>23</sup> So they brought out the five kings to him from the cave, the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.

<sup>24</sup> When they brought out the kings to Joshua, he summoned all the men of Israel, and said to the commanders of the troops who had been with him, "Come here put your feet on the necks of these kings." So they came near and put their feet on their necks.

<sup>25</sup> Then Joshua said to them, "Do not be afraid or discouraged. Be strong and courageous for this is what the LORD will do to all your enemies you will fight."

<sup>26</sup> Afterward Joshua struck and put them to death. Then he hung them on five trees and they remained hanging on the trees until evening.

<sup>27</sup> At sunset Joshua commanded, and they took them down from the trees. They threw them into the cave where they had hidden themselves. Then they put large stones over the mouth of the cave, which are there to this day.

<sup>28</sup> On that day Joshua captured Makkedah, and struck it and its king with the edge of the sword. He totally destroyed them and everyone who was in it leaving no survivors. He did to the king of Makkedah as he had done to the king of Jericho.

<sup>29</sup> Joshua and all Israel left Makkedah and went to Libnah and fought against it.

<sup>30</sup> The LORD also gave it and its king into the hand of Israel. He struck it with the edge of the sword and everyone in it leaving no survivors. He did to its king as he had done to the king of Jericho.

<sup>31</sup> Then Joshua and all Israel left Libnah and went to Lachish, laid siege against it and attacked it.

<sup>32</sup> The LORD gave Lachish into the hand of Israel. He captured it on the second day and struck it with the edge of the sword, and everyone in it, just as he had done to Libnah.

<sup>33</sup> Then Horam king of Gezer came up to help Lachish. Joshua struck him and his people leaving no survivors.

<sup>34</sup> Then Joshua and all Israel set out from Lachish and went to Eglon. They laid siege to it and attacked it.

<sup>35</sup> They captured it that day, and struck it with the edge of the sword, and everyone in it he totally destroyed that day, just as he had done to Lachish.

<sup>36</sup> Then Joshua and all Israel set out from Eglon and went to Hebron and attacked it.

<sup>37</sup> They captured and struck it and its king with the edge of the sword and all its towns, and left no survivors, just as he had done to Eglon, he totally destroyed it and everyone in it.

<sup>38</sup> Then Joshua and all Israel turned back to Debir and attacked it.

<sup>39</sup> He captured it, then struck its king and all its towns with the edge of the sword, and totally destroyed everyone in it leaving no survivors, just as he had done to Hebron. So he did to Debir and its king just as he had done to Libnah and its king.

<sup>40</sup> So Joshua conquered the whole land and all their kings, the hill country, the Negev, and the western foothills, and the mountain slopes. He left no survivors. He totally destroyed everything that breathed, just as the LORD, the God of Israel, commanded.

<sup>41</sup> Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of Goshen, all the way to Gibeon.

<sup>42</sup> All these kings and their land Joshua captured in one campaign, because the LORD, the God of Israel, fought for Israel.

<sup>43</sup> So Joshua and all Israel returned to the camp at Gilgal.

**Joshua 11**

<sup>1</sup> When Jabin king of Hazor heard what had happened, he sent to Jobab king of Madon, and to the kings of Shimron and Acshaph,

<sup>2</sup> and to the northern kings in the hill country, and in the Arabah south of Kinnereth (Galilee), the lowlands, and Naphoth-dor on the west,

<sup>3</sup> to the Canaanites in the east and west, Amorites, Hittites, Perizzites and Jebusites in the hill country, and the Hivites below Mount Hermon in the land of Mizpah.

<sup>4</sup> They and their armies came out as numerous as the sand on the sea shore, along with many horses and chariots.

<sup>5</sup> All these kings joined forces and they came and camped together at the waters of Merom, to fight against Israel.

<sup>6</sup> Then the LORD said to Joshua, "Do not be afraid of them, for tomorrow at this time I will hand all of them over to Israel, dead. You must hamstring their horses and burn their chariots."

<sup>7</sup> So Joshua and his whole army came against them at the waters of Merom and attacked them suddenly.

<sup>8</sup> The LORD gave them into the hand of Israel, and they struck them down, and chased them to Greater Sidon, to Misrephoth-maim, and eastward to the valley of Mizpeh and they struck them down leaving no survivors.

<sup>9</sup> Joshua did to them as the LORD told him to. He hamstrung their horses and burned their chariots.

<sup>10</sup> Then Joshua turned back and captured Hazor, and struck down its king with the sword, for before that time Hazor had been the head of all those kingdoms.

<sup>11</sup> They struck down everyone in it with the edge of the sword, totally destroying them; no one was left breathing. He burned Hazor.

<sup>12</sup> Joshua captured all the towns of those kings as well as the kings themselves, and he struck them down with the edge of the sword, and totally destroyed them just as Moses, the servant of the LORD, had commanded.

<sup>13</sup> But Israel did not burn the towns built on their mounds, except Hazor, which Joshua did burn.

<sup>14</sup> The Israelites plundered all the spoil and livestock of these towns for themselves, and they struck down everyone with the edge of the sword, until they had destroyed them, not leaving anyone who breathed.

<sup>15</sup> Just as the LORD had commanded Moses his servant, so Moses commanded Joshua. He left nothing undone of all that the LORD had commanded Moses.

<sup>16</sup> So Joshua took the entire land, the hill country, all the Negev, all the land around Goshen, and the western foothills, the Arabah, and the hill country of Israel and its foothills,



<sup>17</sup> from Mount Halak that rises toward Seir, as far as Baal-gad in the valley of Lebanon under Mount Hermon. He captured, struck down and put to death all their kings.

<sup>18</sup> Joshua waged war for a long time with all those kings.

<sup>19</sup> There was not a single town that made peace with the Israelites, except the Hivites living in Gibeon. They took them all in battle.

<sup>20</sup> For it was the LORD who hardened their hearts, to wage war against Israel, so that he might totally destroy them, and that they might find no mercy, but that he might destroy them, as the LORD had commanded Moses.

<sup>21</sup> Now at that time Joshua came and eliminated the Anakim from the hill country, from Hebron, Debir, Anab and from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them with their towns.

<sup>22</sup> There was not one of the Anakim left in the land of the Israelites. Some in Gaza, Gath and Ashdod survived, however.

<sup>23</sup> So Joshua took the whole land, according to all the LORD had instructed Moses. Joshua gave it for an inheritance to Israel according to their tribal allotments. Then the land had rest from war.

## Joshua 12

<sup>1</sup> Now these are the kings of the land, the Israelites defeated and took possession of their land on the east side of the Jordan River from the Arnon Gorge to Mount Hermon and all the eastern side of the Arabah.

<sup>2</sup> Sihon king of the Amorites, who lived in Heshbon, ruled from Aroer, which is on the edge of the Arnon Gorge, from the middle of the canyon to the Jabbok River which is the border with the Ammonites, the southern half of Gilead.

<sup>3</sup> He ruled over the eastern part of the Arabah from the Sea of Kinnereth (Galilee), to the Sea of the Arabah, the Salt Sea, including the way to Beth-jeshimoth; and on the south, to the foot of the slopes of Pisgah.

<sup>4</sup> The border of Og king of Bashan, one of the few surviving Rephaites, who lived in Ashtaroth and Edrei,

<sup>5</sup> ruled over Mount Hermon, Salecah and all Bashan, to the border of the Geshurites and Maacathites, the northern half of Gilead, to the border of Sihon king of Heshbon.

<sup>6</sup> Moses the servant of the LORD and the Israelites defeated them and Moses, the servant of the LORD, gave their land for a possession to the Reubenites, Gadites and the half-tribe of Manasseh.

<sup>7</sup> These are the kings of the land that Joshua and the Israelites defeated on the west side of the Jordan River, from Baal-gad in the valley of Lebanon to Mount Halak, that rises toward Seir; and Joshua assigned it to the tribes of Israel for a possession according to their allotments.

<sup>8</sup> It included the hill-country, the western foothills, the Arabah, the mountain slopes, the eastern wilderness and the Negev; the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites.

<sup>9</sup> The kings were:

the king of Jericho,

the king of Ai, which is near Bethel,

<sup>10</sup> the king of Jerusalem,

the king of Hebron,

<sup>11</sup> the king of Jarmuth,

the king of Lachish,

<sup>12</sup> the king of Eglon,

the king of Gezer,

<sup>13</sup> the king of Debir,

the king of Geder,

<sup>14</sup> the king of Hormah,

the king of Arad,

15 the king of Libnah,  
the king of Adullam,  
16 the king of Makkedah,  
the king of Bethel,  
17 the king of Tappuah,  
the king of Hopher,  
18 the king of Aphek,  
the king of Lasharon,  
19 the king of Madon,  
the king of Hazor,  
20 the king of Shimron-meron,  
the king of Acshaph,  
21 the king of Taanach,  
the king of Megiddo,  
22 the king of Kedesh,  
the king of Jokneam in Carmel,  
23 the king of Dor in the Naphath Dor,  
the king of Goyim in Gilgal,  
24 the king of Tirzah;  
thirty-one kings in all.

**Joshua 13**

<sup>1</sup> Now Joshua was old and well on in years, and the LORD said to him, "You are old and well on in years, and there remains a great amount of land to be possessed.

<sup>2</sup> This is the land that remains: all the regions of the Philistines, and Geshurites;

<sup>3</sup> from the Shihor, which is east of Egypt, north to the border of Ekron, it is regarded as Canaanite land, including the area of the five lords of the Philistines in Gaza, Ashdod, Ashkelon, Gath and Ekron; the Avvite land

<sup>4</sup> in the south; all the land of the Canaanites, from Mearah, that belongs to the Sidonians, to Aphek, to the border with the Amorites;

<sup>5</sup> the land of the Gebalites; and all Lebanon, to the east, from Baal-gad below Mount Hermon to the Lebo-Hamath.

<sup>6</sup> I will drive out before the Israelites all the inhabitants of the hill country from Lebanon to Misrephoth-maim, even all the Sidonians; only allot it to Israel for an inheritance, as I have commanded you.

<sup>7</sup> Now divide up this land for an inheritance among the nine tribes and the half tribe of Manasseh."

<sup>8</sup> The other half tribe of Manasseh received their inheritance with Reuben and Gad, on the east side of the Jordan River, just as Moses, the servant of the LORD, gave them.

<sup>9</sup> From Aroer, that is on the edge of the Arnon Gorge, including the town that is in the middle of the canyon, and all the plain of Medeba as far as Dibon;

<sup>10</sup> including all the towns of Sihon king of the Amorites, who reigned in Heshbon, to the border with the Ammonites.

<sup>11</sup> This included Gilead, the region of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan as far as Salecah,

<sup>12</sup> the entire kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he was one of the few remaining Rephaites). These Moses defeated and drove out.

<sup>13</sup> Nevertheless the Israelites did not drive out the Geshurites or Maacathites, but Geshur and Maacath live within Israel to this day.

<sup>14</sup> He gave no land inheritance to the tribe of Levi; his inheritance is the offerings of the LORD, the God of Israel, made by fire, as he promised them.

<sup>15</sup> So Moses allotted land to the tribe of Reuben according to their clans.

<sup>16</sup> Their border was from Aroer, that is on the edge of the Arnon Gorge, and the town in the middle of the canyon, and all the plain by Medeba;

<sup>17</sup> Heshbon, and all its towns that are in the plain; Dibon, Bamoth-baal, Beth-baal-meon,

<sup>18</sup> Jahaz, Kedemoth, Mephaath,

<sup>19</sup> Kiriathaim, Sibmah, Zereth-shahar on the hill overlooking the valley,

<sup>20</sup> Beth-peor, the slopes of Pisgah and Beth-jeshimoth,

<sup>21</sup> including all the towns of the plain, and the entire kingdom of Sihon king of the Amorites, who reigned in Heshbon. Moses defeated him along with the chiefs of Midian--Evi, Rekem, Zur, Hur and Reba--the princes of Sihon, who lived in his land.

<sup>22</sup> The Israelites also slew Balaam the son of Beor, the soothsayer, with the sword along with the rest of those slain in battle.

<sup>23</sup> The border of the tribe of Reuben was the bank of the Jordan River. This was the inheritance of the tribe of Reuben according to their clans with their towns and villages.

<sup>24</sup> Moses gave a land inheritance to the tribe of Gad, according to their clans.

<sup>25</sup> Their territory included Jazer, all the towns of Gilead, and half the land of Ammonites, as far as Aroer east of Rabbah;

<sup>26</sup> and from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the border of Debir;

<sup>27</sup> and in the valley, Beth-haram, Beth-nimrah, Succoth, Zaphon, and the rest of the kingdom of Sihon king of Heshbon, the territory east of the Jordan River to the southern tip of the Sea of Chinnereth (Galilee) east of the Jordan River.

<sup>28</sup> This is the inheritance of the children of Gad according to their clans, with their towns and villages.

<sup>29</sup> Moses gave a land inheritance to the half-tribe of Manasseh according to their clans.

<sup>30</sup> Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the sixty towns of Jair in Bashan,

<sup>31</sup> half Gilead, Ashtaroth, Edrei, the towns of the kingdom of Og in Bashan, were assigned to descendants of Makir the son of Manasseh, even for the half of the descendants of Makir according to their clans.

<sup>32</sup> These are the land inheritances Moses assigned in the plains of Moab, east of the Jordan River across from Jericho.

<sup>33</sup> But to the tribe of Levi Moses gave no land inheritance. The LORD, the God of Israel, is their inheritance, as he promised them.

## Joshua 14

<sup>1</sup> These are the land inheritances that the Israelites received in the land of Canaan, which Eleazar the priest, Joshua the son of Nun and the tribal leaders of the Israelites, assigned to them.

<sup>2</sup> Their inheritance was assigned by lot, as the LORD had commanded by Moses, for the nine and one-half tribes.

<sup>3</sup> For Moses had assigned the inheritance to the two-and-a-half tribes east of the Jordan River, but he gave no inheritance to the Levites among them.

<sup>4</sup> For the descendants of Joseph were reckoned as two tribes, Manasseh and Ephraim. They gave no portion to the Levites in the land, except towns with their suburbs to live in, for their cattle and possessions.

<sup>5</sup> Just as the LORD had commanded Moses, so the Israelites did and they divided the land.

<sup>6</sup> Then the descendants of Judah approached Joshua at Gilgal, and Caleb the son of Jephunneh, the Kenizzite, said to him, "You know what the LORD told Moses the man of God concerning you and me at Kadesh-barnea.

<sup>7</sup> I was forty years old when Moses the servant of the LORD sent me out from Kadesh-barnea to spy out the land. I brought him an honest report just as it was in my heart.

<sup>8</sup> Nevertheless my brothers who went up with me made the heart of the people melt with fear, but I wholeheartedly followed the LORD my God.

<sup>9</sup> Moses promised on that day, saying, 'Surely the land whereon your foot has stepped will be an inheritance for you and your descendants forever, because you have wholeheartedly followed the LORD my God.'

<sup>10</sup> Now, look, the LORD has kept me alive, as he promised these forty five years, from the time that the LORD spoke this to Moses, while Israel walked in the wilderness. Now, I am this day eighty-five years old.

<sup>11</sup> I am still as strong today as I was in the day Moses sent me out, my strength now for fighting and going in and out is as good as my strength was then.

<sup>12</sup> Now therefore give me this hill country, that the LORD promised me on that day. For you heard that day how the Anakites lived there in large and fortified cities. It may be that the LORD will be with me, and I will drive them out, just as the LORD said."

<sup>13</sup> So Joshua blessed him. He gave Hebron to Caleb son of Jephunneh for his inheritance.

<sup>14</sup> Therefore Hebron became the inheritance of Caleb the son of Jephunneh, the Kenizzite, to this day, because he wholeheartedly followed the LORD, the God of Israel.

<sup>15</sup> Formerly the name of Hebron was called Kiriath-arba. This Arba was the greatest man among the Anakites. Then the land had rest from war.

**Joshua 15**

<sup>1</sup> The allotment for the tribe of Judah according to their clans reached south to the border of Edom, to the wilderness of Zin at its southern most point.

<sup>2</sup> Their southern border was from the southern bay of the Salt (Dead) Sea;

<sup>3</sup> and goes south of the Ascent of Scorpions, over to Zin, where it went up to the south of Kadesh-barnea, and crossed over to Hezron, and went up to Addar, and turned around to Karka.

<sup>4</sup> From there it crossed over to Azmon, and extended to the Brook of Egypt; and ended at the Mediterranean Sea. This was their southern border.

<sup>5</sup> The eastern border was the Salt (Dead) Sea, to the mouth of the Jordan River. The northern border was from the bay where the Jordan River enters the Salt Sea, <sup>6</sup> and went up to Beth-hoglah, and passes north of Beth-arabah; and the border went up to the Stone of Bohan, who was the son of Reuben.

<sup>7</sup> From there the border went up to Debir from the Valley of Achor, then northward, toward Gilgal, that is across from the Ascent of Adummim, on the south side of the river; then the border passed along to the waters of En-shemesh, and ended at En-rogel.

<sup>8</sup> From there the border went up by the Valley of Ben-Hinnom to the south side of the Jebusites (that is, Jerusalem); and the border went up to the top of the mountain that lies to the west above the Valley of Hinnom, that is at the north end of the Rephaim Valley.

<sup>9</sup> The border continued from the top of the mountain to the spring of the Waters of Nephtoah, and from there to the towns of Mount Ephron, and went on to Baalah (that is, Kiriath-jearim).

<sup>10</sup> The border then turned west of Baalah to Mount Seir, and crossed over to the slope of Mount Jearim on the north (that is, Kesalon), then went down to Beth-shemesh and passed along by Timnah.

<sup>11</sup> The border went north of Ekron and turned toward Shikkeron, and passed along to Mount Baalah, and went passed Jabneel and ended at the Mediterranean Sea.

<sup>12</sup> The western border was the Great Sea (that is, the Mediterranean Sea). This is the border around the tribe Judah according to its clans.

<sup>13</sup> He gave Caleb the son of Jephunneh a portion among the tribe of Judah, according to the Lord's command to Joshua, even Kiriath-arba (that is, Hebron). This Arba was the father of Anak.

<sup>14</sup> From there Caleb drove out the three sons of Anak: Sheshai, Ahiman and Talmai.

<sup>15</sup> He then went up against the inhabitants of Debir. Now Debir was formerly called Kiriath-sepher.

<sup>16</sup> Caleb said, "To the man who attacks and captures Kiriath-sepher I will give Acsah my daughter as a wife."

<sup>17</sup> So Othniel the son of Kenaz, the brother of Caleb, captured it and Caleb gave him Acsah his daughter as a wife.

<sup>18</sup> When she came to him, she urged him to ask her father for a field. When she got off her donkey Caleb asked, "What do you want?"

<sup>19</sup> She replied, "Do me a favor since you have given me land in the Negev, give me some springs of water as well." So he gave her the upper and lower springs.

<sup>20</sup> This is the inheritance of the tribe of Judah by their clans.

<sup>21</sup> The towns of the tribe of Judah farthest to the south by the border of Edom were

Kabzeel, Eder, Jagur,

<sup>22</sup> Kinah, Dimonah, Adadah,

<sup>23</sup> Kedesh, Hazor, Ithnan,

<sup>24</sup> Ziph, Telem, Bealoth,

<sup>25</sup> Hazor-hadattah, Keriath-hezron (that is, Hazor),

<sup>26</sup> Amam, Shema, Moladah,

<sup>27</sup> Hazar-gaddah, Heshmon, Beth-pelet,

<sup>28</sup> Hazar-shual, Beersheba, Biziothiah,

<sup>29</sup> Baalah, Im, Ezem,

<sup>30</sup> Eltolad, Kesil, Hormah,

<sup>31</sup> Ziklag, Madmannah, Sansannah,

<sup>32</sup> Lebaoth, Shilhim, Ain and Rimmon: twenty-nine towns in all with their villages.

<sup>33</sup> In the western foothills: Eshtaol, Zorah, Ashnah,

<sup>34</sup> Zanoah, En-gannim, Tappuah, Enam,

<sup>35</sup> Jarmuth, Adullam, Socoh, Azekah,

<sup>36</sup> Shaaraim, Adithaim, Gederah and Gederothaim; fourteen towns with their villages.

<sup>37</sup> Zenan, Hadashah, Migdal-gad,

<sup>38</sup> Dilean, Mizpeh, Joktheel,

<sup>39</sup> Lachish, Bozkath, Eglon,

<sup>40</sup> Cabbon, Lahmam, Kitlish,

<sup>41</sup> Gederoth, Beth-dagon, Naamah and Makkedah; sixteen towns with their villages.

<sup>42</sup> Libnah, Ether, Ashan,

<sup>43</sup> Iphtah, Ashnah, Nezib,

<sup>44</sup> Keilah, Aczib, Mareshah; nine town with their villages.

<sup>45</sup> Ekron, with its towns and its villages;

<sup>46</sup> from Ekron west, all in the vicinity of Ashdod, with their villages.

<sup>47</sup> Ashdod, its towns and its villages; Gaza, its towns and its villages; to the brook of Egypt, along the coast of the Great Sea.

<sup>48</sup> In the hill-country: Shamir, Jattir, Socoh,



- <sup>49</sup> Dannah, Kiriath-sannah (that is, Debir),  
<sup>50</sup> Anab, Eshtemoh, Anim,  
<sup>51</sup> Goshen, Holon, Giloh; eleven towns with their villages.  
<sup>52</sup> Arab, Dumah, Eshan,  
<sup>53</sup> Janim, Beth-tappuah, Aphekah,  
<sup>54</sup> Humtah, Kiriath-arba (that is, Hebron), and Zior; nine towns with their villages.  
<sup>55</sup> Maon, Carmel, Ziph, Jutah,  
<sup>56</sup> Jezreel, Jokdeam, Zanoah,  
<sup>57</sup> Kain, Gibeah and Timnah; ten towns with their villages.  
<sup>58</sup> Halhul, Beth-zur, Gedor,  
<sup>59</sup> Maarath, Beth-anoth and Eltekon; six towns with their villages.  
<sup>60</sup> Kiriath-baal (that is, Kiriath-jearim), and Rabbah; two towns with their villages.
- <sup>61</sup> In the wilderness: Beth-arabah, Middin, Secacah,  
<sup>62</sup> Nibshan, and the City of Salt, and Engedi; six towns with their villages.  
<sup>63</sup> But the people of Judah were not able to drive out the Jebusites, the inhabitants of Jerusalem, so the Jebusites live with the people of Judah in Jerusalem to this day.

## Joshua 16

<sup>1</sup> The land allotment for the descendants of Joseph extended from the Jordan River by Jericho, east of the waters of Jericho, through the wilderness, going up from Jericho through the hill country to Bethel.

<sup>2</sup> It went out from Bethel (that is, Luz), and passed along to the border of the Arkites at Ataroth,

<sup>3</sup> and it descended westward to the territory of the Japhletites as far as the territory of Lower Beth-horon, and on to Gezer; and ended at the sea.

<sup>4</sup> So the children of Joseph, Manasseh and Ephraim, received their inheritance.

<sup>5</sup> This was the territory of the descendants of Ephraim according to their clans: the border of their land inheritance to the east was Ataroth-addar, to Upper Beth-horon,

<sup>6</sup> then on to the sea. From Micmethath on the north the border turned to the east to Taanath-shiloh, and crossed to the east of Janoah.

<sup>7</sup> It went down from Janoah to Ataroth and Naarah, and touched Jericho, then ended at the Jordan River.

<sup>8</sup> From Tappuah the border went westward to Wadi Kanah; and ended at the sea. This is the inheritance of the tribe of Ephraimites according to their clans.

<sup>9</sup> It also included the towns that were set apart for the Ephraimites within the inheritance of the Manassehites, all those towns with their villages.

<sup>10</sup> They did not drive out the Canaanites who lived in Gezer, so the Canaanites live within Ephraim to this day, and do forced labor as their servants.

## Joshua 17

<sup>1</sup> This was the land allotment for the tribe of Manasseh; for he was Joseph's firstborn. As for Makir the firstborn of Manasseh, the father of Gilead, because he was a warrior, he received Gilead and Bashan.

<sup>2</sup> So this was the allotment for the rest of the descendants of Manasseh according to their clans: Abiezer, Helek, Asriel, Shechem, Hephher, Shemida. These were the male descendants of Manasseh the son of Joseph according to their clans.

<sup>3</sup> Now Zelophehad, the son of Hephher, the son of Gilead, the son of Makir, the son of Manasseh, had no sons, but only daughters. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah.

<sup>4</sup> They came before Eleazar the priest, Joshua the son of Nun and the leaders, saying, "The LORD commanded Moses to give us an inheritance among our male relatives." So, according to the commandment of the LORD, he gave them an inheritance among their uncles.

<sup>5</sup> Thus Manasseh was assigned ten portions of land, besides the land of Gilead and Bashan, which is east of the Jordan River;

<sup>6</sup> because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead belonged to the rest of the descendants of Manasseh.

<sup>7</sup> The border of Manasseh went from Asher to Micmethath, which is near Shechem. Then the border ran south to the inhabitants of the spring of Tappuah.

<sup>8</sup> The land of Tappuah belonged to Manasseh; but the town of Tappuah on the border of Manasseh belonged to the Ephraimites.

<sup>9</sup> From there the border descended southward to the Kanah Ravine. The towns south of the brook belonged to Ephraim although they were among the towns of Manasseh. The border of Manasseh was on the north side of the brook and ended at the Mediterranean Sea.

<sup>10</sup> Ephraim's territory was to the south, and Manasseh's was on the north. The sea was Manasseh's western border; and it extended to Asher on the north, and over to Issachar on the east.

<sup>11</sup> In Issachar and in Asher, however, Manasseh was allotted Bethshean, Ibleam, the inhabitants of Dor, Endor, Taanach and Megiddo each with their villages, the third was Naphath.

<sup>12</sup> Yet the descendants of Manasseh could not conquer those towns; so the Canaanites continued to live in that land.

<sup>13</sup> Whenever the Israelites grew strong, they put the Canaanites to forced labor, but they did not totally drive them out.

<sup>14</sup> Then the descendants of Joseph questioned Joshua, "Why have you given us only one tribal portion for an inheritance, especially seeing the LORD has blessed us with so many people?"

<sup>15</sup> Joshua replied to them, "If you have so many people, get up to the forest and clear land for yourself there in the land of the Perizzites and Rephaites; since the hill country of Ephraim is too small for you."

<sup>16</sup> But the descendants of Joseph responded, "The hill country is not enough for us, and all the Canaanites who live in the plain have iron chariots, both those who live in Bethshean and its villages, and those in the valley of Jezreel."

<sup>17</sup> So Joshua acquiesced to the house of Joseph, both to Ephraim and to Manasseh, saying, "You have many people and great military might. You will not have just one tribal portion

<sup>18</sup> but the hill country will be yours; for though it is a forest, you will clear it and the total extent of it will be yours; for you will drive out the Canaanites, even though they have iron chariots and are strong."

## Joshua 18

<sup>1</sup> The whole congregation of the Israelites assembled at Shiloh and set up the Tent of Meeting there. The land was subdued under their control.

<sup>2</sup> There remained among the Israelites seven tribes that had not yet been allotted their land inheritance.

<sup>3</sup> Then Joshua said to the Israelites, "How long are you waiting before going in to possess the land, the LORD, the God of your forefathers, has given you?"

<sup>4</sup> Select three men from each tribe, and I will send them out and they will get up and walk through the land, and write up a description according to each of their land inheritances. Then they will return back to me.

<sup>5</sup> They will split it up into seven portions. Judah will stay in his territory in the south and the house of Joseph will stay in their territory in the north.

<sup>6</sup> Write up descriptions of the land into seven regions, and bring the description back here to me; and I will cast lots for you here before the LORD our God.

<sup>7</sup> For the Levites have no portion among you; for the priesthood of the LORD is their inheritance. Gad, Reuben and the half-tribe of Manasseh have received their land inheritance east of the Jordan River, which Moses, the servant of the LORD, gave them."

<sup>8</sup> So the men got up and went. Joshua charged those who went to map out the land, saying, "Go and walk through the land, and write up a description of it, then come back to me; and I will cast lots for you here before the LORD in Shiloh."

<sup>9</sup> The men went and explored the land, and wrote a description of it by town into seven regions on a scroll. Then they came back to Joshua at the camp in Shiloh.

<sup>10</sup> Then Joshua cast lots for them in Shiloh before the LORD. There Joshua divided up the land for the Israelites according to their tribal divisions.

<sup>11</sup> The lot of the tribe of Benjamin came up according to their clans. Their territorial allotment was between the tribes of Judah and Joseph.

<sup>12</sup> Their border on the north side was from the Jordan River and went up north of Jericho, and went west through the hill country and ended at the wilderness of Beth-aven.

<sup>13</sup> From there the border crossed over to Luz, then it went to the south of Luz (that is, Bethel), then the border went down to Ataroth-addar, by the hill on the south of Lower Beth-horon.

<sup>14</sup> The border on the west side turned on the west side to the south from the hill on the south near Beth-horon and ended up at Kiriath-baal (that is, Kiriath-jearim), a town belonging to Judah. This was the western border.

<sup>15</sup> The south side was from the outskirts of Kiriath-jearim and went west, to the spring of the waters of Nephtoah.

<sup>16</sup> The border descended to the base of the hill that overlooks the Hinnom Valley, that is north of the Rephaim Valley. From there it went down to the Hinnom, to the south side of the Jebusites, down to En-rogel.

<sup>17</sup> It extended northward to En-shemesh, and then went out to Geliloth, which is opposite the Ascent of Adummim. Then it went down to the Stone of Bohan, the son of Reuben.

<sup>18</sup> It passed along to the north side overlooking the Arabah, and descended into the Arabah.

<sup>19</sup> The border then crossed over to the north side of Beth-hoglah and ended at the north bay of the Salt (Dead) Sea, at the south end of the Jordan River. This is the southern border.

<sup>20</sup> The Jordan River was the border on the east side. This was the land inheritance of the tribe of Benjamin, by its borders according to their clans.

<sup>21</sup> Now the towns of the tribe of Benjamin according to their clans were Jericho, Beth-hoglah, Emek-keziz,

<sup>22</sup> Beth-arabah, Zemaraim, Bethel,

<sup>23</sup> Avvim, Parah, Ophrah,

<sup>24</sup> Keph-ar-ammoni, Ophni, Geba--twelve towns with their villages:

<sup>25</sup> Gibeon, Ramah, Beeroth,

<sup>26</sup> Mizpeh, Kephirah, Mozah,

<sup>27</sup> Rekem, Irpeel, Taralah,

<sup>28</sup> Zelah, Eleph, Jebus (that is, Jerusalem), Gibeah, and Kiriath--fourteen towns with their villages. This is the land inheritance of the tribe of Benjamin according to their clans.

**Joshua 19**

<sup>1</sup> The second lot came out for the tribe of Simeon according to their clans. Their land inheritance was in the midst of the inheritance of the tribe of Judah.

<sup>2</sup> Their land inheritance included Beersheba, Sheba, Moladah,

<sup>3</sup> Hazar-shual, Balah, Ezem,

<sup>4</sup> Eltolad, Bethul, Hormah,

<sup>5</sup> Ziklag, Beth-marcaboth, Hazar-susah,

<sup>6</sup> Beth-lebaoth and Sharuhem; thirteen towns with their villages;

<sup>7</sup> Ain, Rimmon, Ether and Ashan; four towns with their villages;

<sup>8</sup> and all the villages around these towns as far as Baalath-beer, Ramah of the Negev. This was the land inheritance of the tribe of Simeon according to their clans.

<sup>9</sup> The land inheritance of the tribe of Simeon was taken out of part of the tribe of Judah because the portion of the tribe of Judah was too much for them. Therefore the tribe of Simeon was assigned land in the midst of the territory of Judah.

<sup>10</sup> The third lot came out for the tribe of Zebulun according to their clans. The border of their land inheritance went as far as Sarid.

<sup>11</sup> Their border went up westward to Maralah, touching Dabbesheth, it extended to the brook near Jokneam.

<sup>12</sup> From Sarid it turned to the east to the border of Kisloth-tabor and on to Daberath, and then up to Japhia.

<sup>13</sup> From there it passed along eastward to Gath-hepher, to Eth-kazin and extended to Rimmon turning toward Neah.

<sup>14</sup> The border turned to the north to Hannathon and ended at the Valley of Iphtah-el.

<sup>15</sup> The towns included were: Kattath, Nahalal, Shimron, Idalah, Bethlehem: twelve towns with their villages.

<sup>16</sup> This was the land inheritance of the tribe of Zebulun according to their clans, including these towns with their villages.

<sup>17</sup> The fourth lot came out for Issachar, according to their clans.

<sup>18</sup> Their territory included: Jezreel, Kesulloth, Shunem,

<sup>19</sup> Hapharaim, Shion, Anaharath,

<sup>20</sup> Rabbith, Kishion, Ebez,

<sup>21</sup> Remeth, En-gannim, En-haddah, and Beth-pazzez,

<sup>22</sup> Their border touched Tabor, Shahazumah, and Beth-shemesh and ended at the Jordan River: sixteen towns with their villages.

<sup>23</sup> This was the land inheritance of the tribe of Issachar according to their clans, including these towns with their villages.

<sup>24</sup> The fifth lot came out for the tribe of Asher according to their clans.

<sup>25</sup> Their territory included: Helkath, Hali, Beten, Acshaph,

<sup>26</sup> Allammelek, Amad and Mishal. The border on the west side touched Carmel and Shihor-libnath.

<sup>27</sup> Then it turned east to Beth-dagon, and extended to Zebulun, and the Valley of Iphtah-el, it went north to Beth-emek and Neiel; and then proceeded north to Cabul,

<sup>28</sup> Ebron, Rehob, Hammon and Kanah, as far as Greater Sidon.

<sup>29</sup> The border turned to Ramah, and to the fortified city of Tyre; then turned to Hosah; and ended at the sea near Hebel, Aczib,

<sup>30</sup> Ummah, Aphek and Rehob: twenty-two towns with their villages.

<sup>31</sup> This is the land inheritance of the tribe of Asher according to their clans, including these towns with their villages.

<sup>32</sup> The sixth lot came out for the tribe of Naphtali, according to their clans.

<sup>33</sup> Their border ran from Heleph, from the oak in Zaananim, went to Adam-nekeb and Jabneel, as far as Lakkum and ended at the Jordan River.

<sup>34</sup> The border turned westward to Aznoth-tabor, and then to Hukkok. It touched the border of Zebulun on the south, and Asher on the west and the Jordan River on the east.

<sup>35</sup> The fortified towns included: Ziddim, Zer, Hammath, Rakkath, Chinnereth,

<sup>36</sup> Adamah, Ramah, Hazor,

<sup>37</sup> Kedesh, Edrei, En-hazor,

<sup>38</sup> Yiron, Migdal-el, Horem, Beth-anath and Beth-shemesh; nineteen towns with their villages.

<sup>39</sup> This is the land inheritance of the tribe of Naphtali according to their clans, including the towns with their villages.

<sup>40</sup> The seventh lot came out for the tribe of Dan according to their clans.

<sup>41</sup> The territory of their land inheritance was Zorah, Eshtaol, Ir-shemesh,

<sup>42</sup> Shaalabbin, Aijalon, Ithlah,

<sup>43</sup> Elon, Timnah, Ekron,

<sup>44</sup> Eltekeh, Gibbethon, Baalath,

<sup>45</sup> Jehud, Bene-berak, Gath-rimmon,

<sup>46</sup> Me-jarkon and Rakkon, with the territory across from Joppa.

<sup>47</sup> They were unable to conquer the territory assigned to the tribe of Dan. So the tribe of Dan went up and fought against Leshem, took it, and put it to the edge of the sword, and possessed it. They lived there, and called Leshem, Dan, after the name of Dan their forefather.

<sup>48</sup> This is the land inheritance of the tribe of Dan according to their clans, including these towns with their villages.

<sup>49</sup> So they made an end of distributing the land for inheritance by its borders; and the Israelites gave a land inheritance to Joshua the son of Nun among them.



<sup>50</sup> As the LORD had commanded, they gave him the town he had asked for, Timnath-serah, in the hill country of Ephraim. He rebuilt the town and lived there.

<sup>51</sup> These are the land inheritances Eleazar the priest, Joshua the son of Nun and the tribal leaders of the Israelites assigned by lot at Shiloh in the presence of the LORD, at the entrance of the Tent of Meeting. So they finished dividing up the land.

**Joshua 20**

<sup>1</sup> The LORD spoke to Joshua, saying,

<sup>2</sup> "Tell the Israelites, 'Assign the cities of refuge, that I told you about through Moses,

<sup>3</sup> so that anyone who kills someone accidentally or unintentionally may flee there and find refuge from the avenger of blood.

<sup>4</sup> He may flee to one of those cities, and stand at the entrance of the city gate, and present his case in the ears of the city elders. They should take him into the city and give him a place to stay, and he will live among them.

<sup>5</sup> If the avenger of blood pursues him, then they should not hand the one accused of the death over to him because he killed his neighbor accidentally without premeditated malice.

<sup>6</sup> He shall live in that city until he is tried before the assembly and until the death of the high priest during those days. Then the accused will be allowed to return to his own town, and to his own house in the town from which he fled."

<sup>7</sup> So they designated Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath-arba (that is Hebron) in the hill country of Judah.

<sup>8</sup> Beyond the Jordan River east of Jericho, they assigned Bezer in the wilderness on the plain from the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.

<sup>9</sup> These were the appointed cities for all the Israelites, and for the foreigner who resides among them, so that whoever kills someone accidentally might flee there, and not die by the hand of the avenger of blood, until he has a trial before the assembly.

## Joshua 21

<sup>1</sup> Then the family heads of the Levites came to Eleazar the priest, Joshua the son of Nun and to the family heads of the tribes of the Israelites.

<sup>2</sup> They spoke to them at Shiloh in the land of Canaan, saying, "The LORD commanded Moses to give us towns to live in, with their pasturelands for our cattle."

<sup>3</sup> So the Israelites gave the Levites out of their land inheritance, according to the commandment of the LORD, these towns with their surrounding pasturelands.

<sup>4</sup> The lot came out for the clans of the Kohathites. Levites who were descendants of Aaron the priest, were assigned by lot, thirteen towns from the tribes of Judah, Simeon and Benjamin.

<sup>5</sup> The rest of the descendants of Kohath were assigned by lot ten towns from the clans of the tribes of Ephraim, Dan and the half-tribe of Manasseh.

<sup>6</sup> The descendants of Gershon were assigned by lot thirteen towns from the clans of the tribes of Issachar, Asher, Naphtali and the half-tribe of Manasseh in Bashan.

<sup>7</sup> The descendants of Merari according to their clans were assigned twelve towns from the tribes of Reuben, Gad and Zebulun.

<sup>8</sup> The Israelites assigned by lot to the Levites these towns with their pasturelands, as the LORD commanded through Moses.

<sup>9</sup> They allotted from the tribe of the descendants of Judah and Simeon, these cities mentioned by name here.

<sup>10</sup> They were given to the descendants of Aaron, the descendants of Levi for the clans of the Kohathites, since the first lot fell to them.

<sup>11</sup> They gave them Kiriath-arba (Arba was the father of Anak) that is, Hebron, in the hill country of Judah, with its surrounding pasturelands.

<sup>12</sup> But the fields of the town and its villages, they gave to Caleb the son of Jephunneh as his possession.

<sup>13</sup> So to the descendants of Aaron the priest they gave Hebron with its pasturelands, the city of refuge for those who accidentally killed someone, and Libnah with its pasturelands,

<sup>14</sup> Jattir, Eshtemoa,

<sup>15</sup> Holon, Debir,

<sup>16</sup> Ain, Juttah, and Beth-shemesh each with their pasturelands; nine towns out of these two tribes.

<sup>17</sup> From the tribe of Benjamin, they were given Gibeon, Geba,

<sup>18</sup> Anathoth and Almon each with their pasturelands; four towns.

<sup>19</sup> All the towns assigned to the descendants of Aaron, the priests, totaled thirteen towns with their pasturelands.

<sup>20</sup> The rest of the clans of Kohathites, from the tribe of Levi, were allotted towns from the tribe of Ephraim.

<sup>21</sup> They gave them Shechem with its pasturelands in the hill country of Ephraim, the city of refuge for those who accidentally kill someone, Gezer,

<sup>22</sup> Kibzaim, Beth-horon with their pasturelands; four towns.

<sup>23</sup> From the tribe of Dan: Elteke, Gibbethon,

<sup>24</sup> Aijalon, Gath-rimmon with their pasturelands; four towns.

<sup>25</sup> From the half-tribe of Manasseh: Taanach, Gath-rimmon with their pasturelands; two towns.

<sup>26</sup> All the rest of the Kohathite clans were assigned these ten towns with their pasturelands.

<sup>27</sup> The Gershonite clans of the Levites were assigned from the half-tribe of Manasseh: Golan in Bashan with its pasturelands, the city of refuge for those who accidentally kill someone, and Beeshterah with its pasturelands; two towns.

<sup>28</sup> From the tribe of Issachar: Kishion, Daberath,

<sup>29</sup> Jarmuth and En-gannim with their pasturelands; four towns.

<sup>30</sup> From the tribe of Asher: Mishal, Abdon,

<sup>31</sup> Helkath and Rehob with their pasturelands; four towns.

<sup>32</sup> From the tribe of Naphtali: Kedesh in Galilee with its pasturelands, the city of refuge for those who accidentally kill someone, Hammoth-dor and Kartan with their pasturelands; three towns.

<sup>33</sup> There were thirteen towns and their pasturelands for the Gershonites according to their clans.

<sup>34</sup> To the rest of the Levites, the clans of Merari, were assigned from the tribe of Zebulun: Jokneam, Kartah,

<sup>35</sup> Dimnah and Nahalal with their pasturelands; four towns.

<sup>36</sup> From the tribe of Reuben: Bezer, Jahaz,

<sup>37</sup> Kedemoth and Mephaath with its pasturelands; four towns.

<sup>38</sup> From the tribe of Gad: Ramoth in Gilead with its pasturelands, the city of refuge for those who accidentally kill someone, Mahanaim,

<sup>39</sup> Heshbon and Jazer with their pasturelands; four towns in all.

<sup>40</sup> There were twelve towns assigned to the rest of the Levites, the clans of Merari.

<sup>41</sup> There were forty-eight towns and their pasturelands assigned to the Levites within the territory of the Israelites.

<sup>42</sup> Each of these towns had their surrounding pasturelands. It was the same for all these towns.

<sup>43</sup> So the LORD gave to Israel all the land he had sworn to give to their forefathers; and they possessed it, and settled there.

<sup>44</sup> The LORD gave them rest on every side just as he had sworn to their forefathers, not one of all their enemies was able to resist them, for the LORD had given all their enemies into their hand.

<sup>45</sup> Not one of the good promises the LORD had made to the house of Israel remained unfulfilled, everything came true.

## Joshua 22

<sup>1</sup> Then Joshua summoned the Reubenites, Gadites and the half-tribe of Manasseh,  
<sup>2</sup> and said to them, "You have kept all that Moses the servant of the LORD commanded you, and have also obeyed everything I have commanded you.

<sup>3</sup> You have not abandoned your brothers all during this time even to this day, but have been careful to keep the charge the LORD your God gave you.

<sup>4</sup> Now the LORD your God has given rest to your brothers, just as he promised them, now, therefore, turn and go to your tents in the land of your possession, that Moses, the servant of the LORD, gave you on the other side of the Jordan River.

<sup>5</sup> But be very careful to do the commandment and the law that Moses, the servant of the LORD, commanded you, to love the LORD your God, to walk in all his ways, to obey his commandments, to hold tightly to him and to serve him with all your heart and all your soul."

<sup>6</sup> So Joshua blessed them, and sent them away; and they went to their homes.

<sup>7</sup> Now Moses had given Bashan to the half-tribe of Manasseh; but to the other half Joshua had given land with their brothers on the west side of the Jordan River. When Joshua sent them away to their homes, he blessed them,

<sup>8</sup> and spoke to them, saying, "Return home to your tents with much wealth and with much cattle, silver, gold, bronze, iron and a lot of clothing. Split up the spoil of your enemies with your brothers."

<sup>9</sup> So the Reubenites, Gadites and half-tribe of Manasseh returned, and left the Israelites at Shiloh in the land of Canaan, to go to the land of Gilead, their own land, which they had acquired by the LORD's commandment through Moses.

<sup>10</sup> When they came to Geliloth near the Jordan River in the land of Canaan, the Reubenites and Gadites and half-tribe of Manasseh built a very large altar there by the Jordan River.

<sup>11</sup> The Israelites heard, "Look, the Reubenites, Gadites and half-tribe of Manasseh have built an altar at the entrance of the land of Canaan, at Geliloth near the Jordan River, on the west side owned by the Israelites."

<sup>12</sup> When the Israelites heard about it, the whole Israelite community gathered together at Shiloh, to go up to war against them.

<sup>13</sup> The children of Israel sent Phinehas, the son of Eleazar, the priest, to the Reubenites, Gadites and half-tribe of Manasseh in the land of Gilead.

<sup>14</sup> He was accompanied by ten leaders, one from each of the tribal families of Israel, every one of them was a family leader of their clan among Israel.

<sup>15</sup> They came to the Reubenites, Gadites, and half-tribe of Manasseh, in the land of Gilead, and they spoke with them, saying,

<sup>16</sup> "This is what the whole community of the LORD says, 'What is this treachery that you have committed against the God of Israel, by turning away from

following the LORD, by building an altar for yourselves in rebellion against the LORD this day?

<sup>17</sup> Was the sin at Peor not bad enough for us? To this day we have not been cleansed from that sin, even though a plague came on the community of the LORD.

<sup>18</sup> Yet now are you still turning away from following the LORD? If you rebel today against the LORD, tomorrow he will be angry with the whole community of Israel.

<sup>19</sup> But now, if the land of your possession is unclean, then cross over to the LORD's land, where the LORD's tabernacle is located, and settle down among us. But do not rebel against the LORD, or us by building another altar besides the sanctioned altar of the LORD our God.

<sup>20</sup> Did not Achan the son of Zerah commit sin concerning the devoted things, and wrath fell on the whole community of Israel? He was not the only one who died for his sin."

<sup>21</sup> Then the Reubenites, Gadites and half-tribe of Manasseh answered, the leaders of the clans of Israel,

<sup>22</sup> "The Mighty One, God, the LORD, the Mighty One, God, the LORD, he knows the truth and may Israel know it also. If it is rebellion or treachery against the LORD, do not spare us today.

<sup>23</sup> If we have built an altar to turn away from following the LORD or if to offer on it burnt offerings, grain offerings or peace offerings, then may the LORD himself punish us.

<sup>24</sup> No, we did this because we feared that in the future your children would say to our children, 'What do you have to do with the LORD, the God of Israel?

<sup>25</sup> The LORD has made the Jordan River a boundary between us and you, Reubenites and Gadites. You have no portion in the LORD.' So your children might force our children to stop fearing the LORD."

<sup>26</sup> Therefore we thought, 'Let us build an altar, not for a burnt offering, or for sacrifice;

<sup>27</sup> but as a memorial between us and you, and between our generations after us, that we may worship the LORD at his sanctuary with our burnt offerings, sacrifices and peace offerings. So that your children may not say to our children in time to come, 'You have no part in the worship of the LORD.'

<sup>28</sup> Therefore we said, 'It will be, when they say to us or to our descendants in the future, that we will respond, "Look the pattern of the altar of the LORD our fathers made, not for burnt offering or sacrifice, but as a reminder between us and you."

<sup>29</sup> There is no way we want to rebel against the LORD, and turn away today from following the LORD, or to build an altar for burnt offering, grain offering or sacrifice in place of the altar of the LORD our God that is located at his tabernacle."

<sup>30</sup> When Phinehas the priest, and the leaders of the community, the leaders of the clans of Israel that were with him, heard the defense of Reubenites, Gadites and Manassites, they were satisfied.

<sup>31</sup> Phinehas the son of Eleazar the priest said to the Reubenites, Gadites and Manassites, "This day we know that the LORD is in the midst of us, because you have not committed this treachery against the LORD. Now you have rescued the Israelites from the LORD's hand of judgment."

<sup>32</sup> Then Phinehas the son of Eleazar, the priest, and the leaders left the Reubenites and Gadites, from the land of Gilead, and returned to the land of Canaan, and brought back a report to the Israelites.

<sup>33</sup> The matter pleased the Israelites and they praised God. They said no more about going up against them in war, to destroy the land where the Reubenites and Gadites lived.

<sup>34</sup> So the Reubenites and Gadites called the altar "Witness" for they said, "It is a witness between us that the LORD is God."



### Joshua 23

<sup>1</sup> A long time after the LORD had given rest to Israel from all their enemies, Joshua was old and well on in years.

<sup>2</sup> Joshua summoned all Israel, including their elders, leaders, judges and officers, and said to them, "I am old and well on in years.

<sup>3</sup> You have seen all that the LORD your God did to all these nations because of you, for it was the LORD your God who fought for you.

<sup>4</sup> Look, I have assigned you your tribal inheritances from these nations that are remaining along with the nations that I have conquered, from the Jordan River all the way over to the Great Sea in the west.

<sup>5</sup> The LORD your God will push them out before you and drive them out of your sight. You will possess their land as the LORD your God promised you.

<sup>6</sup> Therefore be careful to obey and do everything that is written in the scroll of the law of Moses, so that you do not turn aside from it to the right or to the left,

<sup>7</sup> so that you are not mixed in with these nations that remain among you. Make no mention of the names of their gods, or swear by them, serve or bow down to them.

<sup>8</sup> But hold tight to the LORD your God, as you have done to this day.

<sup>9</sup> For the LORD has driven out before you great and mighty nations; but as for you, no one has been able to resist you to this day.

<sup>10</sup> One of you will chase a thousand; for the LORD your God, he is fighting for you, just as he told you he would.

<sup>11</sup> Make sure that you love the LORD your God.

<sup>12</sup> But if you turn back and ally with the survivors of these nations who remain among you, and intermarry with them,

<sup>13</sup> know for sure that the LORD your God will no longer drive out these nations before you but they will be a snare and a trap to you, a whip tearing into your sides, and thorns in your eyes, until you perish from this good land the LORD your God has given you.

<sup>14</sup> Look, today I am about to go the way of all the earth; you know with all your hearts and souls, that not one thing of all the good promises the LORD your God spoke concerning you has been left unfulfilled. Everything has been accomplished, not one thing has been left unfulfilled.

<sup>15</sup> But just as all the good things the LORD your God has promised you have been accomplished, so the LORD will bring on you all the disastrous things, until he has destroyed you from this good land the LORD your God has given you.

<sup>16</sup> If you break the covenant of the LORD your God, which he commanded you, and go and serve other gods, and bow down to them, then the anger of the LORD will be sparked against you, and you will quickly perish from the good land he has given to you."

## Joshua 24

<sup>1</sup> Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, leaders, judges and officers of Israel; and they presented themselves before God.

<sup>2</sup> Joshua said to all the people, "This is what the LORD, the God of Israel, says: 'Long ago your forefathers, Terah, the father of Abraham and Nahor, lived beyond the Euphrates River. They served other gods.

<sup>3</sup> But I took your father Abraham from beyond the Euphrates River, and led him through all the land of Canaan, and made his descendants many. I gave him Isaac.

<sup>4</sup> To Isaac, I gave Jacob and Esau. I gave to Esau Mount Seir to possess, but Jacob and his children went down into Egypt.

<sup>5</sup> Then I sent Moses and Aaron, and I plagued Egypt by what I did in the midst of it and afterward I brought you out.

<sup>6</sup> I brought your fathers out of Egypt and you came to the sea; and the Egyptians pursued after your fathers with chariots and horsemen to the Red Sea.

<sup>7</sup> When they cried out to the LORD, he put darkness between you and the Egyptians, and brought the sea over top of them and covered them. Your eyes saw what I did in Egypt and you lived in the wilderness a long time.

<sup>8</sup> I brought you into the land of the Amorites, that lived east of the Jordan River and they fought against you. I handed them over to you and you took possession of their land, and I destroyed them before you.

<sup>9</sup> Then Balak, the son of Zippor, king of Moab, prepared and fought against Israel. He sent and summoned Balaam the son of Beor to curse you,

<sup>10</sup> but I would not listen to Balaam. Instead he blessed you and in this way I rescued you from his hand.

<sup>11</sup> You crossed over the Jordan River, and came to Jericho. The people of Jericho fought against you, as did the Amorites, Perizzites, Canaanites, Hittites, Gergashites, Hivites and Jebusites and I handed them over to you.

<sup>12</sup> I sent terror ahead of you to drive out the two kings of the Amorites. It was not done by your sword or bow.

<sup>13</sup> I gave you a land that you have not worked on, and towns you did not build, yet you are living there; I gave you fruit to eat from vineyards and olive groves, yet you did not plant them.'

<sup>14</sup> Now, therefore, fear the LORD, and serve him in sincerity and truth. Put away the gods your fathers served beyond the Euphrates River and in Egypt, and serve the LORD.

<sup>15</sup> If it seems offensive for you to serve the LORD, choose you this day whom you will serve; whether the gods your fathers served that were beyond the Euphrates River, or the gods of the Amorites, in whose land you are living. But as for me and my house, we will serve the LORD."

<sup>16</sup> The people responded, "There is no way that we will forsake the LORD, to serve other gods;

<sup>17</sup> for the LORD our God, he is the one who brought us and our fathers up out of the land of Egypt, from the house of bondage, and performed those great miracles in our sight. He protected us whichever way we went, and among whatever peoples we passed through.

<sup>18</sup> The LORD drove out before us all the peoples, including the Amorites who lived in the land. Therefore we too will serve the LORD, for he is our God."

<sup>19</sup> Then Joshua warned the people, "You cannot serve the LORD; for he is a holy God. He is a jealous God and he will not forgive your rebellion or your sins.

<sup>20</sup> If you forsake the LORD, and serve foreign gods, then he will turn and do you harm, and will consume you, even after having done you good."

<sup>21</sup> The people answered Joshua, "No; we will serve the LORD."

<sup>22</sup> Then Joshua said to the people, "You are witnesses against yourselves that you have chosen to serve the LORD." They affirmed, "We are witnesses."

<sup>23</sup> "Now then," Joshua said, "Put away the foreign gods that are among you and focus your heart on the LORD, the God of Israel."

<sup>24</sup> The people swore to Joshua, "We will serve the LORD our God and we will obey his voice."

<sup>25</sup> So Joshua made a covenant with the people that day at Shechem, and established rules and regulations for them.

<sup>26</sup> Then Joshua wrote these words in the Law Scroll of God; and he took a great stone, and set it up under the oak that was by the sanctuary of the LORD.

<sup>27</sup> Joshua said to all the people, "Look, this stone will be a witness against us; for it has heard all the words of the LORD which he spoke to us. Therefore it will be a witness against you, if you deny your God."

<sup>28</sup> So Joshua sent the people away, every man to his own land inheritance.

<sup>29</sup> After these things, Joshua the son of Nun, the servant of the LORD, died, being a 110 years old.

<sup>30</sup> They buried him in the territory of his inheritance in Timnath-serah, in the hill country of Ephraim, on the north of Mount Gaash.

<sup>31</sup> Israel served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had personally known everything the LORD had done for Israel.

<sup>32</sup> The bones of Joseph, which the Israelites brought up out of Egypt, were buried at Shechem, in the parcel of ground Jacob bought from the sons of Hamor the father of Shechem for a 100 pieces of silver. It became the land inheritance of the descendants of Joseph.

<sup>33</sup> Eleazar the son of Aaron died; and they buried him at Gibeah in the hill country of Ephraim in the land allotted to his son Phinehas.

**JUDGES DASV****DASV: Judges 1**

<sup>1</sup> After the death of Joshua, the Israelites asked the LORD, "Who will go up first for us to attack the Canaanites?"

<sup>2</sup> Then the LORD answered, "Judah will go up. I am handing over the land to him."

<sup>3</sup> Judah urged Simeon his brother, "Come up with me into my territorial allotment, that we may fight against the Canaanites; then I will go with you into your assigned territory." So Simeon went with him.

<sup>4</sup> Judah attacked and the LORD handed the Canaanites and Perizzites over to them, and they defeated 10,000 of them at Bezek.

<sup>5</sup> They found Adoni-bezek in Bezek and fought against him. They defeated the Canaanites and Perizzites.

<sup>6</sup> But Adoni-bezek escaped and they chased him down and caught him. They cut off his thumbs and his big toes.

<sup>7</sup> Adoni-bezek said, "Seventy kings, who had their thumbs and big toes cut off, picked up scraps under my table; so God has paid me back for what I have done." They brought him to Jerusalem, and he died there.

<sup>8</sup> Then the children of Judah fought against Jerusalem, and took it. They put it to the sword and set the city on fire.

<sup>9</sup> Afterward the people of Judah went to fight against the Canaanites who lived in the hill country, the Negev, and in the western foothills.

<sup>10</sup> Judah attacked the Canaanites who lived in Hebron. Hebron was formerly called, Kiriath-arba. They defeated Sheshai, Ahiman and Talmi.

<sup>11</sup> From there they went against the inhabitants of Debir. Debir was formerly called Kiriath-sepher.

<sup>12</sup> Caleb said, "To the one who attacks and captures Kiriath-sepher, I will give Achsah my daughter as a wife."

<sup>13</sup> Othniel, the son of Kenaz, Caleb's younger brother, took it. So he gave him Achsah his daughter as a wife.

<sup>14</sup> After she married him she urged him to ask her father for a field. She dismounted her donkey; and Caleb said to her, "What would you like?"

<sup>15</sup> She answered him, "Give me a special gift, since you have already given me land in the Negev, give me springs of water too." So Caleb gave her the upper and lower springs.

<sup>16</sup> The descendants of the Kenite, Moses' father-in-law, went up from the city of palm trees, that is Jericho, with the people of Judah into the wilderness of Judah, south near Arad. They went and settled there with the people.

<sup>17</sup> Now Judah went with Simeon his brother, and they defeated the Canaanites who lived in Zephath, and totally destroyed it. So the name of the city was called Hormah [Destruction].

<sup>18</sup> Judah also took Gaza, Ashkelon and Ekron with their surrounding territories.

<sup>19</sup> The LORD was with Judah. They took possession of the hill country but were unable to drive out the inhabitants of the coastal plain, because they had iron chariots.

<sup>20</sup> They gave Hebron to Caleb, as Moses had promised, and he drove out of it the three sons of Anak.

<sup>21</sup> The Benjaminites did not drive out the Jebusites who lived in Jerusalem; but the Jebusites live with the Benjaminites in Jerusalem to this day.

<sup>22</sup> The house of Joseph attacked Bethel; and the LORD was with them.

<sup>23</sup> The house of Joseph spied out Bethel. Now the name of the town formerly was Luz.

<sup>24</sup> The spies saw a man come out of the town, and they said to him, "Show us how to get into the town, and we will treat you well."

<sup>25</sup> He showed them the way into the town, and they put the town to the sword; but they let the man and all his family go.

<sup>26</sup> The man went to the land of the Hittites, and built a town, and called its name Luz, which is its name to this day.

<sup>27</sup> But Manasseh failed to drive out the inhabitants of Beth-shan, Taanach, Dor, Ibleam, Megiddo and their surrounding towns for the Canaanites remained in that region.

<sup>28</sup> When Israel grew strong, they compelled the Canaanites into forced labor, but did not totally drive them out.

<sup>29</sup> Ephraim did not drive out the Canaanites who lived in Gezer, but the Canaanites lived among them in Gezer.

<sup>30</sup> Zebulun did not drive out the inhabitants of Kitron or Nahalol, but the Canaanites lived among them, but were compelled into forced labor.

<sup>31</sup> Asher did not drive out the inhabitants of Acco, Sidon, Ahlab, Achzib, Helbah, Aphik, or Rehob;

<sup>32</sup> but the Asherites lived among the Canaanites, the inhabitants of the land; for they failed to drive them out.

<sup>33</sup> Naphtali did not drive out the inhabitants of Beth-shemesh, or Beth-anath; but they lived among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth-shemesh and Beth-anath became subject to forced labor.

<sup>34</sup> The Amorites forced the children of Dan into the hill country. They would not allow them to come down to the coastal plain.

<sup>35</sup> But the Amorites were persistent in staying in Mount Heres, Aijalon and in Shaalbim. Yet when the house of Joseph prevailed, they became subject to forced labor.

<sup>36</sup> The territory of the Amorites was from the Ascent of Scorpions, from Sela and upward.

## Judges 2

<sup>1</sup> Now the angel of the LORD went up from Gilgal to Bochim. He said, "I brought you out of Egypt into the land I swore to give to your forefathers, and I said, 'I will never break my covenant with you.

<sup>2</sup> You are not to make any covenant with the inhabitants of this land; you are to break down their altars.' But you have not obeyed my voice. Why did you do this?

<sup>3</sup> So now I declare, I will not drive them out before you. They will be thorns in your sides, and their gods will be a snare to you."

<sup>4</sup> After the angel of the LORD spoke these words to all the Israelites, the people lifted their voices and wept.

<sup>5</sup> So they named that place Bochim [weeping], and they sacrificed there to the LORD.

<sup>6</sup> After Joshua had sent the people away, the Israelites went each person to his inheritance to possess the land.

<sup>7</sup> The people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work the LORD had done for Israel.

<sup>8</sup> Then Joshua the son of Nun, the servant of the LORD, died being 110 years old.

<sup>9</sup> They buried him in the territory of his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash.

<sup>10</sup> All that generation was gathered to their fathers. Then another generation arose after them, that did not know the LORD, or the mighty deeds he had done for Israel.

<sup>11</sup> The Israelites did evil in the sight of the LORD, and served the Baals.

<sup>12</sup> They abandoned the LORD, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, the gods of the peoples around them. They bowed down to them and provoked the LORD to anger.

<sup>13</sup> They abandoned the LORD, and served Baal and the Ashtareth.

<sup>14</sup> So the anger of the LORD was kindled against Israel, and he handed them over to the looters who plundered them. He sold them into the hands of their enemies all around, so that they could no longer resist their enemies.

<sup>15</sup> Whenever they went out to battle, the hand of the LORD was against them for ill, as the LORD had warned and sworn to them. They were severely distressed.

<sup>16</sup> The LORD raised up judges, who delivered them out of the hand of those who plundered them.

<sup>17</sup> Yet they did not listen to their judges, but prostituted themselves after other gods, and bowed down to them. They quickly turned aside from the way in which their forefathers had walked, in obeying the commandments of the LORD, but they did not do so.

<sup>18</sup> Whenever the LORD raised up judges for them, the LORD was with the judge and rescued them out of the hands of their enemies all the days of that judge. For the LORD had pity on them when they groaned because of those who oppressed and abused them.

<sup>19</sup> But when the judge died, they turned back and were more corrupt than their fathers, following other gods, serving them and bowing down to them. Yet they refused to abandon their evil practices and their stubborn ways.

<sup>20</sup> The anger of the LORD was kindled against Israel; and he said, "Because this nation has violated my covenant which I commanded their fathers, and have not obeyed my voice;

<sup>21</sup> I also will no longer drive out the nations before them that Joshua left when he died,

<sup>22</sup> so that I may test Israel and see whether they will follow the way of the LORD as their fathers did or not.

<sup>23</sup> So the LORD left those nations there, without quickly driving them out or handing them over to Joshua.



### Judges 3

<sup>1</sup> Now these are the nations that the LORD left to test Israel, especially all those who had not experienced the wars against the Canaanites.

<sup>2</sup> He did this so that he might teach subsequent generations of Israelites warfare, those who had no experience with war.

<sup>3</sup> The nations he left were: the five lords of the Philistines, all the Canaanites, the Sidonians, the Hivites that dwelt in mountains of Lebanon, from Mount Baal-hermon to the Lebo-hamath.

<sup>4</sup> They were left to test Israel to know whether they would obey the commandments of the LORD, which he commanded their fathers through Moses.

<sup>5</sup> The Israelites lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

<sup>6</sup> They took their daughters for their wives, and gave their own daughters to their sons and served their gods.

<sup>7</sup> So the Israelites did evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and Asherahs.

<sup>8</sup> Therefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Aram-naharaim, and the Israelites served Cushan-rishathaim eight years.

<sup>9</sup> But when the Israelites cried out to the LORD, the LORD raised up a deliverer for the Israelites, who rescued them, one such was Othniel the son of Kenaz, Caleb's younger brother.

<sup>10</sup> The Spirit of the LORD came on him, and he judged Israel and went to war. Then the LORD handed Cushan-rishathaim king of Aram over to him and he prevailed over Cushan-rishathaim.

<sup>11</sup> The land had rest forty years. Then Othniel the son of Kenaz died.

<sup>12</sup> The Israelites again did evil in the sight of the LORD. So the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

<sup>13</sup> Eglon formed alliances with the Ammonites and Amalekites, and he went and defeated Israel, and possessed Jericho, the city of palm trees.

<sup>14</sup> The Israelites served Eglon the king of Moab eighteen years.

<sup>15</sup> But when the Israelites cried out to the LORD, the LORD raised up a deliverer for them, Ehud the son of Gera, the Benjaminite, a left-handed man. The Israelites sent tribute by him to Eglon the king of Moab.

<sup>16</sup> Ehud made a double-edged dagger, 18 inches long, and he strapped it concealed under his clothing on his right thigh.

<sup>17</sup> He brought the tribute to Eglon king of Moab. Now Eglon was a very fat man.

<sup>18</sup> When Ehud finished presenting the tribute, he sent away the people who actually carried the tribute.

<sup>19</sup> But he turned back once he had reached the stone idols by Gilgal, and told Eglon, "I have a secret message for you, O king." Eglon demanded, "Silence!" So all his attendants left him.

<sup>20</sup> Ehud approached him while he was sitting alone in the cool upper room. Ehud declared, "I have a message from God for you." When King Eglon rose from his seat,

<sup>21</sup> Ehud reached with his left hand, grabbed the sword from his right thigh, and thrust it into King Eglon's belly.

<sup>22</sup> The handle also went in after the blade; and the fat closed in around the blade. Ehud did not draw the sword out of his body and excrement came out.

<sup>23</sup> Then Ehud went out into the porch, and shut and locked the doors of the upper room after him.

<sup>24</sup> After Ehud had gone out, the king's servants came and saw the locked doors of the upper room and they concluded, "He must be relieving himself in the well-ventilated chamber."

<sup>25</sup> So they waited until they were embarrassed. When he still did not open the doors of the upper room, they took the key, and opened them. There they found their lord lying dead on the floor.

<sup>26</sup> But Ehud escaped while they were waiting, and passed by the stone idols and escaped to Seirah.

<sup>27</sup> When he arrived in the hill country of Ephraim he blew a trumpet and the Israelites went down with him from the hill country, with Ehud leading them.

<sup>28</sup> Now he ordered them, "Follow me, for the LORD has delivered your enemies the Moabites into your hand." So they went down after him, and captured the fords of the Jordan River across from Moab, and did not allow anyone to cross over.

<sup>29</sup> That day they killed about ten thousand men of Moab, all strong, valiant warriors; no one escaped.

<sup>30</sup> So that day Moab was subdued under the hand of Israel. Then the land had rest eighty years.

<sup>31</sup> After Ehud, Shamgar the son of Anath, who killed 600 Philistines with an oxgoad, rescued Israel.

## Judges 4

<sup>1</sup> The Israelites again did evil in the sight of the LORD, after Ehud's death.

<sup>2</sup> So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth-haggoyim.

<sup>3</sup> Then the Israelites cried out to the LORD because he had nine hundred iron chariots and cruelly oppressed the Israelites for twenty years.

<sup>4</sup> Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.

<sup>5</sup> She would sit under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim and the Israelites would come to her for judgment.

<sup>6</sup> She sent and summoned Barak the son of Abinoam from Kedesh in Naphtali, and told him, "This is what the LORD, the God of Israel, commands you: 'Go and proceed to Mount Tabor, taking 10,000 men from the tribes of Naphtali and Zebulun with you.

<sup>7</sup> I will draw Sisera, the captain of Jabin's army, to the Kishon River, with his chariots and his troops. There I will hand him over to you.'"

<sup>8</sup> But Barak said to her, "If you go with me, then I will go, but if you will not go with me, I will not go."

<sup>9</sup> Then she said, "I will certainly go with you. Nevertheless, the path you have taken will not result in your being honored; for the LORD will hand Sisera over to a woman." Then Deborah got up and went with Barak to Kedesh.

<sup>10</sup> Barak summoned Zebulun and Naphtali together to Kedesh, and 10,000 men followed him. Deborah went with him as well.

<sup>11</sup> Now Heber the Kenite had separated himself from the other Kenites, the descendants of Hobab the brother-in-law of Moses, and had pitched his tent as far away as the oak in Zaananim near Kedesh.

<sup>12</sup> When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor,

<sup>13</sup> Sisera gathered together all his nine hundred iron chariots, and all the troops who were with him, from Harosheth-haggoyim, to the Kishon River.

<sup>14</sup> Then Deborah said to Barak, "Get up, for this is the day the LORD will hand Sisera over to you. Is not the LORD leading before you?" So Barak went down from Mount Tabor with 10,000 men following him.

<sup>15</sup> Then the LORD routed Sisera, all his chariots and all his army, by the edge of the sword before Barak. Sisera jumped off his chariot, and took off on foot.

<sup>16</sup> But Barak chased after the chariots, and after the army to Harosheth-haggoyim. All of Sisera's army fell by the edge of the sword. No one survived.

<sup>17</sup> Now Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the family of Heber the Kenite.

<sup>18</sup> Jael went out to meet Sisera, and said to him, "Turn aside, my lord, come in; don't be afraid." So he turned aside and entered her tent, and she covered him with a blanket.

<sup>19</sup> Then he said to her, "Please, give me a little water to drink, for I am thirsty." She opened a skin of milk, gave him a drink, and covered him up.

<sup>20</sup> He said to her, "Stand at the entrance of the tent. If anyone comes and asks you, 'Is there anyone here?' say, 'No.'"

<sup>21</sup> Then Jael, Heber's wife, took a tent peg and hammer in her hand, and crept quietly up to him for he was in a deep sleep exhausted. She drove the peg through his temples straight through to the ground. So he died.

<sup>22</sup> Now when Barak was chasing Sisera, Jael came out to meet him, and said to him, "Come, and I will show you the man you are looking for." So he went with her; and there lay Sisera dead, with the tent peg through his temples.

<sup>23</sup> So on that day God subdued Jabin the king of Canaan before the Israelites.

<sup>24</sup> The hand of the Israelites pressed harder and harder against Jabin the king of Canaan, until they finally destroyed him.

**Judges 5**

- <sup>1</sup> Then Deborah and Barak the son of Abinoam sang on that day, saying,  
<sup>2</sup> "When the leaders took the lead in Israel,  
    when the people willingly volunteered,  
    Praise the LORD!  
<sup>3</sup> Listen, O kings; give ear, O rulers!  
    I will sing to the LORD,  
    I will sing praise to the LORD, the God of Israel.
- <sup>4</sup> O LORD, when you went out from Seir,  
    when you marched from the field of Edom,  
    the earth trembled, the heavens rained hard,  
    Yes, the clouds poured down water.  
<sup>5</sup> The mountains quaked at the presence of the LORD, the One of Sinai,  
    before the LORD, the God of Israel.  
<sup>6</sup> In the days of Shamgar the son of Anath,  
    in the days of Jael,  
    the main highways were abandoned,  
    and the travelers snuck around on side paths.  
<sup>7</sup> The villagers were scarce in Israel,  
    they waned, until I, Deborah, arose,  
    a mother in Israel.  
<sup>8</sup> When they chose new gods;  
    then war erupted in the town gates,  
    Yet was there not a shield or spear found  
    among forty thousand in Israel?  
<sup>9</sup> My heart went out to the commanders of Israel,  
    who offered themselves willingly for war.  
    Praise the LORD.  
<sup>10</sup> Tell of it, you who ride on royal white donkeys,  
    you who sit on flashy saddle blankets,  
    and you who walk down the road.  
<sup>11</sup> Listen to the sound of the musicians at places for drawing water,  
    there they rehearse the righteous triumphs of the LORD,  
    the righteous victories of his warriors in Israel.  
    Then the people of the LORD went down to the town gates.  
<sup>12</sup> Wake up, wake up, Deborah.  
    Wake up, wake up and sing a song.  
    Arise, Barak, and lead away your captives, O son of Abinoam.  
<sup>13</sup> Then the survivors came down to the nobles  
    and the people of the LORD came down to me as warriors.

- <sup>14</sup> From Ephraim they came down whose root was in Amalek,  
they followed you, Benjamin, with your soldiers;  
from Makir leaders came down,  
from Zebulun, they who carry the commander's staff.
- <sup>15</sup> The leaders of Issachar were with Deborah,  
Issachar was with Barak.  
Into the valley they rushed out on his heels.  
Among the clans of Reuben there was deep heart searching.
- <sup>16</sup> Why do you stay among the sheepfolds,  
to listen to the shepherds piping for the flocks?  
Among the clans of Reuben there was deep heart searching.
- <sup>17</sup> Gilead stayed beyond the Jordan,  
and Dan, why did he remain with the ships?  
Asher sat still at the coast of the sea,  
staying by his harbors.
- <sup>18</sup> Zebulun is a people that risked their lives to death,  
as did Naphtali, on the heights of the battle field.
- <sup>19</sup> Kings came and fought.  
Then the kings of Canaan fought,  
at Taanach by the waters of Megiddo,  
yet they carried off no silver plunder.
- <sup>20</sup> From heaven the stars fought,  
from their heavenly paths they fought against Sisera.
- <sup>21</sup> The river Kishon swept them away,  
that ancient river, the river Kishon.  
March on my soul, with strength.
- <sup>22</sup> Then the horses' hooves stomped,  
galloping, galloping on Sisera's mighty war horses.
- <sup>23</sup> 'Curse Meroz,' cried the angel of the LORD.  
'Curse bitterly its inhabitants,  
because they did not come to help the LORD,  
to help the LORD against the mighty.'
- <sup>24</sup> Blessed above women be Jael,  
the wife of Heber the Kenite;  
blessed may she be above women in the tent.
- <sup>25</sup> He asked her for water, and she gave him milk,  
she brought him curds in a bowl fit for a prince.
- <sup>26</sup> She put her hand to the tent peg,  
her right hand to the workmen's hammer;  
and with the hammer she struck Sisera,  
she smashed his head;  
Yes, she pierced and drove it through his temples.
- <sup>27</sup> At her feet he sank, he fell, he lay limp;

between her feet he sank, he fell;  
where he bowed, there he fell down dead.

<sup>28</sup> Through the window she looked out, and cried,  
the mother of Sisera cried out through the lattice,  
'Why is his chariot so long in coming home?  
Why are the hoofbeats of his chariots delayed?'

<sup>29</sup> Her wise women answer,

Yes, she answers herself,

<sup>30</sup> 'They must be splitting up the spoil,  
A woman or two for every man.

Sisera is seizing spoil of colorful garments,  
spoil of colorful embroidered garments,  
of dyed garments embroidered on both sides,  
spoil for the neck of those plundering.'

<sup>31</sup> So may all your enemies perish, O LORD,  
But let them who love him be like the sun  
when it rises with all its might. "

The land had rest forty years.

**Judges 6**

<sup>1</sup> Then the Israelites did evil in the sight of the LORD, so the LORD handed them over to Midian seven years.

<sup>2</sup> The hand of Midian subjugated Israel; and because of Midian the Israelites made dens to hide in the mountains, along with caves and strongholds.

<sup>3</sup> Whenever Israel planted crops, the Midianites, Amalekites and the people of the east would come up and attack them.

<sup>4</sup> They camped against them and destroyed their crops, all the way down to Gaza, and left nothing to eat in Israel, leaving no sheep, oxen or donkeys.

<sup>5</sup> For they came up with their livestock and tents; they swarmed in as thick as locusts. They and their camels were innumerable. They came absolutely destroying the land.

<sup>6</sup> Israel was totally impoverished because of Midian; so the Israelites cried to the LORD.

<sup>7</sup> When the Israelites cried to the LORD because of Midian,

<sup>8</sup> the LORD sent a prophet to the Israelites. He said to them, "This is what the LORD says, the God of Israel, 'I brought you up out of Egypt, and brought you out of the house of bondage.

<sup>9</sup> I rescued you from the hand of the Egyptians, and from all who oppressed you, and drove them out before you, and gave you their land.

<sup>10</sup> I said to you, "I am the LORD your God. Do not fear the gods of the Amorites, in whose land you dwell." But you did not obey my voice."

<sup>11</sup> The angel of the LORD came and sat under the oak at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was threshing wheat in the winepress, to hide it from the Midianites.

<sup>12</sup> The angel of the LORD appeared to him, and said to him, "The LORD is with you, valiant warrior."

<sup>13</sup> But Gideon replied, "Oh, my lord, if the LORD is with us, why has all this happened to us? Where are all his wondrous works that our fathers told us about, saying, 'Did not the LORD bring us up out Egypt?' But now the LORD has abandoned us and handed us over to Midian."

<sup>14</sup> The LORD turned to him and said, "Go in the might you have, and save Israel from the hand of Midian. Have I not sent you?"

<sup>15</sup> But he replied, "O Lord, how can I rescue Israel? Look, my clan is the poorest in Manasseh, and I am the least in my family."

<sup>16</sup> The LORD said to him, "But I will be with you, and you will strike down the Midianites just as you would one man."

<sup>17</sup> He said to him, "If now I have found favor in your sight, then show me a sign proving that it is really you who is talking with me.

<sup>18</sup> Don't leave here, until I come back bringing my gift to set before you." He responded, "I'll wait here until you get back."



<sup>19</sup> Then Gideon went into his house, prepared a young goat and unleavened cakes from about half a bushel of meal. The meat he put in a basket and the broth in a pot, and brought it out to him under the oak, and presented it.

<sup>20</sup> The angel of God said to him, "Put the meat and the unleavened cakes on this rock, and pour the broth over it." Gideon did what he was told.

<sup>21</sup> Then the angel of the LORD reached out the tip of the staff that was in his hand, and touched the meat and the unleavened cakes. Fire came up out of the rock and consumed the meat and unleavened cakes. Then the angel of the LORD vanished out of his sight.

<sup>22</sup> When Gideon realized that it was the angel of the LORD, he cried out, "Help, O sovereign LORD! For I have seen the angel of the LORD face to face."

<sup>23</sup> Then the LORD said to him, "Peace be to you; don't be afraid, you are not going to die."

<sup>24</sup> There Gideon built an altar to the LORD, and called it "The LORD is peace." To this day it still stands in Ophrah of the Abiezrites.

<sup>25</sup> The same night the LORD ordered him, "Take your father's bull, the bull that is second and seven years old. Throw down the altar of Baal that your father has, and cut down the Asherah pole that is by it.

<sup>26</sup> Then build an altar to the LORD your God on the top of this stronghold, in the sanctioned way, then take the second bull and offer a burnt offering with the wood from the Asherah pole you are going to cut down."

<sup>27</sup> So Gideon took ten of his servants, and did as the LORD told him. Because he feared his family and the men of the town, he did not want to do it in daylight, so he did it at night.

<sup>28</sup> When the men of the town got up early in the morning, there was the altar of Baal torn to pieces, and the Asherah pole by it was cut down, and the second bull was sacrificed on the altar that was built.

<sup>29</sup> So they asked each other, "Who did this?" After they thoroughly investigated, they discovered it was Gideon the son of Joash who had done it.

<sup>30</sup> Then the men of the town said to Joash, "Bring out your son. He must die because he tore down the altar of Baal, and cut down the Asherah pole that was next to it."

<sup>31</sup> But Joash said to all confronting him, "Will you defend Baal? Are you trying to rescue him? Whoever fights for Baal, let him be put to death by morning. If he is really a god, let him defend himself, because someone has broken down his altar."

<sup>32</sup> So on that day Gideon was called "Jerubbaal," because his father had said, "Let Baal fight against him, because he has torn down his altar."

<sup>33</sup> Then all the Midianites, Amalekites and the people of the east assembled together and crossed over the Jordan River and camped in the valley of Jezreel.

<sup>34</sup> But the Spirit of the LORD came on Gideon, and he blew a trumpet; and called Abiezerites to follow him.

<sup>35</sup> Then he sent messengers throughout all Manasseh; and they too were called out to follow him. He sent messengers to Asher, Zebulun and to Naphtali and they came up to meet them.

<sup>36</sup> Then Gideon said to God, "If you will save Israel by my hand, as you have promised,  
<sup>37</sup> look, I will put a fleece of wool on the threshing floor, if there is dew only on the fleece and the ground is dry, then will I know that you will save Israel by my hand, as you have promised."

<sup>38</sup> So that is exactly what happened. He got up early on the next morning, and squeezed the fleece and wrung a bowlful of dew out of it.

<sup>39</sup> Then Gideon said to God, "Please don't get angry with me, but I will make one more test with the fleece. Now let only the fleece be dry and let the dew cover the ground."

<sup>40</sup> That night God did it, only the fleece was dry, while the dew covered all the ground.

## Judges 7

<sup>1</sup> Then Jerubbaal, (that is, Gideon), and all the people who were with him, rose up early, and camped beside the spring of Harod. The camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

<sup>2</sup> Then the LORD told Gideon, "There are too many men for me to hand the Midianites over to you. Israel would just brag to me, 'It was my own hand that saved me.'

<sup>3</sup> Now then announce in the ears of the troops, 'Whoever is fearful and shaking, let him go home and leave Mount Gilead.' So 22,000 turned and went home, and 10,000 remained.

<sup>4</sup> Then the LORD said to Gideon, "There are still too many. Bring them down to the water, and I will sift them out for you there. When I tell you, 'This one can go with you,' that one shall go, and when I tell you, 'This one cannot go with you,' that one shall not go."

<sup>5</sup> So he brought down the troops to the water. The LORD said to Gideon, "Every one who laps water from his hand with his tongue, like a dog laps, you shall put to one side, and everyone who knelt down drinking directly from the stream on the other.

<sup>6</sup> Only 300 men lapped, putting their hands to their mouths. All the rest of the troops knelt down to drink water.

<sup>7</sup> Then the LORD said to Gideon, "By the 300 who lapped I will save you, and hand the Midianites over to you. Let all the rest of the men return home."

<sup>8</sup> So the chosen troops took provisions and their trumpets. He sent all the rest of the men of Israel back to their own tents but retained the 300. The camp of Midian was below him in the valley.

<sup>9</sup> That same night, the LORD said to him, "Get up, go down into the Midianite camp for I am handing it over to you.

<sup>10</sup> But if you are afraid to go down, then go down into the camp with just Purah your servant.

<sup>11</sup> You will hear what the Midianites are saying and afterward your hands will be strengthened enough to attack the camp." So he and Purah his servant went down to the outposts of the armed men guarding the camp.

<sup>12</sup> The Midianites and Amalekites and all the people of the east were positioned in the valley as thick as locusts. Their camels were as countless as the sand on the seashore.

<sup>13</sup> As Gideon snuck up, there was a man telling of his dream to his friend and he said, "I had a dream, in it a loaf of barley bread tumbled into the camp of Midian. It rolled into the tent smashing it so hard that it was knocked down, flipped upside down and then flattened."

<sup>14</sup> His friend answered, "This is nothing other than the sword of Gideon the son of Joash, the Israelite. God has handed over Midian and the whole army to him."

<sup>15</sup> When Gideon heard the dream and its interpretation, he worshipped. Then he returned to the camp of Israel, and ordered, "Get up, for the LORD has handed over the army of Midian to you.

<sup>16</sup> He divided the 300 men into three companies. He put trumpets and empty jars into the hands of all of them, with torches inside the jars.

<sup>17</sup> Then he told them, "Look at me, and do what I do. When I come to the edge of the camp, do exactly what I do.

<sup>18</sup> When I, and those with me, blow the trumpet, then blow your trumpets also on every side of the entire the camp, and shout, 'For the LORD and for Gideon.'"

<sup>19</sup> So Gideon, and the hundred men with him, approached the outer edge of the camp at the beginning of the middle of the guard shift, just after they had posted a new guard. They blew the trumpets and smashed the clay jars that were in their hands.

<sup>20</sup> Then all three companies blew the trumpets and broke the jars. They held the torches in their left hands and the trumpets in their right hands. Then they shouted, "The sword of the LORD and of Gideon."

<sup>21</sup> They stood their ground, every man in his position surrounding the camp. The whole army ran off, shouting as they fled.

<sup>22</sup> They blew the 300 trumpets, and the LORD caused them to attack each other with their swords throughout the enemy army. The army fled all the way to Beth-shittah near Zererah, even as far as the border of Abel-meholah, by Tabbath.

<sup>23</sup> Then the men of Israel rallied from Naphtali, Asher and all Manasseh, and chased after the Midianites.

<sup>24</sup> Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against Midian, and cut them off from crossing the Jordan River, as far as Beth-barah." So all the men of Ephraim were assembled, and captured the Jordan River crossings as far as Beth-barah.

<sup>25</sup> They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb as they pursued the Midianites. Then they brought the heads of Oreb and Zeeb to Gideon, who was now on the east side of the Jordan River.

## Judges 8

<sup>1</sup> Now the Ephraimites asked Gideon, "Why did you treat us like that? You didn't call us when you went to fight against Midian." They castigated him sharply.

<sup>2</sup> He replied, "What have I accomplished in comparison to you? Aren't the leftover grapes of Ephraim better than the full harvest of Abiezer?"

<sup>3</sup> God has handed over the princes of Midian, Oreb and Zeeb, into your hand. What was I able to do to match that?" When he said that, their anger subsided.

<sup>4</sup> Gideon came to the Jordan River, and crossed over, he, and the 300 men who were with him, exhausted, yet still pursuing the Midianites.

<sup>5</sup> So he said to the men of Succoth, "Please give some loaves of bread to the troops that are following me, for they are faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian."

<sup>6</sup> But the princes of Succoth retorted, "You don't already have the hands of Zebah and Zalmunna do you? So why should we give bread to your army?"

<sup>7</sup> Then Gideon threatened, "Alright, when the LORD has handed Zebah and Zalmunna over to my hand, then I will tear your flesh with the desert thorns and briars."

<sup>8</sup> Then he went up from there to Penuel, and spoke to them the same way, and the men of Penuel answered him the same way as the men of Succoth had.

<sup>9</sup> So he also threatened the men of Penuel, "When I come back after the victory, I will break down this tower."

<sup>10</sup> Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left from all the troops of the people of the east, for 120,000 men who drew the sword had already fallen.

<sup>11</sup> Then Gideon went up by the way of the caravan route east of Nobah and Jogbehah, and attacked the unsuspecting enemy army.

<sup>12</sup> When Zebah and Zalmunna fled, he chased them down and captured the two kings of Midian, Zebah and Zalmunna, and sent the entire army into a panic.

<sup>13</sup> Then Gideon the son of Joash returned from the battle by the Ascent of Heres.

<sup>14</sup> He caught a young man from Succoth, and interrogated him. He wrote down for Gideon the names of the seventy-seven princes and elders of Succoth.

<sup>15</sup> Then he came to the people of Succoth, and said, "Look, here are Zebah and Zalmunna, concerning whom you ridiculed me, saying, 'Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your exhausted troops?'"

<sup>16</sup> So he took the elders of Succoth, and taught them a lesson by threshing them with the thorns and briars of the desert.

<sup>17</sup> Then he tore down the tower of Penuel, and killed the men of the town.

<sup>18</sup> Then he said to Zebah and Zalmunna, "What were the men you killed at Tabor like?" They answered, "They were like you, each one resembled the son of a king."

<sup>19</sup> Gideon replied, "They were my brothers, the sons of my mother. As the LORD lives, if you had kept them alive, I would not kill you now."

<sup>20</sup> Then he said to Jether his firstborn, "Get up, and kill them." But the youth did not draw his sword, for he was afraid because he was just a boy.

<sup>21</sup> Then Zebah and Zalmunna said, "Get up, and kill us yourself. 'The proof of the man is his strength.'" So Gideon got up, and killed Zebah and Zalmunna, and took the crescent ornaments that were on their camels' necks.

<sup>22</sup> Then the Israelites said to Gideon, "Rule over us, both you, and your son, and your son's son also; for you have saved us out of the hand of Midian."

<sup>23</sup> But Gideon said to them, "I will not rule over you, neither will my son rule over you, the LORD will rule over you."

<sup>24</sup> Then Gideon said to them, "I do have one request for you. Each of you give me the earrings you took as plunder. (For they had gold earrings, because they were Ishmaelites.)

<sup>25</sup> They answered, "We are glad to give them." So they spread out a garment, and each man threw in the earrings taken in the booty.

<sup>26</sup> The weight of the golden earrings he requested was a forty-three pounds of gold, besides the crescent ornaments, the pendants and the purple garments worn by the kings of Midian, and the chains that hung around their camels' necks.

<sup>27</sup> From it Gideon made a gold ephod, and put it in his town, in Ophrah. But all Israel prostituted themselves before it there. It became a snare to Gideon and his house.

<sup>28</sup> So Midian was subdued before the Israelites, and they no longer lifted their arrogant heads. The land had rest forty years in the days of Gideon.

<sup>29</sup> Then Jerubbaal the son of Joash went and lived in his own house.

<sup>30</sup> Gideon fathered seventy sons for he had many wives.

<sup>31</sup> His concubine who was in Shechem, also bore him a son, and he called his name Abimelech.

<sup>32</sup> Gideon the son of Joash died at a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

<sup>33</sup> As soon as Gideon was dead, the Israelites turned again, and prostituted themselves worshipping the Baals. They made Baal-berith their god.

<sup>34</sup> The Israelites did not remember the LORD their God, who had rescued them from the hand of all their enemies on every side.

<sup>35</sup> They did not show kindness to the house of Jerubbaal, (that is, Gideon), in return for all the good things he had done for Israel.

**Judges 9**

<sup>1</sup> Now Abimelech the son of Jerubbaal went to Shechem to his mother's brothers, and spoke with them, and his mother's clan, saying,

<sup>2</sup> "Please, ask, all the leaders of Shechem, 'Which is better for you, to have all seventy sons of Jerubbaal rule over you, or just one? Remember also that I am your flesh and bone.'"

<sup>3</sup> So his mother's relatives spoke all these words on his behalf to all the leaders of Shechem. Their hearts were inclined to follow Abimelech, for they said, "He is our brother."

<sup>4</sup> They gave him seventy silver coins from the temple of Baal-berith, with which Abimelech hired worthless and reckless hoodlums who followed him.

<sup>5</sup> Then he went to his father's house at Ophrah, and killed all seventy of his brothers, the sons of Jerubbaal on one stone. But Jotham, the youngest son of Jerubbaal, survived, because he hid himself.

<sup>6</sup> All the leaders of Shechem and Beth-millo assembled, went and made Abimelech king, by the oak of the pillar in Shechem.

<sup>7</sup> When they told Jotham, he went and stood on the top of Mount Gerizim. He raised his voice and shouted to them, "Listen to me, leaders of Shechem, so that God may listen to you.

<sup>8</sup> Once upon a time the trees went out to anoint a king over them, and they said to the olive tree, 'Be our king.'

<sup>9</sup> But the olive tree replied, 'Should I give up producing my olive oil, by which both God and man are honored, just to wave back and forth over the trees?'

<sup>10</sup> Then the trees said to the fig tree, 'Come, you be king over us.'

<sup>11</sup> But the fig tree said to them, 'Should I leave my sweet and delicious fruit, just to sway back and forth over the trees?'

<sup>12</sup> Then the trees said to the vine, 'Come, you be our king.'

<sup>13</sup> But the vine said to them, 'Should I stop producing my new wine that cheers both God and man, just to sway back and forth over the trees?'

<sup>14</sup> So all the trees said to the thornbush, 'Come, you be our king.'

<sup>15</sup> The thornbush said to the trees, 'If you really are anointing me king over you, then come and take refuge in my shade. If not, then let fire come out of the thornbush and devour the cedars of Lebanon.'

<sup>16</sup> Now therefore, if you have dealt in good faith and integrity when you made Abimelech king, and if you have treated Jerubbaal and his house fairly, and have repaid him according to what his actions deserve--

<sup>17</sup> for my father fought for you, and risked his life, and rescued you from of the hand of Midian.

<sup>18</sup> But you have revolted against my father's house this day, by killing his seventy sons on one stone, and have made Abimelech, the son of his female slave, king over Shechem, because he is your relative.

<sup>19</sup> If you then have dealt in good faith and integrity with Jerubbaal and his house this day, then rejoice in Abimelech and let him be happy with you too.

<sup>20</sup> But if not, let fire come out from Abimelech, and devour the leaders of Shechem and Beth-millo, and let fire come out from the leaders of Shechem and Beth-millo and devour Abimelech."

<sup>21</sup> Then Jotham ran away escaping to Beer, and settled there, to evade Abimelech his brother.

<sup>22</sup> Abimelech ruled over Israel three years.

<sup>23</sup> Then God sent an evil spirit between Abimelech and the leaders of Shechem. The leaders of Shechem dealt treacherously with Abimelech.

<sup>24</sup> This occurred so that the violence done to the seventy sons of Jerubbaal might be avenged, and that the blood of their murders might be repaid on Abimelech, their brother, and the leaders of Shechem, who assisted in killing his brothers.

<sup>25</sup> Then the leaders of Shechem set an ambush for him on the tops of the mountains, and they robbed all who came along that way and it was reported to Abimelech.

<sup>26</sup> Gaal, the son of Ebed, moved into Shechem with his brothers. The leaders of Shechem backed him.

<sup>27</sup> They went out into the field, gathered grapes from their vineyards, and squeezed the grapes and held a festival. They went into the house of their god, ate and drank and cursed Abimelech.

<sup>28</sup> Gaal the son of Ebed challenged, "Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerubbaal and is not Zebul his officer? Serve the men of Hamor, the father of Shechem! But why should we serve Abimelech?"

<sup>29</sup> If only these people were under control! Then I would remove Abimelech. I would say to Abimelech, 'Muster the army, and come out.'"

<sup>30</sup> When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, he was infuriated.

<sup>31</sup> So he sent messengers to Abimelech secretly, saying, "Look, Gaal, the son of Ebed, and his brothers have come to Shechem. They are stirring up the town to revolt against you.

<sup>32</sup> Now therefore, go by night, you and your troops, and set an ambush in the field.

<sup>33</sup> In the morning, at sunrise, rise early and attack the city and when he and the people that are with him come out against you, then you may do with them as you wish."

<sup>34</sup> So Abimelech and all his troops got up at night and they set an ambush against Shechem in four companies.

<sup>35</sup> Gaal, the son of Ebed, went out and stood in the entrance of the town gate. Abimelech and his men came out from their ambush.

<sup>36</sup> When Gaal saw them, he observed to Zebul, "Look, there are people coming down from the tops of the mountains." Zebul said to him, "You are just seeing shadows of the mountains that look like men."



<sup>37</sup> Gaal spoke again, "See, there are people coming down from the center of the land, and another group is coming by the way of the Diviner's Oak."

<sup>38</sup> Then said Zebul to him, "Where is your big mouth now, you who bragged, 'Who is Abimelech, that we should serve him?' Are not these the troops you mocked? Go ahead now and fight them."

<sup>39</sup> So Gaal went out before the leaders of Shechem, and fought with Abimelech.

<sup>40</sup> Abimelech chased him and he fled before him. Many fell wounded all the way to the entrance of the gate.

<sup>41</sup> Abimelech lived at Arumah. Zebul drove out Gaal and his brothers so they could not live in Shechem.

<sup>42</sup> The next day the people went out into the field. When Abimelech was told,

<sup>43</sup> he divided up his men into three groups, and set an ambush in the field. When he looked, he saw the people coming out of the town. He attacked them and killed them.

<sup>44</sup> Abimelech and the group that were with him rushed forward, and stood in the entrance of the town gate. Then the other two groups attacked all who were in the field and killed them.

<sup>45</sup> Abimelech fought against the town all that day. He took the town and slew the people that were in it. He leveled the town, and scattered salt on it.

<sup>46</sup> When all the leaders of the tower of Shechem heard about it, they entered into the stronghold of the temple of El-berith.

<sup>47</sup> It was reported to Abimelech that all the men of the tower of Shechem were gathered together.

<sup>48</sup> So Abimelech and all his troops went up Mount Zalmon, and Abimelech took an ax in his hand, cut down a tree branch, picked it up and laid it on his shoulder. Then he ordered the people that were with him, "Quickly, do what you have seen me do."

<sup>49</sup> Each of his men likewise cut down his branch and followed Abimelech. They piled the branches up around the stronghold and set it on fire. So all the men of the tower of Shechem died too--about a thousand men and women.

<sup>50</sup> Then Abimelech went to Thebez, laid siege to Thebez, and captured it.

<sup>51</sup> But there was a fortified tower within the town, so all the men and women of the town fled there and locked themselves in and got up to the roof of the tower.

<sup>52</sup> Then Abimelech came to the tower and attacked it. When he approached the door of the tower to burn it with fire,

<sup>53</sup> a certain woman threw an upper millstone down on Abimelech's head, and crushed his skull.

<sup>54</sup> Then he quickly called his young armor bearer, and ordered him, "Draw your sword, and kill me, so that they will not say about me, 'A woman killed him.'" So his young attendant ran him threw and he died.

<sup>55</sup> When the men of Israel saw that Abimelech was dead, they all went home.

<sup>56</sup> So God repaid the wickedness of Abimelech, for what he did to his father by slaying his seventy brothers.

<sup>57</sup> All the wickedness of the leaders of Shechem, God repaid on their heads. On them came the curse of Jotham the son of Jerubbaal.

## Judges 10

<sup>1</sup> After Abimelech died, Tola the son of Puah the son of Dodo, arose to save Israel. He was from Issachar and he lived in Shamir in the hill country of Ephraim.

<sup>2</sup> He judged Israel twenty-three years, died and was buried in Shamir.

<sup>3</sup> After him arose Jair, the Gileadite, who judged Israel twenty-two years.

<sup>4</sup> He had thirty sons who rode on thirty donkeys. They ruled thirty towns in the land of Gilead, that are called Havvoth-jair [towns of Jair] to this day.

<sup>5</sup> Jair died and was buried in Kamon.

<sup>6</sup> The Israelites again did evil in the sight of the LORD, and served the Baals, and the Ashtareths, and the gods of Aram [Syria], Sidon, Moab, Ammonites and the Philistines. They abandoned the LORD, and no longer served him.

<sup>7</sup> The anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines and the Ammonites.

<sup>8</sup> They crushed and oppressed the Israelites that year. For eighteen years they oppressed the Israelites who lived beyond the Jordan River in the land of the Amorites in Gilead.

<sup>9</sup> The Ammonites crossed over the Jordan River to attack Judah, Benjamin and the house of Ephraim. So Israel was greatly distressed.

<sup>10</sup> The Israelites cried out to the LORD, "We have sinned against you. We have abandoned our God and served the Baals."

<sup>11</sup> Then the LORD said to the Israelites, "Did I not rescue you from the Egyptians, the Amorites, the Ammonites and the Philistines?"

<sup>12</sup> The Sidonians, Amalekites and the Maonites also oppressed you and you cried out to me, and I delivered you from their hand.

<sup>13</sup> Yet you have abandoned me and served other gods. So I will no longer save you.

<sup>14</sup> Go and cry to the gods you have chosen. Let them save you in your time of trouble."

<sup>15</sup> But the Israelites confessed to the LORD, "We have sinned. Do to us whatever seems right to you; only please deliver us this day."

<sup>16</sup> Then they put away the foreign gods among them and served the LORD. He was grieved and no longer able to stand the misery of Israel.

<sup>17</sup> The Ammonites mustered their troops and camped in Gilead. So the Israelites assembled themselves and camped at Mizpah.

<sup>18</sup> The commanders of Gilead said to each other, "Who is willing to lead the fight against the Ammonites? He will be head over all the inhabitants of Gilead."

## Judges 11

<sup>1</sup> Now Jephthah the Gileadite was a valiant warrior. Gilead was the father of Jephthah, but his mother was a prostitute.

<sup>2</sup> Gilead's wife also bore him sons. When his wife's sons grew up, they drove out Jephthah, and said to him, "You should not inherit anything in our father's house, for you are the son of another woman."

<sup>3</sup> So Jephthah fled from his brothers, and lived in the land of Tob. There a gang of rebels joined with Jephthah, and they hung out with him.

<sup>4</sup> After some time the Ammonites made war against Israel.

<sup>5</sup> When the Ammonites made war against Israel, the elders of Gilead went to get Jephthah from the land of Tob.

<sup>6</sup> They invited Jephthah, "Come and be our chief, so that we may fight against the Ammonites."

<sup>7</sup> Jephthah replied to the elders of Gilead, "Did you not hate me and drive me out of my father's house? Why are you coming to me now that you are in trouble?"

<sup>8</sup> Then the elders of Gilead said to Jephthah, "Nevertheless we have turned back to you now, so that you may go with us, and fight the Ammonites. Then you will be our leader over all the inhabitants of Gilead."

<sup>9</sup> Jephthah said to the elders of Gilead, "Suppose you bring me home again to fight with the Ammonites, and the LORD delivers them before me, will I really be your leader?"

<sup>10</sup> The elders of Gilead replied, "The LORD is witness between us, we will do whatever you say."

<sup>11</sup> Then Jephthah went with the elders of Gilead, and the people made him head and commander over them. Then Jephthah spoke all his words before the LORD in Mizpah.

<sup>12</sup> Jephthah sent messengers to the king of the Ammonites, saying, "What is the problem between you and me, that you have come against me to attack my land?"

<sup>13</sup> The king of the Ammonites answered the messengers of Jephthah, "Because Israel took away my land, when they came up out of Egypt, from the Arnon even to the Jabbok, and to the Jordan River. Now therefore give it back peaceably."

<sup>14</sup> But Jephthah sent messengers back to the king of the Ammonites,

<sup>15</sup> and replied, "This is what Jephthah says, 'Israel did not steal the land of Moab, or the land of the Ammonites,

<sup>16</sup> but when they came up from Egypt, Israel went through the wilderness to the Red Sea, and came to Kadesh.

<sup>17</sup> Then Israel sent messengers to the king of Edom, saying, 'Please let us, pass through your land,' but the king of Edom wouldn't listen. They sent the same request to the king of Moab but he refused as well. So Israel stayed at Kadesh.

<sup>18</sup> Then they went through the wilderness, and went around the land of Edom, and the land of Moab, and traveling to the east of the land of Moab. They camped on the other

side of the Arnon gorge. They did not enter the territory of Moab, for the Arnon gorge was the border of Moab.

<sup>19</sup> Israel sent messengers to Sihon king of the Amorites, the king in Heshbon. Israel said to him, 'Please let us pass through your land to get to our country.'

<sup>20</sup> But Sihon did not trust Israel to pass through his territory. Instead Sihon gathered all his people together and camped in Jahaz, and fought against Israel.

<sup>21</sup> The LORD, the God of Israel, handed Sihon and all his people over to Israel, and they defeated them. So Israel possessed all the land of the Amorites, who inhabited that country.

<sup>22</sup> They possessed all the territory of the Amorites, from the Arnon gorge in the south to the Jabbok River in the north, and from the eastern desert over to the Jordan River.

<sup>23</sup> So now since the LORD, the God of Israel, has driven out the Amorites before his people Israel, what right do you have to take it?

<sup>24</sup> Do you not have the right to possess what Chemosh your god gives you to possess? So we too will take whatever the LORD our God has conquered for us.

<sup>25</sup> Are you any better than Balak the son of Zippor, king of Moab? Did he ever quarrel with Israel, or did he ever dare fight against them?

<sup>26</sup> Israel has lived in Heshbon and its towns, and in Aroer and its towns, and in all the towns that are along the side of the Arnon, for three hundred years. Why did you not reclaim them within that time?

<sup>27</sup> Therefore I have not wronged you, but you have wronged me by going to war against me. The LORD, the Judge, be judge this day between the Israelites and the Ammonites."

<sup>28</sup> The king of the Ammonites, however, paid no attention to the words Jephthah sent him.

<sup>29</sup> Then the Spirit of the LORD came on Jephthah, and he passed through Gilead and Manasseh, and then through Mizpah of Gilead, and from there to the Ammonites.

<sup>30</sup> Then Jephthah vowed a vow to the LORD, and swore, "If you will hand the Ammonites over to me,

<sup>31</sup> then whatever comes out the door of my house to meet me, when I return in triumph from the Ammonites, will be the LORD's and I will offer it up for a burnt offering."

<sup>32</sup> So Jephthah approached the Ammonites to fight against them and the LORD handed them over to him.

<sup>33</sup> He decimated them from Aroer to region of Minnith, twenty towns, as far as Abel-keramim. So the Ammonites were subdued before the Israelites.

<sup>34</sup> When Jephthah returned home to Mizpah, his daughter came out to meet him with timbrels and with dances. She was his only child, he had no other son or daughter besides her.

<sup>35</sup> When he saw her, he tore his clothes, and bemoaned, "No, my daughter! You have devastated me! You have brought disaster on me! For I have made a vow to the LORD, and I cannot take it back."

<sup>36</sup> She replied, "My father, you have vowed to the LORD, so do to me according to what you have promised, now that the LORD has taken vengeance on your enemies, the Ammonites."

<sup>37</sup> Then she requested from her father, "Please grant me one request: give me two months that I may go and travel through the mountains with my friends and grieve over my virginity."

<sup>38</sup> Then he said, "Go." So he sent her away for two months, and she and her friends left and mourned her childless virginity on the mountains.

<sup>39</sup> At the end of two months, she returned to her father, and he did with her according to the vow he had made. She never slept with a man. So it became a custom in Israel,

<sup>40</sup> that the daughters of Israel went yearly to commemorate the daughter of Jephthah the Gileadite four days each year.

## Judges 12

<sup>1</sup> The men of Ephraim assembled, and crossed over to Zaphon. They said to Jephthah, "Why didn't you call us when you went to fight against the Ammonites?"

<sup>2</sup> Then Jephthah answered, "I and my people were engaged in a great struggle with the Ammonites and when I called you, you didn't rescue me out of their hand.

<sup>3</sup> So when I realized that you weren't coming to rescue me, I took my life in my own hands, and crossed over to attack the Ammonites, and the LORD handed them over to me. So why have you come up to fight with me today?"

<sup>4</sup> Then Jephthah assembled all the men of Gilead, and fought with Ephraim. The men of Gilead defeated Ephraim, because they ridiculed them saying, "You are refugees of Ephraim, you Gileadites living in the midst of Ephraim and Manasseh."

<sup>5</sup> The Gileadites captured the fords of the Jordan River leading to Ephraim. When any of the fugitives of Ephraim said, "Let me go across," the men of Gilead would say to him, "Are you an Ephraimite?" If he said, "No,"

<sup>6</sup> then they would say to him, "Say 'Shibboleth.'" If he said "Sibboleth," for Ephraimites could not pronounce it right, then they would grab him and kill him at the fords of the Jordan River. 42,000 Ephraimites were killed on that day.

<sup>7</sup> Now Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in his town in Gilead.

<sup>8</sup> After him Ibzan of Bethlehem judged Israel.

<sup>9</sup> He had thirty sons. He arranged for his thirty daughters to be married outside of his clan. He brought in thirty women outside of his clan for his sons. He judged Israel seven years.

<sup>10</sup> Then Ibzan died, and was buried at Bethlehem.

<sup>11</sup> After him, Elon the Zebulunite judged Israel. He judged Israel ten years.

<sup>12</sup> Then Elon the Zebulunite died, and was buried in Aijalon in the land of Zebulun.

<sup>13</sup> After him, Abdon the son of Hillel the Pirathonite judged Israel.

<sup>14</sup> He had forty sons and thirty grandsons who rode on seventy donkeys. He judged Israel eight years.

<sup>15</sup> Then Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

### Judges 13

<sup>1</sup> The Israelites again did evil in the sight of the LORD and the LORD handed them over to Philistines for forty years.

<sup>2</sup> Now there was a certain man of Zorah, from the tribe of the Dan, whose name was Manoah. His wife was barren, and had no children.

<sup>3</sup> The angel of the LORD appeared to the woman, and said to her, "Although you are barren, and have had no children, you will become pregnant and have a son.

<sup>4</sup> Now please be careful, do not to drink wine or strong drink or eat anything unclean,

<sup>5</sup> for you will become pregnant and have a son. No razor is to come on his head for the child will be dedicated as a Nazirite to God from birth. He is the one who will begin to rescue Israel from the hand of the Philistines."

<sup>6</sup> Then the woman came and told her husband, "A man of God came to me. He looked like an angel of God, very awesome. I didn't ask him where he was from, and he didn't even tell me his name.

<sup>7</sup> But he told me, 'You will become pregnant, and have a son. Drink no wine or strong drink, and do not eat anything unclean, for the child will be dedicated as a Nazirite to God from birth to the day of his death.'"

<sup>8</sup> Then Manoah prayed to the LORD, "O, Lord, please let the man of God whom you sent come back to us, and teach us how we should raise the child who is to be born."

<sup>9</sup> God listened to the voice of Manoah, and the angel of God came back to the woman as she sat in the field, but her husband Manoah was not with her.

<sup>10</sup> The woman quickly ran and told her husband, "Look, the man who appeared to me the other day has come back."

<sup>11</sup> So Manoah got up and followed his wife, and came to the man, and asked him, "Are you the man who spoke to my wife?" He replied, "I am."

<sup>12</sup> Then Manoah asked, "Now when your words come true, what is to be the child's rule of life, and what is his destiny?"

<sup>13</sup> The angel of the LORD answered Manoah, "Let your wife be careful to do everything I told her.

<sup>14</sup> She must not eat of anything that comes from the vine. She must not drink wine or strong drink, or eat anything unclean. She must do everything that I have commanded her."

<sup>15</sup> Then Manoah said to the angel of the LORD, "Please, stay with us awhile and we will prepare a young goat for you to eat."

<sup>16</sup> But the angel of the LORD said to Manoah, "Even if I stay, I will not eat any of your food. But prepare and offer a burnt offering to the LORD." For Manoah did not realize that he was the angel of the LORD.

<sup>17</sup> Then Manoah asked the angel of the LORD, "What is your name, so that when your words come true we may honor you?"



<sup>18</sup> But the angel of the LORD answered him, "Why do you ask about my name, since it is too wonderful?"

<sup>19</sup> So Manoah took the young goat with the grain offering, and offered it on the rock to the LORD. The angel performed wonders as Manoah and his wife watched.

<sup>20</sup> When the flame went up toward heaven from the altar, the angel of the LORD ascended in the flame of the altar. Manoah and his wife watched and fell with their faces to the ground.

<sup>21</sup> But the angel of the LORD did not appear again to Manoah or his wife. Then Manoah realized that he was the angel of the LORD.

<sup>22</sup> Manoah said to his wife, "We will certainly die, because we have seen God."

<sup>23</sup> But his wife said to him, "If the LORD wanted to kill us, he would not have accepted the burnt offering and grain offering from our hands, or showed us all these things, or announced such wonderful things as these."

<sup>24</sup> Then the woman gave birth to a son, and called his name Samson. The child grew and the LORD blessed him.

<sup>25</sup> The Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

## Judges 14

<sup>1</sup> Now Samson went down to Timnah, and a woman from there, one of the daughters of the Philistines, caught his attention.

<sup>2</sup> When he returned home he told his father and his mother, "A woman in Timnah, one of the daughters of the Philistines, has caught my attention. Now get her for me as my wife."

<sup>3</sup> Then his father and his mother said to him, "Is there not a woman among the daughters of your relatives, or among all our people, that you have to go and take a wife from the uncircumcised Philistines?" But Samson said to his father, "Get her for me, for she pleases me."

<sup>4</sup> But his father and his mother did not know that it was from the LORD, for he was looking for an opportunity to act against the Philistines. Now at that time the Philistines ruled over Israel.

<sup>5</sup> Then Samson went down to Timnah, along with his father and mother. As they came to the vineyards of Timnah a roaring young lion attacked him.

<sup>6</sup> The Spirit of the LORD came mightily on him, and he tore it apart with his bare hands as easily as one would tear a young goat apart. But he did not tell his father or his mother what he had done.

<sup>7</sup> Then he went down to Timnah and talked with the woman and liked her.

<sup>8</sup> After a while he returned to marry her. He turned aside to see the carcass of the lion, and there was a swarm of bees in the body of the lion, and some honey.

<sup>9</sup> He scooped it out with his hands, and went on, eating as he went. He came to his father and mother, and gave some to them and they ate too. But he did not tell them that he had taken the honey out of the body of the lion.

<sup>10</sup> Then his father went down to visit the woman. Samson threw a party there as was customary for young men to do.

<sup>11</sup> When the Philistines saw him, they gave him thirty groomsmen to be with him.

<sup>12</sup> Samson said to them, "Let me tell you a riddle, if you can solve it within the seven days of the feast, then I will give you thirty linen garments and thirty changes of clothes;

<sup>13</sup> but if you cannot figure it out, then you must give me thirty linen garments and thirty changes of clothes." They said to him, "Alright, tell us your riddle."

<sup>14</sup> So he told them, "Out of the eater came something to eat, and out of the strong came something sweet." After three days they could not solve the riddle.

<sup>15</sup> On the seventh day, they threatened Samson's wife, "Entice your husband to explain the riddle for us, or we will burn you and your father's house. Have you invited us here to impoverish us?"

<sup>16</sup> So Samson's wife wept in front of him, "You hate me and don't really love me. You have told a riddle to my people, but you haven't told me the answer." He rebuffed her, "Look, I haven't even told my father or my mother, so why should I tell you?"

<sup>17</sup> So she wept in front of him the whole seven days of the feast. On the seventh day, he finally told her, because she nagged him so much. Then she explained the riddle to her people.

<sup>18</sup> The men of the town said to him on the seventh day before the sun set, "What is sweeter than honey? What is stronger than a lion?" Then he retorted, "If you had not plowed with my heifer, you would not have solved my riddle."

<sup>19</sup> The Spirit of the LORD came mightily on him, and he went down to Ashkelon, and killed thirty men, took their belongings, and gave the changes of clothes to those who had solved the riddle. But his anger was kindled, so he went back up to his father's house.

<sup>20</sup> Samson's wife was given to his attendant who was his best man at the wedding.

## Judges 15

<sup>1</sup> After a while, during the wheat harvest, Samson visited his wife with a young goat. He said, "I want to go to sleep with my wife in her bedroom." But her father would not allow him to enter.

<sup>2</sup> Her father explained, "I really thought that you hated her, so I gave her to your best man. Isn't her younger sister more beautiful than she is? Please, take her instead."

<sup>3</sup> But Samson said to them, "This time I will be blameless when I work havoc on the Philistines."

<sup>4</sup> So Samson went and caught 300 foxes, tied their tails together in pairs and secured a torch between each pair of tails.

<sup>5</sup> Then he set the torches on fire, and let them loose in the Philistine's grain fields. He burned up both the stacked grain and the standing grain, and even the olive groves.

<sup>6</sup> Then the Philistines inquired, "Who did this?" They answered, "Samson, the son-in-law of the Timnite, because he took his wife, and gave her to his best man." So the Philistines came and burned up both her and her father.

<sup>7</sup> Then Samson said to them, "Because you did this, surely I will get revenge on you, only after that will I stop."

<sup>8</sup> He struck them down viciously with a great slaughter. Then he went down and stayed in a cave in the rock of Etam.

<sup>9</sup> Then the Philistines went up and camped in Judah, and spread out for battle near Lehi.

<sup>10</sup> The men of Judah asked, "Why have you come up to attack us?" They answered, "We have come up to bind Samson and do to him what he did to us."

<sup>11</sup> Then 3,000 men of Judah went down to the cave in the rock of Etam, and said to Samson, "Don't you realize that the Philistines are rulers over us? What have you done to us?" He said to them, "I just did to them what they did to me."

<sup>12</sup> Then they said to him, "We have come down to bind you, that we may hand you over to the Philistines." Samson said to them, "Promise me, that you will not kill me yourselves."

<sup>13</sup> So they swore to him, "We promise, but we will tie you up and hand you over to them, but we will not kill you." So they tied him up with two new ropes, and brought him up from the rock.

<sup>14</sup> When he came to Lehi, the Philistines shouted as they approached him. The Spirit of the LORD came mightily on him, and the ropes on his arms snapped as easily as charred flax and fell off his hands.

<sup>15</sup> He found a fresh donkey jawbone, and reached out and grabbed it, and killed 1,000 men with it.

<sup>16</sup> Then Samson said, "With a donkey's jawbone, I piled up heaps of them. With a donkey's jawbone I have killed 1,000 men."

<sup>17</sup> When he finished talking, he threw the jawbone away and the place was named Ramath-lehi [Jawbone Hill].

<sup>18</sup> He was very dehydrated, and cried out to the LORD, and said, "You have given this great victory by the hand of your servant. Now am I going to die from thirst, and fall into the hands of the uncircumcised?"

<sup>19</sup> So God split open the hollow place that is at Lehi and water came out. After he drank some, his spirit returned, and he revived. That's why its name was called En-hakkore [Spring of the One who Cried Out], which is in Lehi, to this day.

<sup>20</sup> Samson judged Israel for twenty years in the days of the Philistines.

## Judges 16

<sup>1</sup> Samson went to Gaza, there he saw a prostitute and visited her.

<sup>2</sup> The Gazites were told, "Samson has come here." So they surrounded him laying in wait for him all night at the city gate. They stayed quiet all the night, thinking, "At dawn we will kill him."

<sup>3</sup> Samson laid there until midnight. Then he got up in the middle of the night, took hold of the doors of the city gate and the two posts, pulled them up, bar and all, putting them on his shoulders, and carried them up to the top of the hill across from Hebron.

<sup>4</sup> After this he fell in love with a woman in the valley of Sorek, whose name was Delilah.

<sup>5</sup> The rulers of the Philistines came to her and said, "Seduce him and find out what makes him so strong and how we can overpower him so that we may tie him up and subdue him. Each of us will give you 1,100 pieces of silver."

<sup>6</sup> So Delilah said to Samson, "Please tell me what makes you so strong and how you might be tied up and subdued."

<sup>7</sup> Then Samson answered her, "If they tie me up with seven fresh bowstrings that have never been dried, then I will become weak as any other man."

<sup>8</sup> So the rulers of the Philistines brought to her seven fresh bowstrings that had never been dried, and she tied him up with them.

<sup>9</sup> Now she had hidden some men in the inner room. Then she cried out to him, "Samson, the Philistines are upon you." He snapped the bowstrings, as easily as if it were threads when it touches a fire. So the secret of his strength was not discovered.

<sup>10</sup> Then Delilah complained to Samson, "You have mocked and lied to me. Now tell me, how you can be tied up?"

<sup>11</sup> He said to her, "If they tie me up with new ropes that have never been used, then I will become weak as any other man."

<sup>12</sup> So Delilah took new ropes, and tied him up with them, then cried out, "Samson, the Philistines are upon you." The men were hidden in the inner room. He snapped them off his arms like threads.

<sup>13</sup> Then Delilah complained to Samson, "Until now you have mocked and told me lies. Tell me how you can be tied up." He told her, "If you weave the seven locks of my hair into fabric of a cloth on the loom and tighten it down with a shuttle pin, then I will become weak as any other man."

<sup>14</sup> While he slept, Delilah wove seven locks of his hair into the fabric on the loom and tightened it down with the loom shuttle pin, and cried out to him, "Samson, the Philistines are upon you." He awoke out of his sleep, and tore away the shuttle pin and the fabric.

<sup>15</sup> Then she complained, "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 the secret of your great strength."

<sup>16</sup> She nagged him day in and day out with her words, and pestered him, so that he was tired to death of it.

<sup>17</sup> So he told her everything, "No razor has come on my head, for I have been a Nazirite to God from birth. If my head is shaved, then my strength will leave me, and I will become weak as any other man."

<sup>18</sup> When Delilah realized that he had told her everything, she sent and called for the rulers of the Philistines, saying, "Come up one last time, for he has told me everything." Then the rulers of the Philistines came up to her, and brought the money in their hand.

<sup>19</sup> So she made him sleep on her lap and she called in a man to shave off seven locks of his head. This is how she brought him down and his strength left him.

<sup>20</sup> Then she cried out, "Samson, the Philistines are upon you." He woke up, and thought, "I will go out as before and shake myself free." But he did not realize that the LORD had left him.

<sup>21</sup> But the Philistines grabbed hold of him, and gouged out his eyes. They brought him down to Gaza, and bound him with bronze chains. He ground grain in the prison house.

<sup>22</sup> But the hair of his head began to grow again after it had been shaved off.

<sup>23</sup> The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to celebrate, for they said, "Our god has handed Samson, our enemy, over to us."

<sup>24</sup> When the people saw him, they praised their god, for they said, "Our god has handed our enemy over to us, he was the one who ruined our land, and killed so many of us."

<sup>25</sup> When their hearts were merry, they said, "Call for Samson, that he may amuse us." So they called Samson out of the prison house and he performed for them. They had him stand between the pillars.

<sup>26</sup> Samson said to the lad that led him by the hand, "Let me feel the pillars that support the temple, so that I may lean against them."

<sup>27</sup> Now the temple was full of men and women. All the rulers of the Philistines were there; and there were on the roof about 3,000 men and women that watched while Samson amused them.

<sup>28</sup> Samson prayed to the LORD, and said, "O Lord GOD, remember me, I beg you, and strengthen me, this one last time. O God, with one last blow may I get revenge on the Philistines for my two eyes."

<sup>29</sup> So Samson took hold of the two middle pillars on which the temple rested, and leaned on them, the one with his right hand, and the other with his left.

<sup>30</sup> Then Samson prayed, "Let me die with the Philistines." Then he pushed with all his might and the temple fell on the rulers, and on all the people that were in there. So he killed more at his death than he killed in his life.

<sup>31</sup> Then his brothers and all his father's family came down and brought him home, burying him between Zorah and Eshtaol in the tomb of his father Manoah. He judged Israel twenty years.

**Judges 17**

<sup>1</sup> Now there was a man from the hill country of Ephraim, whose name was Micah.

<sup>2</sup> He said to his mother, "I heard you pronounce a curse on the one who stole from you eleven hundred pieces of silver. I'm the one who took it and I've got the silver." Then his mother said, "May the LORD bless you, my son."

<sup>3</sup> When he returned the eleven hundred pieces of silver to his mother, his mother said, "I am dedicating this silver to the LORD from my hand in honor of my son, to make a carved and a cast metal idol. Now I will give it back to you."

<sup>4</sup> When he returned the money to his mother, his mother took two hundred pieces of silver, and gave them to a silversmith, who made from it a carved and a cast metal idol. It was put in the house of Micah.

<sup>5</sup> Now this man Micah owned a shrine, and he made a sacred ephod and household idols, and consecrated one of his sons, who became his priest.

<sup>6</sup> In those days there was no king in Israel. Everyone did what was right in his own eyes.

<sup>7</sup> Now there was a young man from of Bethlehem in Judah, from the tribe of Judah, a Levite who was staying there.

<sup>8</sup> The man left the town of Bethlehem in Judah looking for another place where he could settle. Along the way, he came to the hill country of Ephraim to the house of Micah.

<sup>9</sup> Micah asked him, "Where are you from?" He replied, "I am a Levite from Bethlehem in Judah, and I am trying to find a place to live."

<sup>10</sup> So Micah invited him, "Stay with me, and be a father and a priest for me, and I will give you ten pieces of silver per year, along with a set of clothes and your food." So the Levite stayed.

<sup>11</sup> The Levite agreed to stay with the man, and the young man became like one of his sons.

<sup>12</sup> Micah consecrated the Levite, and the young man became his priest, and lived in Micah's house.

<sup>13</sup> Then Micah said, "Now I know that the LORD will be good to me seeing I have a Levite as my priest."



## Judges 18

<sup>1</sup> In those days there was no king in Israel. It was a time when the Danite tribe was seeking for a land inheritance to settle in; for until that day they had not been allotted a land inheritance among the tribes of Israel.

<sup>2</sup> The Danites sent from all their clans five valiant men, from Zorah and Eshtaol, to scout out and explore the land. They told them, "Go, explore the land." They came to the hill country of Ephraim, to the house of Micah, and stayed there.

<sup>3</sup> When they approached Micah's house, they recognized the voice of the young Levite. So they went over there, and asked him, "Who brought you here? What are you doing here? What business do you have here?"

<sup>4</sup> He answered, "This is the way Micah dealt with me: he hired me, and I am his priest."

<sup>5</sup> They said to him, "Please inquire of God whether the journey we are making will succeed."

<sup>6</sup> The priest said to them, "Go in peace. The LORD will be with you on your journey."

<sup>7</sup> Then the five men departed, and came to Laish. There they saw the people were living in security, like the Sidonians, peaceful and secure. The people were wealthy because the land was fertile. They lived far from the Sidonians and had no alliances with anyone.

<sup>8</sup> When they returned to their relatives in Zorah and Eshtaol, they asked them, "How did it go?"

<sup>9</sup> They said, "Come on, let's attack them; for we have seen the land and it is very good. Why are you just sitting there? Don't be lazy but go, invade and conquer the land."

<sup>10</sup> When you get there, you will come on an unsuspecting people. The land is spacious and does not lack anything on earth. God is handing it over to you!"

<sup>11</sup> So the Danite tribe sent from Zorah and Eshtaol, 600 men, armed with weapons of war.

<sup>12</sup> They went up and camped in Kiriath-jearim in Judah. That is why they call the place west of Kiriath-jearim, Mahaneh-dan [Camp of Dan] to this day.

<sup>13</sup> From there they passed on to the hill country of Ephraim, and arrived at the house of Micah.

<sup>14</sup> Then the five men who had spied out the land of Laish, said to their comrades, "Do you know that there is in these houses an ephod, household gods, and carved and cast metal idols? Now think about what you should do."

<sup>15</sup> So they stopped in there, and came to the house of the young Levite, to the house of Micah, and asked how he was doing.

<sup>16</sup> The six hundred Danites armed with their weapons of war, stood by the entrance of the gate.

<sup>17</sup> The five men who originally spied out the land went up, broke in and stole the carved idol, the ephod, the household gods and the cast metal idol while the priest and the 600 men armed with weapons of war stood by the entrance of the gate.

<sup>18</sup> When these went into Micah's house, and stole the carved image, the ephod, the household gods and the cast metal idol, the priest protested to them, "What are you doing?"

<sup>19</sup> They said to him, "Shut up! Put your hand over your mouth, and come with us and be a father and a priest for us. Is it not better for you to be priest for a whole tribe and a clan in Israel rather than for the house of just one man?"

<sup>20</sup> The priest's heart was pleased, so he took the ephod, the household gods, the carved image, and went along with the people.

<sup>21</sup> So they turned and left, putting their children, cattle and possessions in front of them.

<sup>22</sup> When they were a good way off from the house of Micah, Micah's neighbors gathered together and overtook the Danites.

<sup>23</sup> They cried to the Danites, who turned back and asked Micah, "What's your problem that you come after us with such a company?"

<sup>24</sup> He said, "You have taken my gods that I made, along with the priest, and have taken off, what do I have left? How can you say to me, 'What's your problem?'"

<sup>25</sup> The Danites rebuffed him, "You had better keep you mouth shut around us, or someone might get angry and attack you, and you and your family might just lose your lives."

<sup>26</sup> Then the Danites went on their way. When Micah saw that they were too strong for him, he turned and went back home.

<sup>27</sup> They took what Micah had made and his priest and came to Laish, to a people peaceful and secure, and struck them with the edge of the sword and burned the city.

<sup>28</sup> There was no one to rescue them because it was far from Sidon, and they had no alliances with anyone. It was in the valley that is near Beth-rehob. They rebuilt the town and settled there.

<sup>29</sup> They called the name of the town Dan, after the name of Dan their forefather, who was born to Israel although the name of the town was originally Laish.

<sup>30</sup> The Danites set up the carved idol for themselves. Jonathan, the son of Gershom, the son of Moses and his sons were installed as priests for the Danite tribe until the day the land went into captivity.

<sup>31</sup> So they set up Micah's carved idols that he made, all the time the house of God was at Shiloh.

## Judges 19

<sup>1</sup> In those days there was no king in Israel. There was a certain Levite residing in the remote area of the hill country of Ephraim, who took a concubine from Bethlehem in Judah.

<sup>2</sup> His concubine got angry at him, and ran away from him to her father's house in Bethlehem in Judah. After she had been there four months,

<sup>3</sup> her husband came after her, to persuade her to return. He had his servant and a couple of donkeys with him. She brought him to her father's house, and when the girl's father saw him, he was happy to meet him.

<sup>4</sup> His father-in-law, the girl's father, urged him to stay so he stayed with him three days. They ate, drink and slept there.

<sup>5</sup> Now on the fourth day, they got up early in the morning to leave but the girl's father said to his son-in-law, "Here's some food to strengthen your heart, and afterward you can be on your way."

<sup>6</sup> So they both sat down, ate and drank, and the girl's father said to the man, "Please stay another night and enjoy yourself."

<sup>7</sup> The man got up to leave but his father-in-law urged him, so he again spent the night there.

<sup>8</sup> Then he got up to leave early in the morning of the fifth day, and the girl's father said, "Strengthen your heart, and wait until later when the day cools down." So they ate together.

<sup>9</sup> When the man got up to leave, he, his concubine and his servant, his father-in-law, the girl's father, said to him, "Look, now the day is almost over, spend the night here again, and enjoy yourself. Tomorrow you can get up early and be on your way home."

<sup>10</sup> But the man would not spend the night there, he got up and left. He had a couple of saddled donkeys and his concubine and was passing by Jebus (that is, Jerusalem).

<sup>11</sup> When they were near Jebus, late in the day, the servant said to his master, "Come now, let's stop at this town of the Jebusites, and spent the night there."

<sup>12</sup> But his master said to him, "We will not turn aside into the town of foreigners where there are no Israelites. Let's go on to Gibeah."

<sup>13</sup> He said to his servant, "Come on, let's try to reach one of these other places, and we will spend the night at Gibeah or Ramah."

<sup>14</sup> So they went on. The sun went down as they approached Gibeah, which belongs to Benjamin.

<sup>15</sup> They stopped in there to spend the night in Gibeah. He entered the town and sat down in the town square, because no one offered them a place to stay.

<sup>16</sup> That evening an old man was coming in from his work out in the field. Now the man happened to be from the hill country of Ephraim, who was residing in Gibeah, but the actual people of the place were Benjaminites.

<sup>17</sup> He lifted up his eyes, and saw the traveler in the town square, so the old man asked, "Where are you going? Where do you come from?"

<sup>18</sup> He replied, "We are traveling from Bethlehem in Judah to the remote area of the hill country of Ephraim. I'm from there, and I went to Bethlehem in Judah and I am now returning to the house of the LORD, and no one has invited me home to spend the night.

<sup>19</sup> Even though we have both straw and provisions for our donkeys; and we also have food and wine for me, your female servant, and the young man who is with your servants. We don't need anything."

<sup>20</sup> The old man said, "Peace be to you. I'll take care of what you need, only don't spend the night in the town square."

<sup>21</sup> So he brought him to his house, fed the donkeys, washed their feet, ate and drank.

<sup>22</sup> As they were enjoying themselves, some hoodlums of the town surrounded the house, beating on the door. They shouted at the old man who was the owner of the house, "Bring out the man who came into your house, so that we can sex with him."

<sup>23</sup> The owner of the house, went out to them, and protested, "No, my brothers, please, do not do such a wicked thing, seeing this man has come into my house. Do not do anything that shameful.

<sup>24</sup> Look, here is my virgin daughter and his concubine. I will bring them out now. Violate them, and do whatever you want with them but do not do such a shameful thing to this man."

<sup>25</sup> But the men would not listen to him. So the man grabbed his concubine and pushed her out to them. They raped and abused her all the night until the morning. When the day began to break, they let her go.

<sup>26</sup> Then the woman came as the day was dawning, and fell down at the door of the man's house where her master was, until it became light.

<sup>27</sup> Her master got up in the morning, opened the doors of the house and went out to go on his way. There was his concubine collapsed at the door of the house, with her hands on the threshold.

<sup>28</sup> He said to her, "Get up, and let's get going." But there was no response. So he put her on the donkey, got up and went home.

<sup>29</sup> When he got to his house, he took a knife, and grabbing a hold of his concubine, he cut her up, limb by limb, into twelve pieces. Then he sent her throughout all the territory of Israel.

<sup>30</sup> When everyone saw it, they exclaimed, "There has never been anything done like this from the time the Israelites came up out of the land of Egypt to this day. Let's think about this, get advice and talk about what to do."

## Judges 20

<sup>1</sup> Then all the Israelites rallied, from Dan to Beersheba along with Gilead, the congregation assembled as a single unit before the LORD at Mizpah.

<sup>2</sup> The leaders of all the people from all the tribes of Israel, presented themselves in the assembly of the God's people, 400,000 foot-soldiers who drew swords.

<sup>3</sup> Now the Benjaminites heard that the Israelites had gone up to Mizpah. The Israelites asked, "Tell us, how did this atrocity ever happen?"

<sup>4</sup> The Levite, the husband of the woman who was murdered, answered, "My concubine and I came to Gibeah that belongs to Benjamin to find lodging.

<sup>5</sup> Then the men of Gibeah came after me, and surrounded the house at night planning to kill me. They raped my concubine and she is dead.

<sup>6</sup> So I took my concubine, and cut her in pieces, and sent her throughout the whole territory of Israel; because they committed such an unconscionable and barbarous act in Israel.

<sup>7</sup> Now, all you Israelites give your advice and counsel here."

<sup>8</sup> All the people rose as one, saying, "None of us will go to his tent, nor will any of us return home.

<sup>9</sup> But now this is what we will do to Gibeah: we will attack the town by lot.

<sup>10</sup> We will take ten men out of a hundred from all the tribes of Israel, and a hundred from a thousand, and a thousand from ten thousand, to bring provision to the troops. Then when they come to Gibeah of Benjamin they will repay them for this atrocity that they have done in Israel."

<sup>11</sup> So all the men of Israel were gathered against the town, united as one person.

<sup>12</sup> The tribes of Israel sent men through all the tribe of Benjamin, asking, "What terrible crime is this that has happened among you?"

<sup>13</sup> Now hand over those hoodlums from Gibeah, so that we may put them to death, and so purge evil from Israel." But the people of Benjamin would not listen to the voice of their fellow Israelites.

<sup>14</sup> The children of Benjamin gathered together from their towns to Gibeah, to fight against the Israelites.

<sup>15</sup> The Benjaminites numbered on that day from the towns 26,000 soldiers who drew the sword, besides the inhabitants of Gibeah, who joined adding 700 special forces there.

<sup>16</sup> Among all these troops there were 700 select left handed men who could sling stones and hit a hair and not miss.

<sup>17</sup> 400,000 soldiers of Israel who drew the sword mustered, besides the Benjaminites. All these were warriors.

<sup>18</sup> The Israelites went up to Bethel, and inquired of God. They asked, "Who should go up first for us to fight against the Benjaminites?" The LORD answered, "Judah shall go up first."

<sup>19</sup> So the Israelites got up in the morning, and camped against Gibeah.

<sup>20</sup> The men of Israel went out to fight against Benjamin, and the soldiers of Israel took up their fighting positions against Gibeah.

<sup>21</sup> The Benjaminites came out of Gibeah, and struck down 22,000 Israelites that day.

<sup>22</sup> The Israelite troops took courage, and again took up battle positions in the place where they set themselves up as on the first day.

<sup>23</sup> The Israelites went up and wept before the LORD until evening. They asked the LORD, "Shall we again draw near to attack the Benjaminites our relatives?" Then the LORD answered, "Go up against them."

<sup>24</sup> The Israelites drew near to fight against the Benjaminites the second day.

<sup>25</sup> Benjamin came out of Gibeah against them the second day, and struck down from the Israelites another 18,000 men, all of whom drew the sword.

<sup>26</sup> Then all the Israelites, and all the people, went up, and came to Bethel, and wept and sat there before the LORD. They fasted that day until evening and they offered burnt offerings and peace offerings before the LORD.

<sup>27</sup> The Israelites asked the LORD, for the ark of the covenant of God was there in those days,

<sup>28</sup> and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days, saying, "Should we go out to battle again against the Benjaminites our relatives, or should we stop?" The LORD answered, "Go up for tomorrow; I will hand them over to you."

<sup>29</sup> Israel set an ambush against Gibeah.

<sup>30</sup> The Israelites went up to attack the Benjaminites on the third day. They took their battle positions against Gibeah, as before.

<sup>31</sup> The Benjaminites went out against the people, and were drawn away from the town; and they began to strike down the people as before. Thirty men of Israel died in the field and on the roads, one of which goes up to Bethel and the other to Gibeah.

<sup>32</sup> The Benjaminites assumed, "They are defeated before us just as before." But the Israelites said, "Let's flee, and draw them away from the town into the roadways."

<sup>33</sup> So all the men of Israel rose up from their places, and took their battle positions at Baal-tamar. The Israelites laying in ambush broke out of their place, even from their positions west of Gibeah.

<sup>34</sup> Then 10,000 chosen men from all Israel attacked Gibeah, and the battle was fierce; but the Benjaminites did not realize how close they were to disaster.

<sup>35</sup> The LORD defeated Benjamin before Israel. The Israelites destroyed 25,100 Benjaminites that day all of whom drew the sword.

<sup>36</sup> The Benjaminites saw that they were defeated; for the men of Israel retreated before Benjamin, because they were trusting in those who were hiding in ambush whom they had set up against Gibeah.

<sup>37</sup> Those in the ambush quickly rushed into Gibeah. They moved in and struck all who were in the town with the edge of the sword.

<sup>38</sup> Now the appointed sign between the men of Israel and those in the ambush was that they would make a great cloud of smoke rise from the town.

<sup>39</sup> The men of Israel turned in the battle, and the men of Benjamin began to smite and kill thirty of the men of Israel; for they thought, "Surely they are defeated before us, just as in the first battle."

<sup>40</sup> But when the cloud began to rise out of the town in a pillar of smoke, the Benjaminites looked behind them. The whole town was going up in smoke to the sky.

<sup>41</sup> The men of Israel turned around and the men of Benjamin were terrified for they saw that disaster had overtaken them.

<sup>42</sup> Therefore they turned and fled before the men of Israel in the direction of the wilderness. But the battle pressed hard after them as the Israelite troops came out of the towns cutting them down as they were caught in between.

<sup>43</sup> They surrounded the Benjaminites, chased them down relentlessly and overtook them east of Gibeah.

<sup>44</sup> 18,000 men of Benjamin fell; all were valiant warriors.

<sup>45</sup> The rest turned and fled toward the desert to the rock of Rimmon. The Israelites struck down 5,000 more on the roads, and pressing hard on their heels to Gidom, where they killed another 2000 Benjaminites.

<sup>46</sup> So on that day a total of 25,000 valiant warriors from the tribe of Benjamin each of whom drew the sword, died.

<sup>47</sup> But six hundred men turned and fled toward the desert to the rock of Rimmon, and stayed at the rock of Rimmon for four months.

<sup>48</sup> The men of Israel went back again to the Benjaminite towns and struck them down with the edge of the sword--the town, the animals, and everything they found there. They also burned down all the towns they came to.

**Judges 21**

<sup>1</sup> Now the men of Israel had sworn in Mizpah, saying, "None of us will allow his daughter to marry a Benjaminite."

<sup>2</sup> The people came to Bethel, and sat there until evening before God and wept, grieving bitterly.

<sup>3</sup> They said, "O LORD, the God of Israel, why has this happened in Israel, that there should be today one tribe lacking in Israel?"

<sup>4</sup> On the next day the people got up early, built an altar there, and offered burnt and peace offerings.

<sup>5</sup> The Israelites said, "Who is there among all the tribes of Israel who did not assemble before the LORD?" For they had taken a solemn oath concerning anyone who did not come up to the LORD at Mizpah, vowing, "He must surely be put to death."

<sup>6</sup> The Israelites had compassion on Benjamin their brother, and lamented, "Today there is one tribe cut off from Israel."

<sup>7</sup> How can we find wives for those who are left, since we have sworn by the LORD that we will not allow them to marry our daughters?"

<sup>8</sup> They asked, "Who among the tribes of Israel did not come up to the LORD at Mizpah?" They found that no one from Jabesh-gilead had come to the camp that had assembled.

<sup>9</sup> When the people were counted, no one from Jabesh-gilead was present.

<sup>10</sup> The congregation sent there 12,000 valiant warriors, and told them, "Go and strike down with the sword the residents of Jabesh-gilead, including the women and children.

<sup>11</sup> This is what you are to do: totally destroy every male, and every woman who has is not a virgin."

<sup>12</sup> They found among the residents of Jabesh-gilead 400 young virgins, who had never had sexual relations with a man. They brought them to the camp at Shiloh in the land of Canaan.

<sup>13</sup> The whole congregation sent and spoke to the Benjaminites that were at the rock of Rimmon, and offered them peace.

<sup>14</sup> Benjamin returned at that time. They gave them the women they had saved alive from the women of Jabesh-gilead but there were not enough women for them.

<sup>15</sup> So the people had compassion for Benjamin, because the LORD had made a hole in the tribes of Israel.

<sup>16</sup> Then the elders of the congregation asked, "How should we find wives for those who remain, since the women were destroyed from Benjamin?"



<sup>17</sup> Then they said, "There must be heirs for those from Benjamin who escaped, that a tribe not be blotted out from Israel.

<sup>18</sup> But we cannot give them wives from our daughters." For the Israelites had sworn, "Cursed be anyone who gives a wife to Benjamin."

<sup>19</sup> They said, "Look, there is a feast of the LORD from year to year in Shiloh, which is the north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah.

<sup>20</sup> So they commanded the Benjaminites, saying, "Go and hide in the vineyards,  
<sup>21</sup> and watch. When the daughters of Shiloh come out for their dances, then come out of the vineyards, and let every man catch his wife from the daughters of Shiloh, and then return home to the land of Benjamin.

<sup>22</sup> When their fathers or their brothers come to complain to us, we will tell them, 'Do us a favor and let us have them, because each man did not capture a wife in battle. You did not incur guilt by giving up your daughters to them.'"

<sup>23</sup> So the Benjaminites did as they were told, and caught wives according to their number from those who danced. They carried them off and returned to their own territory, and rebuilt the cities, and settled in them.

<sup>24</sup> Then the Israelites left there, every one returning to his tribe and family, they went home each to his own land inheritance.

<sup>25</sup> In those days there was no king in Israel. Each man did what was right in his own eyes.

**DASV: Ruth**  
**Ruth 1**

<sup>1</sup> In the days when the judges ruled, there was a famine in the land. So a man from Bethlehem in Judah went to live temporarily in the country of Moab, he, his wife and his two sons.

<sup>2</sup> The name of the man was Elimelek, and the name of his wife, Naomi, and his two sons named Mahlon and Kilion. They were Ephrathites of Bethlehem in Judah. They entered the country of Moab and stayed there.

<sup>3</sup> Elimelek, Naomi's husband, died and she was left with her two sons.

<sup>4</sup> They married Moabite women. The name of the one was Orpah and the name of the other Ruth. They lived there about ten years.

<sup>5</sup> Then Mahlon and Kilion both died. So the woman was left without her two children and her husband.

<sup>6</sup> She heard in Moab how the LORD had come to the aid of his people providing them with food, so she and her daughters-in-law prepared to return home.

<sup>7</sup> So she set out from the place she had been living, along with her two daughters-in-law, and they went on their way to return to the land of Judah.

<sup>8</sup> Then Naomi said to her two daughters-in-law, "Go back, return each of you to your mother's home. May the LORD treat you with the same faithful kindness you have shown to your dead husbands and to me.

<sup>9</sup> May the LORD enable you to find rest each of you in the house of a new husband." Then she kissed them, and they lifted their voice and wept.

<sup>10</sup> They said to her, "No, we will return with you to your people."

<sup>11</sup> Naomi replied, "Turn back, my daughters: Why will ye go with me? Do I yet have sons in my womb, that they may become your husbands?"

<sup>12</sup> Go home, my daughters. Why would you go with me? Even if I thought there was still hope for me, and I had a husband tonight and gave birth to sons,

<sup>13</sup> would you wait until they were grown up? Would you stay unmarried? No, my daughters, it has been more bitter for me than for you, because the hand of the LORD has turned against me."

<sup>14</sup> They lifted up their voice and wept again. Orpah kissed her mother-in-law good-bye, but Ruth clung to her.

<sup>15</sup> She said, "Look, your sister-in-law has gone back to her people and to her god. Go, follow your sister-in-law back home."

<sup>16</sup> Then Ruth said, "Do not urge me to leave you, to return from following you, for where you go, I will go, and where you live, I will live, your people will be my people, and your God my God.

<sup>17</sup> Where you die, I will die, and there I will be buried. The LORD punish me severely, if anything but death separates you and me."

<sup>18</sup> When she saw that she was persistent to go with her, she stopped trying to discourage her.

<sup>19</sup> So they both went on until they came to Bethlehem. When they came to Bethlehem, all the town was excited by their arrival, and the women asked, "Is this Naomi?"

<sup>20</sup> She rebuffed them, "Do not call me 'Naomi' (pleasantness), call me 'Mara' (bitter); for the Almighty has dealt bitterly with me.

<sup>21</sup> I went out full, and the LORD has brought me back home empty. Why do you call me 'Naomi,' seeing the LORD has afflicted me, and the Almighty has brought disaster on me?"

<sup>22</sup> So Naomi returned, along with Ruth the Moabitess, her daughter-in-law, who returned from the country of Moab. Now they had arrived at Bethlehem during the beginning of barley harvest.

## Ruth 2

<sup>1</sup> Now Naomi had a relative on her husband's side, a prominent man of wealth, from the clan of Elimelek, whose name was Boaz.

<sup>2</sup> Ruth the Moabitess said to Naomi, "Let me go to the field and pick up some leftover grain after anyone who is kind enough to permit me to do it." She replied, "Go, my daughter."

<sup>3</sup> So she went and gleaned grain in the field after the reapers. She happened to come on part of the field that belonged to Boaz, who was of the clan of Elimelek.

<sup>4</sup> Now Boaz had just come from Bethlehem and said to the reapers, "The LORD be with you." They replied, "The LORD bless you."

<sup>5</sup> Then Boaz asked his servant who was overseeing the reapers, "To whom does that young woman belong?"

<sup>6</sup> The servant overseeing the reapers replied, "She is the Moabite woman who came back with Naomi from the land of Moab."

<sup>7</sup> She asked, 'May I glean grain, and gather after the reapers among the bundles of grain.' So she came and has worked continuously from the morning until now, except for a brief rest in the shelter."

<sup>8</sup> Then said Boaz to Ruth, "Listen, my daughter, do not go to glean grain in another field, or leave this one, but stay close to my servant girls."

<sup>9</sup> Keep your eyes on the field they are reaping, and follow them. I have told the young men not to touch you? When you are thirsty, go to the water jugs, and drink from what the young men have drawn."

<sup>10</sup> Then she fell on her face, bowing to the ground, and thanked him, "Why have I found favor in your sight, that you should take notice of me, seeing I am a foreigner?"

<sup>11</sup> Boaz answered her, "I have been told about everything that you have done for your mother-in-law since the death of your husband, and how you left your father and mother, and the land of your birth, and have come to a people that you did not know about before now."

<sup>12</sup> The LORD reward your efforts. May you be repaid in full from the LORD, the God of Israel, under whose wings you have taken refuge."

<sup>13</sup> Then she said, "Let me continue to find favor in your sight, my lord, for you have encouraged me by speaking kindly to your servant, even though I am not one of your servants."

<sup>14</sup> At lunch time Boaz said to her, "Come here and have some bread. Dip your piece in the vinegar." So she sat beside the reapers, and Boaz passed her roasted grain, and she ate until she was satisfied and even had some left over.

<sup>15</sup> When she got up to glean grain, Boaz told his young men, "Let her glean grain even among the standing bundles, and do not scold her."

<sup>16</sup> Also pull out some stalks from the bundles for her, and leave it for her glean, and do not reprimand her.

<sup>17</sup> So she gleaned grain in the field until evening. When she beat out the grain she had gleaned, it was about third pounds of barley.

<sup>18</sup> So she picked it up and returned to the town and her mother-in-law saw how much she had gleaned. Then Ruth gave her some of her lunch that was left over after she was satisfied.

<sup>19</sup> Her mother-in-law asked her, "Where did you glean grain today? Where did you find work? Blessed be the one who took notice of you." Then she told her mother-in-law about the one with whom she had worked, "The man's name I worked with today was Boaz."

<sup>20</sup> Then Naomi said to her daughter-in-law, "May he be blessed by the LORD, who has not stopped showing his faithful kindness to the living or to the dead." Then Naomi announced, "The man is our relative, one of our family redeemers."

<sup>21</sup> Ruth the Moabitess said, "Yes, he even told me, 'Stay close to my servants until they have ended all my harvest.'"

<sup>22</sup> Then Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his female servants, because you might be harmed in someone else's field."

<sup>23</sup> So she kept close by the female servants of Boaz, gleaning grain to the end of barley harvest and then the wheat harvest; and she lived with her mother-in-law.

**Ruth 3**

<sup>1</sup> Then Naomi her mother-in-law said to her, "My daughter, should I not seek a permanent home for you, so that you may be well taken care of?"

<sup>2</sup> Is not Boaz with whose servant girls you worked, our close relative? Look, he is winnowing barley tonight at the threshing-floor.

<sup>3</sup> Wash up, put on some perfume and your best clothes, then head down to the threshing-floor, but don't let him see you until he has finished eating and drinking.

<sup>4</sup> When he lies down, carefully note the place where he lies down. Then go, and uncover his feet, and lay down there and he will tell you what to do."

<sup>5</sup> Ruth responded to her, "I will do everything you have told me to do."

<sup>6</sup> So she went down to the threshing-floor, and did everything that her mother-in-law had directed her to do.

<sup>7</sup> When Boaz had finished eating and drinking, and his heart was in good spirits, he went to lie down at the end of the pile of grain. Then she snuck up quietly, and uncovered his feet and lay down.

<sup>8</sup> In the middle of the night, the man was shocked as he turned over. There laying at his feet was a woman.

<sup>9</sup> He asked, "Who are you?" She answered, "I am Ruth your servant, spread the corner of your garment over me, for you are our family's redeemer."

<sup>10</sup> He said, "May you be blessed of the LORD, my daughter. For this latter instance of your loyalty is greater than what you did before, because you have not pursued one of the younger men, whether rich or poor.

<sup>11</sup> Now, my daughter, do not be afraid, for I will do all that you ask, for everyone in town knows that you are a virtuous woman.

<sup>12</sup> It is true that I am a family redeemer, however there is a family redeemer who is more closely related to you than I am.

<sup>13</sup> Wait here tonight, and in the morning, if he will marry you as the family redeemer, good for you; then let him fulfill his role as the family redeemer. If, however, he is not willing to fulfill his role as the family redeemer, then will I do it marrying you, I promise as the LORD lives. Now lie down until morning."

<sup>14</sup> So she lay at his feet until morning. Then she got up before anyone could be recognized. For he said, "Do not let anyone know that a woman came to the threshing-floor."

<sup>15</sup> Then he said, "Bring the cloak you are wearing here and hold it out." So she held it out and he measured six measures of barley, and put it on her. Then he went into the town.

<sup>16</sup> She came to her mother-in-law, who asked, "How did it go, my daughter?" Then she told her all that the man had done for her.

<sup>17</sup> Ruth said, "He gave me these six measures of barley; for he said, 'Do not go back to your mother-in-law empty-handed.'"

<sup>18</sup> Then Naomi said, "Sit down here, my daughter, until you learn how the matter ends up, for the man will not rest, until he has settled the matter today."

**Ruth 4**

<sup>1</sup> Now Boaz went up to the town gate, and sat down there. The family redeemer of whom Boaz spoke came by. He said to him, "Come over, friend; sit down here." So he came over and sat down.

<sup>2</sup> Then he took ten of the town elders, and said, "Sit down here." So they sat down.

<sup>3</sup> Then he said to the family redeemer, "Naomi, who has come back from the land of Moab, is selling a parcel of land, that was our brother Elimelek's.

<sup>4</sup> I thought to report this to you, saying, "Buy it in the presence of those sitting here, and before the elders of my people. If you want redeem it, then redeem it. But if you don't want to redeem it, then tell me, so that I may know; for no one has a right to redeem before you do and I am next in line after you." He affirmed, "I will redeem it."

<sup>5</sup> Then Boaz added, "When you buy the field from the hand of Naomi, you also will acquire Ruth the Moabitess, the wife of our dead relative, in order to raise up a descendant for the name of the dead who will inherit his property."

<sup>6</sup> But the family redeemer said, "I cannot redeem it for myself, without damaging my own inheritance. Take my right of redemption for yourself because I cannot redeem it."

<sup>7</sup> Now this was the custom in former time in Israel concerning redeeming and finalizing a property exchange, a man took off his sandal and gave it to the other party. This was the way a legally binding transaction was confirmed in Israel.

<sup>8</sup> So the family redeemer said to Boaz, "Buy it for yourself." Then he took off his sandal.

<sup>9</sup> Then Boaz said to the elders and all the people, "You are witnesses today, that I have acquired all that was Elimelek's, and all that was Kilion's and Mahlon's, from the hand of Naomi.

<sup>10</sup> I have also acquired Ruth the Moabitess, the wife of Mahlon, to be my wife, in order to perpetuate the name of the dead with his inheritance, that the name of the dead will not be cut off from among his relatives, and from the gate of his hometown. You are witnesses this day."

<sup>11</sup> All the people who were in the gate, and the elders, said, "We are witnesses. The LORD make this woman who is coming into your house like Rachel and Leah, who together built the house of Israel. May you prosper in Ephrathah and become famous in Bethlehem.

<sup>12</sup> Let your house be like the house of Perez, whom Tamar bore to Judah, from the descendants which the LORD will give you from this young woman."

<sup>13</sup> So Boaz took Ruth, and she became his wife. He went in to her, and the LORD allowed her to conceive and give birth to a son.

<sup>14</sup> The women said to Naomi, "Praise the LORD, who has not left you this day without a family redeemer. May his name be famous in Israel.



<sup>15</sup> May he restore your life and provide for you in your old age, for your daughter-in-law, who loves you, is better to you than seven sons, has borne him."

<sup>16</sup> Then Naomi took the baby and laid him on her lap, and cared for him.

<sup>17</sup> The neighbor women named him, saying, "A son has been born to Naomi." So they named him Obed. He became the father of Jesse, the father of David.

<sup>18</sup> Now these are the descendants of Perez: Perez was the father of Hezron.

<sup>19</sup> Hezron was the father of Ram. Ram was the father of Amminadab.

<sup>20</sup> Amminadab was the father of Nahshon. Nahshon was the father of Salmon.

<sup>21</sup> Salmon was the father of Boaz. Boaz was the father of Obed.

<sup>22</sup> Obed was the father of Jesse. Jesse was the father of David.

**DASV: 1 Samuel****DASV: 1 Samuel 1**

<sup>1</sup> Now there was a man named Elkanah from Ramathaim, a Zuphite from the hill country of Ephraim. He was the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

<sup>2</sup> He had two wives, the name of the one was Hannah and the name of other Peninnah. Now Peninnah had children, but Hannah was childless.

<sup>3</sup> This man went up from his town year after year to worship and sacrifice to the LORD of hosts in Shiloh where the two sons of Eli, Hophni and Phinehas, were priests to the LORD.

<sup>4</sup> When the day came for Elkanah to sacrifice, he would give portions to his wife Peninnah, and to all her sons and her daughters,

<sup>5</sup> but to Hannah he gave a double portion; for he loved Hannah, but the LORD had closed her womb.

<sup>6</sup> Her rival teased her bitterly, to upset her, because the LORD had stopped her from having children.

<sup>7</sup> This went on year after year, when Hannah went up to the house of the LORD. Peninnah would provoke her until she started crying and refused to eat.

<sup>8</sup> Then her husband Elkanah would ask her, "Hannah, why are you crying? Why won't you eat? Why is your heart so sad? Am not I better to you than ten sons?"

<sup>9</sup> One time after they had eaten and drunk at Shiloh, Hannah got up. Now Eli the priest was sitting on his chair by the doorpost of the LORD's temple.

<sup>10</sup> She was deeply distraught, prayed to the LORD and wept bitterly.

<sup>11</sup> She made a vow, promising, "O LORD of hosts, if you would only look on the suffering of your servant, and remember me, and not forget your servant, but give your servant a son, then I will dedicate him to the LORD all the days of his life, and no razor will ever come on his head."

<sup>12</sup> It so happened as she continued praying before the LORD, that Eli noticed her mouth moving.

<sup>13</sup> Now Hannah was praying in her heart, but her lips moved, although her voice was not heard; so Eli assumed she was drunk.

<sup>14</sup> Eli rebuked her, "How long will you keep getting drunk? Get rid of your wine!"

<sup>15</sup> But Hannah objected, "No, it's not like that, my lord, I am a woman who is terribly upset, I haven't been drinking wine or strong drink, but I have poured out my soul before the LORD.

<sup>16</sup> Don't think of me, your servant, as a wicked woman. It is out of the greatness of my sorrow and anguish that I have been praying."

<sup>17</sup> Then Eli answered, "Go in peace. May the God of Israel grant the request that you have asked him for."

<sup>18</sup> She responded, "May your servant find favor in your sight." So the woman went her way, ate and her face was no longer despondent.

<sup>19</sup> They got up early the next morning, worshipped the LORD, and went to their home at Ramah. Elkanah slept with Hannah his wife, and the LORD remembered her.

<sup>20</sup> In the course of time, Hannah conceived, and bore a son. She named him "Samuel," saying, "Because I have asked the LORD for him."

<sup>21</sup> The man Elkanah, and all his house, went up to offer the yearly sacrifice and to keep his vow to the LORD.

<sup>22</sup> But Hannah did not go up; for she told her husband, "I will not go up until the child is weaned. Then I will bring him, that he may appear before the LORD, and stay there permanently."

<sup>23</sup> Her husband Elkanah said to her, "Do whatever seems best to you. Wait until you have weaned him; may the LORD keep his promise." So the woman waited and nursed her son, until she weaned him.

<sup>24</sup> After she had weaned him, she took him up with her, along with a three-year-old bull, one ephah basket of flour, and a skin of wine, and brought him to the house of the LORD at Shiloh, even though the child was very young.

<sup>25</sup> They slew the bull, and brought the child to Eli.

<sup>26</sup> Then she said, "Oh, my lord, as surely as you are alive, I am the woman that stood here by you, praying to the LORD.

<sup>27</sup> I prayed for this child and the LORD has granted me what I asked him for.

<sup>28</sup> Therefore I have given him to the LORD; as long as he lives he is dedicated to the LORD." So they worshipped the LORD there.

**DASV: 1 Samuel 2**

- <sup>1</sup> Hannah prayed,  
"My heart rejoices in the LORD,  
my strength is increased in the LORD.  
My mouth boasts over my enemies,  
for I rejoice in your deliverance.
- <sup>2</sup> No one is as holy as the LORD,  
for there is no one besides you,  
there is no Rock like our God.
- <sup>3</sup> Stop talking so proudly,  
let no arrogance come out of your mouth,  
for the LORD is a God who knows,  
and by him actions are weighed.
- <sup>4</sup> The bows of the mighty are broken,  
but those who frailly stumble are clothed with strength.
- <sup>5</sup> They who were full have sold themselves for food,  
and those who were starved are no longer hungry.  
The woman who was barren gives birth to seven,  
while she who has many children wastes away.
- <sup>6</sup> The LORD kills and gives life,  
he brings down to the grave and raises up.
- <sup>7</sup> The LORD makes some poor, and makes others rich,  
he humbles some, and others he exalts.
- <sup>8</sup> He raises the poor out of the dust,  
he lifts up the needy from the ash heap,  
to make them sit with princes,  
and inherit the throne of honor.  
For the pillars of the earth are the LORD's,  
and he has set the world on them.
- <sup>9</sup> He will protect the feet of his holy ones,  
but the wicked will be silenced in darkness,  
for no one will succeed by mere strength.
- <sup>10</sup> They who oppose the LORD will be shattered,  
he will thunder from heaven against them.  
The LORD will judge the ends of the earth,  
he will give strength to his king,  
and increase the strength of his anointed one."
- <sup>11</sup> Then Elkanah went home to Ramah. The boy ministered to the LORD before Eli the priest.
- <sup>12</sup> The sons of Eli were wicked scoundrels; they had no respect for the LORD.

<sup>13</sup> Now it was the custom of the priests with the people that whenever anyone offered a sacrifice, the priest's servant came with a three-pronged fork in his hand, while the meat was still boiling.

<sup>14</sup> He would stick it into the pan, kettle, caldron or pot and whatever the fork brought up the priest would take for himself. This is what they did to all the Israelites who came to Shiloh.

<sup>15</sup> Even before they burned the fat, the priest's servant would come, and say to the one who sacrificed, "Give meat for the priest to roast; for he will not accept your boiled meat, but only raw."

<sup>16</sup> If the person said to him, "Let them burn the fat first, and then take as much as you want." Then he would say, "No, but give it to me right now, and if not, I will take it by force."

<sup>17</sup> The sin of the young men was very great before the LORD, for they were treating the offering of LORD with contempt.

<sup>18</sup> But Samuel ministered before the LORD, a boy, dressed in a linen priestly ephod.

<sup>19</sup> Each year his mother made him a little robe, and brought it to him when she came up with her husband to offer the annual sacrifice.

<sup>20</sup> Then Eli blessed Elkanah and his wife, and said, "May the LORD give you children by this woman for the gift she has given to the LORD." Then they would return home.

<sup>21</sup> The LORD visited Hannah, and she conceived and bore three sons and two daughters. So the boy Samuel grew up in the presence of the LORD.

<sup>22</sup> Now Eli was very old. He heard everything that his sons did to all Israel, and how they slept with the women who served at the entrance of the Tent of Meeting.

<sup>23</sup> He questioned them, "Why are you doing such things? For I hear about your evil dealings from all these people.

<sup>24</sup> No, my sons, it is not a good report that I hear circulating among the LORD's people.

<sup>25</sup> If someone sins against another person, God may mediate for him, but if someone sins against the LORD, who can intercede for him?" But they refused to listen to their father, because the LORD had already decided to put them to death.

<sup>26</sup> But the boy Samuel grew up, and increased in favor with both the LORD and with people.

<sup>27</sup> A man of God came to Eli, and told him, "This is what the LORD says, 'Didn't I clearly reveal myself to your forefather's house when they were slaves in Pharaoh's house in Egypt?'"

<sup>28</sup> I chose him out of all the tribes of Israel to be my priest, to approach my altar, to burn incense and to wear an ephod before me. I gave to your father's house all the offerings the Israelites made by fire.

<sup>29</sup> Why then are you scorning my sacrifice and offering that I commanded for my dwelling place, by honoring your sons more than me by making yourselves fat with the best parts of all the offerings of my people Israel?

<sup>30</sup> Therefore the LORD, the God of Israel, says, 'I promised that your house, and the house of your father should walk before me forever,' but now the LORD says, 'May it never be, for those who honor me I will honor, and those who despise me will themselves be despised.

<sup>31</sup> Look, the time is coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man left in your house.

<sup>32</sup> You will look on with distress in my dwelling place, as prosperity is poured out on Israel yet no one in your house will live to old age forever.

<sup>33</sup> The only descendant of yours that I will not cut off from my altar, will be spared so you may cry your eyes out and grieve your heart. All the descendants of your house will die by the hands of men.

<sup>34</sup> This will be the sign to you, that will come on your two sons, Hophni and Phinehas, both of them will die on the same day.

<sup>35</sup> But I will raise up for myself a faithful priest, that will do according to what is in my heart and soul. I will build a sure house for him and he will walk before my anointed one forever.

<sup>36</sup> Then everyone who is left from your house will come and bow down before him for a piece of silver or a loaf of bread, and will beg, "Please let me serve as a priest, so that I may eat a piece of bread."""

**DASV: 1 Samuel 3**

<sup>1</sup> The boy Samuel ministered to the LORD assisting Eli. The word of the LORD was rare in those days; visions were infrequent.

<sup>2</sup> One night Eli was lying down in his place, (now his eyes had begun to fail, so that he could not see),

<sup>3</sup> and the lamp of God had not gone out yet, and Samuel was lying down in the temple of the LORD, where the ark of God was.

<sup>4</sup> Then the LORD called, "Samuel," and he answered, "Here I am."

<sup>5</sup> He ran to Eli, and said, "Here I am. You called me?" But Eli replied, "I didn't call. Go lie down again." So he went back and lay down.

<sup>6</sup> Then the LORD called again, "Samuel." Samuel got up and went to Eli, and said, "Here I am. You called me?" He answered, "I didn't call, my son. Go, lie down again."

<sup>7</sup> Now Samuel did not yet know the LORD, the word of the LORD had not yet been revealed to him.

<sup>8</sup> Then the LORD called Samuel again, the third time. He got up and went to Eli, and said, "Here am I. Did you call me?" Eli realized that the LORD was calling the child.

<sup>9</sup> Therefore Eli said to Samuel, "Go, lie down. If he calls you again, say, 'Speak, LORD, for your servant is listening.'" So Samuel went back to bed.

<sup>10</sup> Then the LORD came, and stood there and called as at other times, "Samuel, Samuel." Then Samuel replied, "Speak, for your servant is listening."

<sup>11</sup> The LORD said to Samuel, "Look, I am about to do something so shocking in Israel that it will make the ears of everyone that hears it tingle.

<sup>12</sup> In that day I will carry out against Eli all that I have spoken concerning his house, from beginning to the end.

<sup>13</sup> I told him that I would judge his house forever, for the iniquity he knew about, because his sons were blaspheming God, yet he did not stop them.

<sup>14</sup> Therefore I swore to the house of Eli, that the iniquity of Eli's house will never be forgiven by sacrifice or offering."

<sup>15</sup> Samuel lay there until the morning, then he opened the doors of the house of the LORD. Samuel was afraid to tell Eli about the vision.

<sup>16</sup> Then Eli called Samuel, and said, "Samuel, my son." He replied, "Here I am."

<sup>17</sup> He asked, "What did he tell you? Don't hide it from me. God punish you and more, if you hide anything from me from all the words that he spoke to you."

<sup>18</sup> So Samuel told him everything, and hid nothing from him. Then Eli responded, "It is the LORD's will, he will do what seems good to him."

<sup>19</sup> Samuel grew, and the LORD was with him, and let none of his words fall to the ground unfulfilled.

<sup>20</sup> All Israel from Dan to Beersheba realized that Samuel was established as a prophet of the LORD.

<sup>21</sup> The LORD appeared again at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD.



**DASV: 1 Samuel 4**

<sup>1</sup> The word of Samuel came to all Israel. Now Israel went out against the Philistines in battle, and camped beside Ebenezer, while the Philistines camped at Aphek.

<sup>2</sup> The Philistines positioned themselves for battle against Israel. As the battle spread, Israel was defeated by the Philistines, and they slew 4,000 in the battlefield.

<sup>3</sup> When the troops returned to camp, the elders of Israel said, "Why has the LORD allowed us to be defeated by the Philistines? Let's bring the ark of the covenant of the LORD from Shiloh, so that it may go with us, and save us from the hand of our enemies."

<sup>4</sup> So the troops sent to Shiloh and brought back the ark of the covenant of the LORD of hosts, who sits between the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

<sup>5</sup> When the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth shook.

<sup>6</sup> When the Philistines heard the sound of the shout, they said, "What's all this shouting in the camp of the Hebrews?" They found out that the ark of the LORD had come into the camp.

<sup>7</sup> The Philistines were terrified, for they thought, "The gods have come into the camp." They lamented, "We're in trouble now! For nothing like this has happened before.

<sup>8</sup> Bad news for us! Who can save us from the hand of these mighty gods? These are the very gods who destroyed the Egyptians with all sorts of plagues in the wilderness.

<sup>9</sup> Be strong and act like men, Philistines, that you not become slaves to the Hebrews, as they have been to you. Be men and fight."

<sup>10</sup> The Philistines fought, and Israel was defeated. Everyone fled to his tent. There was a great slaughter with Israel losing 30,000 soldiers.

<sup>11</sup> The ark of God was captured and the two sons of Eli, Hophni and Phinehas, were killed.

<sup>12</sup> A Benjaminite man ran from the battle front, and came to Shiloh the same day, with his clothes torn and dirt strewn on his head.

<sup>13</sup> When he arrived, Eli was sitting on his chair watching by the roadside; for his heart trembled for the ark of God. When the man came into the town, and told what had happened, all the town cried out.

<sup>14</sup> When Eli heard the uproar of the crying, he asked, "What does all this ruckus mean?" The man quickly came and told Eli.

<sup>15</sup> Now Eli was ninety-eight years old, and his eyes had glazed over, so that he

could not see.

<sup>16</sup> The man said to Eli, "I have just come from the battle, I just fled from it today." Eli asked, "How did it go, my son?"

<sup>17</sup> The one who brought the tidings answered, "Israel has fled before the Philistines, and there was a great slaughter among the troops. Your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured."

<sup>18</sup> When he made mention of the ark of God, Eli toppled backward off his seat by the side of the gate. He broke his neck and died, for he was old and heavy. He judged Israel forty years.

<sup>19</sup> His daughter-in-law, Phinehas' wife, was pregnant, near her due date. When she heard the tidings that the ark of God had been captured, and that her father-in-law and her husband were dead, she went into labor and gave birth; for labor pains had overcome her.

<sup>20</sup> Just before she died the women who were standing by her said, "Don't be afraid you have given birth to a son." But she did not respond or pay attention.

<sup>21</sup> She named the child Ichabod, saying, "The glory has departed from Israel," because the ark of God had been captured and because of the death of her father-in-law and husband.

<sup>22</sup> She said, "The glory has departed from Israel, for the ark of God has been captured."

**DASV: 1 Samuel 5**

<sup>1</sup> Now the Philistines had captured the ark of God, and they brought it from Ebenezer to Ashdod.

<sup>2</sup> The Philistines took the ark of God, brought it into the temple of Dagon, and put it beside Dagon.

<sup>3</sup> When the people of Ashdod got up early the next morning, Dagon had fallen over with his face to the ground before the ark of the LORD. They took Dagon, and put him in his place again.

<sup>4</sup> When they got up early the next morning, Dagon had fallen over with his face to the ground before the ark of the LORD; and the head of Dagon and both palms of his hands were broken off lying at the threshold; only Dagon's body was left intact.

<sup>5</sup> This is why to this day neither the priests of Dagon, nor anyone who enters Dagon's temple will step on the threshold of Dagon in Ashdod.

<sup>6</sup> The hand of the LORD was heavy on the inhabitants of Ashdod. He brought devastation on them, and struck them with tumors, both in Ashdod and its surrounding areas.

<sup>7</sup> When the men of Ashdod saw what was happening, they said, "The ark of the God of Israel must not stay with us; for his hand is heavy on us, and on Dagon our god."

<sup>8</sup> They sent therefore and gathered all the lords of the Philistines, and said, "What should we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be carried to Gath." So they carried the ark of the God of Israel there.

<sup>9</sup> But after it arrived there, the hand of the LORD was against the city causing great panic and he struck the men of the city, both young and old, so that tumors broke out on them.

<sup>10</sup> So they sent the ark of God to Ekron. As the ark of God arrived at Ekron, the Ekronites cried out, "They have brought the ark of the God of Israel to us, to kill us and our people."

<sup>11</sup> So they sent and gathered all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go back to its own place so it won't kill us and our people." For there was a deathly panic throughout the entire city. The hand of God was very heavy there.

<sup>12</sup> Those who did not die were smitten with the tumors; and the cry of the city went up to heaven.

**DASV: 1 Samuel 6**

<sup>1</sup> Now the ark of the LORD was in Philistine territory seven months.

<sup>2</sup> The Philistines summoned the priests and the diviners, asking, "What should we do with the ark of the LORD? Tell us how we should send it back to its place."

<sup>3</sup> They advised, "If you send back the ark of the God of Israel, do not send it back empty; but by all means return it with a guilt offering. Then you will be healed, and you will understand why his hand has not been lifted off of you."

<sup>4</sup> The Philistines asked, "What kind of guilt offering should we send to him?" They answered, "Five gold tumors, and five golden mice, according to the number of the lords of the Philistines; for the same plague came on all of you and on your lords.

<sup>5</sup> So you should make images of your tumors, and images of your mice that are ravaging the land; and give glory to the God of Israel. Then perhaps he will lighten his hand off of you, your gods and your land.

<sup>6</sup> Why would you ever harden your hearts, like the Egyptians and Pharaoh did? When God treated them harshly, didn't even the Egyptians let the people go, and they left?

<sup>7</sup> Now therefore get and build a new cart. Take two cows that have calves that have never been yoked, and hitch the cows to the cart, and bring their calves home away from them.

<sup>8</sup> Take the ark of the LORD, and put it on the cart; and put the gold objects you are returning to him as a guilt offering in a chest beside it. Then send it on its way.

<sup>9</sup> Watch it and see if it goes up by the way to its own land to Beth Shemesh, if so, then it was he who brought this disaster on us, but if not, then we will know that it was not his hand that struck us; it just happened to us by chance."

<sup>10</sup> So the men did this, and took two cows that had calves, and harnessed them to the cart, and locked up their calves at home.

<sup>11</sup> Then they put the ark of the LORD on the cart, and the chest with the gold mice and the models of their tumors.

<sup>12</sup> The cows went straight on the road to Beth Shemesh; they stayed on the road, lowing as they went, without turning aside to the right or to the left. The lords of the Philistines followed along behind it to the border of Beth Shemesh.

<sup>13</sup> Now the people of Beth Shemesh were reaping their wheat harvest in the valley. When they lifted up their eyes, they saw the ark and were happy to see it.

<sup>14</sup> The cart came into the field of Joshua who was from Beth Shemesh. It stopped there, beside a large rock. So they cut up the wood of the cart, and offered up the cows for a burnt offering to the LORD.

<sup>15</sup> Then the Levites took down the ark of the LORD, and the chest that was with it, where the gold models were, and put them on the large rock. Then the men of

Beth Shemesh offered burnt offerings and made sacrifices to the LORD on that day.

<sup>16</sup> After the five lords of the Philistines saw what had happened, they returned to Ekron that same day.

<sup>17</sup> These are the golden tumors that the Philistines returned for a guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron;

<sup>18</sup> along with the golden mice, matching the number of the Philistine cities belonging to the five lords, both fortified cities and unwalled villages. The large rock, on which they set the ark of the LORD is a witness to this day in the field of Joshua who was from Beth-shemesh.

<sup>19</sup> But the LORD struck the men of Beth Shemesh, because they looked into the ark of the LORD; he killed seventy of their chief men. The people mourned, because the LORD struck the people with a great blow.

<sup>20</sup> The men of Beth Shemesh asked, "Who is able to stand before the LORD, this holy God? To whom will the ark go to get it away from us?"

<sup>21</sup> They sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD. Come down here and take it up to your place."

**DASV: 1 Samuel 7**

<sup>1</sup> The men of Kiriath-jearim came and took the ark of the LORD, and brought it into the house of Abinadab on the hill. They consecrated Eleazar his son to be in charge of the ark of the LORD.

<sup>2</sup> From that day the ark stayed at Kiriath-jearim, a long time--for some twenty years--and all the house of Israel lamented longing after the LORD.

<sup>3</sup> Samuel spoke to all the house of Israel, saying, "If you will return to the LORD with all your heart, then put away the foreign gods and the Ashtareths from among you, and direct your hearts to the LORD, and serve him only, then he will deliver you out of the hand of the Philistines.

<sup>4</sup> So the Israelites put away the Baals and the Ashtareths, and served the LORD only.

<sup>5</sup> Samuel said, "Gather all Israel to Mizpah, and I will pray to the LORD for you."

<sup>6</sup> After they gathered together to Mizpah, they drew water and poured it out before the LORD, and fasted on that day, and confessed, "We have sinned against the LORD." It was at Mizpah that Samuel took leadership over the Israelites.

<sup>7</sup> When the Philistines heard that the Israelites were assembled at Mizpah, the lords of the Philistines went up against Israel. When the Israelites heard it, they were afraid of the Philistines.

<sup>8</sup> The Israelites requested Samuel, "Do not stop pleading with the LORD our God for us, that he will save us from the hand of the Philistines."

<sup>9</sup> So Samuel took a nursing lamb, and offered it as a whole burnt offering to the LORD. Samuel cried to the LORD for Israel, and the LORD answered him.

<sup>10</sup> As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel; but the LORD thundered with a great thunder on that day against the Philistines, causing them to panic, and they were defeated by Israel.

<sup>11</sup> The men of Israel went out from Mizpah, and chased the Philistines, and struck them down, as far as the region below Beth-car.

<sup>12</sup> Then Samuel took a stone, and set it up between Mizpah and Shen. He called the name of it Ebenezer ["stone of help"], saying, "So far the LORD has helped us."

<sup>13</sup> So the Philistines were subdued, and they did not again invade the territory of Israel. The hand of the LORD was against the Philistines all the days of Samuel.

<sup>14</sup> The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath. Israel delivered its neighboring territory from the hand of the Philistines. There was also peace between Israel and the Amorites.

<sup>15</sup> Samuel judged Israel all the days of his life.

<sup>16</sup> Annually he went in a circuit to Bethel, Gilgal and Mizpah, and he judged Israel in all these places.

<sup>17</sup> Then he would return to Ramah, for that was his home. From there he also judged Israel and built an altar to the LORD.

**DASV: 1 Samuel 8**

<sup>1</sup> When Samuel was old, he made his sons judges over Israel.

<sup>2</sup> The name of his firstborn was Joel; and the name of his second, Abijah. They were judges in Beersheba.

<sup>3</sup> His sons did not walk in his ways, but turned aside after dishonest money, took bribes, and perverted justice.

<sup>4</sup> So all the elders of Israel gathered themselves together and came to Samuel at Ramah.

<sup>5</sup> They said to him, "Look, you are old, and your sons do not walk in your ways. So appoint us a king to judge us like all the other nations."

<sup>6</sup> But this demand displeased Samuel, when they said, "Give us a king to judge us." So Samuel prayed to the LORD.

<sup>7</sup> The LORD said to Samuel, "Listen to all that the people are saying to you; for they have not rejected you, but they have rejected me from being their king,

<sup>8</sup> just as they have done to me since the day that I brought them up out of Egypt even to this day, forsaking me and serving other gods. Now they're doing it to you too.

<sup>9</sup> Listen to their voice, only solemnly warn them, and expose how the king will reign over them."

<sup>10</sup> So Samuel told all the words of the LORD to the people who had demanded a king from him.

<sup>11</sup> He said, "This will be how the king will reign over you: he will take your sons, and assign them to his chariots, and to be his horsemen; and they will run before his chariots.

<sup>12</sup> He will make some of them commanders of thousands, and commanders of fifties; and he will make some of them plow his ground, reap his harvest, make his weapons of war and the equipment for his chariots.

<sup>13</sup> He will take your daughters to be perfumers, cooks and bakers.

<sup>14</sup> He will take the best of your fields, your vineyards and your olive groves, and give them to his servants.

<sup>15</sup> He will take a tenth of your seed and your vineyards, and give it to his officers and to his servants.

<sup>16</sup> He will take your male and female servants, and the best of your young men, and your donkeys, and have them do his work.

<sup>17</sup> He will take the tenth of your flocks and you will become his slaves.

<sup>18</sup> In that day, you will cry out because of your king whom you have chosen for yourselves, and the LORD will not answer you."



<sup>19</sup> But the people refused to listen to the voice of Samuel. Instead they demanded, "No, we want to have a king over us,

<sup>20</sup> so that we also may be like all the other nations and so our king may judge us, lead us, and fight our battles."

<sup>21</sup> So Samuel listened to all the words of the people and repeated them in the ears of the LORD.

<sup>22</sup> Then the LORD said to Samuel, "Listen to them and install a king over them." So Samuel said to the men of Israel, "Go back, each one of you to his own town."

**DASV: 1 Samuel 9**

<sup>1</sup> Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjaminite, and a man of prominence.

<sup>2</sup> He had a son whose name was Saul, a handsome young man. There was no one among the Israelites more handsome than he. He was a head taller than anyone else.

<sup>3</sup> The donkeys of Kish, Saul's father, had strayed off. So Kish said to his son Saul, "Take one of the servants with you, and go look for the donkeys."

<sup>4</sup> So he passed through the hill country of Ephraim, then through the land of Shalishah, but they could not find them. Then they crossed through the land of Shaalim, but the donkeys were not there either. Then he passed through the land of the Benjaminites, but they still could not find them.

<sup>5</sup> When they came to the land of Zuph, Saul said to his servant who was with him, "Come, and let us turn back or my father will stop worrying about the donkeys, and start worrying about us."

<sup>6</sup> He said to Saul, "Look, there is in this town a man of God, and he is highly respected. Everything he says comes true, so let's go there and perhaps he can tell us where we should go."

<sup>7</sup> Then Saul said to his servant, "If we go, what can we bring the man since the food in our bags is gone? We don't have a gift to give to the man of God. What do we have?"

<sup>8</sup> The servant answered Saul again, "Look, I have in my hand a quarter of a shekel of silver, I will give it to the man of God to tell us which way to go."

<sup>9</sup> (Previously in Israel, when a person went to inquire of God, he said, "Come, and let us go to the seer," for the one who is now called a prophet, used to be called a seer.)

<sup>10</sup> Then Saul said to his servant, "Good idea! Let's go." So they went to the town where the man of God was.

<sup>11</sup> As they went up the slope to the town, they found some girls coming out to draw water, and asked them, "Is the seer here?"

<sup>12</sup> They answered, "He is. Look, he is right ahead of you. Hurry, for he just came into town today, for the people have a sacrifice today at the high place.

<sup>13</sup> As soon as you enter the town, you can catch him before he goes up to the high place to eat. The people will not eat until he comes, because he must bless the sacrifice; afterwards those invited may eat. Now get up there for this is the time when you should be able to find him."

<sup>14</sup> So they went up to the town. As they entered the town, Samuel came out toward them on his way up to the high place.

<sup>15</sup> Now the day before Saul came, the LORD had revealed to Samuel,

<sup>16</sup> "Tomorrow about this time I will send you a man from the land of Benjamin, anoint him to be the leader over my people Israel. He will save my people out of the hand of the Philistines; for I have taken note of my people, because their cry has come to me."

<sup>17</sup> When Samuel saw Saul, the LORD said to him, "See, this is the man I told you about! He will rule over my people."

<sup>18</sup> Then Saul approached Samuel in the gate, and asked, "Please tell me, where is the seer's house?"

<sup>19</sup> Samuel answered Saul, "I am the seer. Go up before me to the high place, for you will eat with me today, then in the morning I will let you go and tell you all that is on your mind."

<sup>20</sup> As for your donkeys that were lost three days ago, don't worry about them, for they have been found. Who is all Israel longing for? Is it not for you, and for all your father's house?"

<sup>21</sup> Saul answered, "Am I not a Benjaminite, the smallest tribe of Israel, and is not my family the least of all the families of the tribe of Benjamin? Why then do you talk to me this way?"

<sup>22</sup> Samuel took Saul and his servant, and brought them into the hall, and made them sit at the head place among those who were invited. There were about thirty guests.

<sup>23</sup> Then Samuel said to the cook, "Bring the portion I gave you, the one I asked you to set aside."

<sup>24</sup> Then the cook picked up the leg with all that was on it, and set it before Saul. Samuel said, "Look, this is what was reserved for you! Eat it because it was kept special for you for this appointed time, for I said, 'I have invited the guests.'" So Saul ate with Samuel that day.

<sup>25</sup> When they had come down from the high place into the town, he spoke with Saul on the roof.

<sup>26</sup> They got up at daybreak the next morning, and Samuel called to Saul on the roof, "Get up, so that I may send you away." So Saul got up, and both he and Samuel, went outside.

<sup>27</sup> As they were going down to the edge of town, Samuel said to Saul, "Tell the servant to go ahead of us." So he went ahead. "Stop here for a minute, so that I may tell you a message from God."

**DASV: 1 Samuel 10**

<sup>1</sup> Then Samuel took a flask of oil, and poured it on Saul's head, and kissed him, and said, "Hasn't the LORD anointed you to be ruler over his inheritance?"

<sup>2</sup> When you leave me today, you will find two men by Rachel's tomb, at Zelzah near the border of Benjamin, they will tell you, "The donkeys that you went to search for have been found. Your father has stopped worrying about the donkeys and is now anxious about you, asking, "What should I do about my son?"

<sup>3</sup> Then you will proceed from there, and you will come to the oak of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, and another carrying three loaves of bread, and the other carrying a skin of wine.

<sup>4</sup> They will greet you, and give you two loaves of bread, which you will accept from their hand.

<sup>5</sup> After that you will come to Gibeah of God, where there is a garrison of the Philistines. When you enter the town, you will meet a group of prophets coming down from the high place with a harp, tambourine, flute and lyre playing before them, and they will be prophesying.

<sup>6</sup> The Spirit of the LORD will come mightily on you, and you will prophesy with them, and will be turned into a different person.

<sup>7</sup> When these signs happen to you, do whatever your hand finds to do, for God is with you.

<sup>8</sup> Go down ahead of me to Gilgal, and I will come down to you, to offer burnt offerings and peace offerings. Wait there seven days until I come to you and show you what to do."

<sup>9</sup> As Saul had turned to leave Samuel, God gave him another heart. All those signs were fulfilled that day.

<sup>10</sup> When they arrived at Gibeah, a group of prophets met him, and the Spirit of God came mightily on him, and he prophesied along with them.

<sup>11</sup> When everyone who had known him before saw how he prophesied with the prophets, the people asked each other, "What in the world has happened to the son of Kish? Is even Saul among the prophets?"

<sup>12</sup> A person from there answered, "And who is their father?" Therefore it became a proverb, "Is even Saul among the prophets?"

<sup>13</sup> When Saul had finished prophesying, he came to the high place.

<sup>14</sup> Saul's uncle asked him and his servant, "Where have you been?" Saul replied, "We were looking for the donkeys; but when we saw that they were nowhere to be found, we went to Samuel."

<sup>15</sup> Saul's uncle said, "Please tell me what Samuel told you."

<sup>16</sup> Saul said to his uncle, "He told us plainly that the donkeys were found." But he did not mention what Samuel told him about the matter of the kingship.

<sup>17</sup> Samuel summoned the people to the LORD at Mizpah.

<sup>18</sup> He said to the Israelites, "This is what the LORD, the God of Israel, says, 'I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians, and from the hand of all the kingdoms that oppressed you.'

<sup>19</sup> But today you have rejected your God, who saves you from all your calamities and your distresses; yet you have said to him, 'No, appoint a king over us.' Now therefore present yourselves before the LORD by your tribes and clans."

<sup>20</sup> So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen by lot.

<sup>21</sup> He brought the tribe of Benjamin near by their families; and the family of the Matrites was chosen by lot; and Saul the son of Kish was chosen. But when they looked for him, he could not be found.

<sup>22</sup> Therefore they asked of the LORD again, "Has the man arrived here yet?" The LORD answered, "Look, he has hidden himself among the baggage."

<sup>23</sup> So they ran and brought him out of there. When he stood among the people, he was head and shoulders taller than any of the people.

<sup>24</sup> Then Samuel declared to all the people, "Do you see the one whom the LORD has chosen? There is no one like him among all the people." Then all the people shouted, "Long live the king."

<sup>25</sup> Then Samuel told the people about the rights and duties of the king, and wrote it in a book, and laid it up before the LORD. Then Samuel dismissed all the people, each one to his own home.

<sup>26</sup> Saul also returned to his house at Gibeah, and with him went the warriors whose hearts God had touched.

<sup>27</sup> But certain wicked fellows said, "How can this man save us?" They despised him and did not bring him a gift. But Saul kept quiet about it.

**DASV: 1 Samuel 11**

<sup>1</sup> Then Nahash the Ammonite came up, and camped against Jabesh-gilead. All the men of Jabesh said to Nahash, "Make a treaty with us, and we will serve you."

<sup>2</sup> But Nahash the Ammonite replied, "I will make a treaty with you but only on this condition, that all your right eyes be gouged out; and by doing this I will disgrace all Israel."

<sup>3</sup> The elders of Jabesh said to him, "Give us seven days so that we may send messengers to all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you."

<sup>4</sup> When the messengers came to Gibeah of Saul, and reported the matter in the ears of the people, all the people wept aloud.

<sup>5</sup> Now Saul was coming in from the field following the oxen. Saul asked, "What's the matter with the people that they are weeping?" Then they told him the news from the men of Jabesh.

<sup>6</sup> The Spirit of God came mightily on Saul when he heard those words, and he became very angry.

<sup>7</sup> He took a pair of oxen, and cut them in pieces, and sent them throughout all the territory of Israel by the hand of messengers, saying, "Whoever does not follow Saul and Samuel, this is what will be done to his oxen." The dread of the LORD fell on the people, and they came together as one.

<sup>8</sup> Then he numbered them in Bezek; and there were 300,000 Israelites, and 30,000 men of Judah.

<sup>9</sup> They said to the messengers who had come, "Tell the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you will be delivered.'" So the messengers went and told the men of Jabesh, and they were glad.

<sup>10</sup> The men of Jabesh said, "Tomorrow we will come out to you, and you may do to us whatever you want to."

<sup>11</sup> The next day Saul broke the troops up into three companies. During the morning watch they attacked the camp, and struck down the Ammonites until the heat of the day. Those who survived scattered so that no two of them were left together.

<sup>12</sup> Then the people asked Samuel, "Who said, 'Will Saul reign over us?' Bring out the men, so that we may put them to death."

<sup>13</sup> But Saul objected, "No one will be put to death this day, for today the LORD has brought deliverance to Israel."

<sup>14</sup> Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingdom there."

<sup>15</sup> So all the people went to Gilgal, and there they made Saul king before the LORD. There they offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

**DASV: 1 Samuel 12**

<sup>1</sup> Samuel said to all Israel, "I have listened to your voice in everything you requested of me, and have set a king over you.

<sup>2</sup> Now look, the king walks before you, and I am old and gray; and my sons are with you. I have walked before you from my youth to this day.

<sup>3</sup> Here I am; testify against me before the LORD and before his anointed one. Whose ox have I taken? Whose donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I taken a bribe blinding my eyes because of it? Tell me now and I will pay you back."

<sup>4</sup> They confessed, "You have not cheated or oppressed us, nor have you taken any bribe from anyone's hand."

<sup>5</sup> He said to them, "The LORD is witness against you, and his anointed is witness this day, that you have found nothing in my hand." They replied, "He is witness."

<sup>6</sup> Samuel said to the people, "It was the LORD who appointed Moses and Aaron, and brought your fathers up out of the land of Egypt.

<sup>7</sup> Now therefore stand still, so that I may argue my case with you before the LORD concerning all the righteous deeds the LORD did for you and your forefathers.

<sup>8</sup> When Jacob went down to Egypt, your forefathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your forefathers out of Egypt and settled them in this place.

<sup>9</sup> But they forgot the LORD their God so he sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, who fought against them.

<sup>10</sup> Then they cried out to the LORD confessing, 'We have sinned, because we have forsaken the LORD and have served the Baals and the Ashtareths. Now deliver us out of the hand of our enemies, and we will serve you.'

<sup>11</sup> So the LORD sent Jerub-baal, Barak, Jephthah and Samuel, and he delivered you out of the hand of your enemies on every side, and you lived in safety.

<sup>12</sup> When you saw that Nahash the king of the Ammonites came against you, you said to me, 'No, but a king should reign over us,' even though the LORD your God was your king.

<sup>13</sup> Now see, here is the king you have chosen, and whom you demanded, the LORD has set a king over you.

<sup>14</sup> If you will fear the LORD, serve him, obey his voice, not rebel against the commandment of the LORD, and both you and the king who reigns over you will follow the LORD your God, then it will go well for you.

<sup>15</sup> But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you, just as it was against your forefathers.



<sup>16</sup> Now therefore stand still and see this great thing the LORD will do before your eyes.

<sup>17</sup> Is it not the wheat harvest today? I will call on the LORD, so that he may send thunder and rain; then you will realize and see how great your wickedness is that you have done in the sight of the LORD by your asking for a king."

<sup>18</sup> So Samuel called on the LORD; and the LORD sent thunder and rain that day. So all the people greatly feared the LORD and Samuel.

<sup>19</sup> Then all the people pleaded with Samuel, "Pray for your servants to the LORD your God, so that we do not die; for we have added to all our sins by demanding a king for ourselves."

<sup>20</sup> Then Samuel said to the people, "Do not be afraid. You have indeed done all this evil, yet don't turn aside from following the LORD, but serve the LORD with all your heart.

<sup>21</sup> Do not turn aside after worthless idols which cannot profit or deliver, for they are worthless.

<sup>22</sup> For the LORD will not abandon his people, for his great name's sake, because it has pleased the LORD to make you his very own people.

<sup>23</sup> Moreover, as for me, far be it from me that I should sin against the LORD by failing to pray for you; and I will instruct you in the good and right way.

<sup>24</sup> Only fear the LORD, and serve him in truth with all your heart; realizing what great things he has done for you.

<sup>25</sup> But if you continue to do evil, both you and your king will be swept away."

**DASV: 1 Samuel 13**

<sup>1</sup> Saul was [*thirty*] years old when he began to reign and he reigned [*forty*]-two years over Israel.

<sup>2</sup> Saul chose 3,000 men of Israel. 2,000 of these were with Saul at Michmash and in the hill country of Bethel, and the other thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent back to their homes.

<sup>3</sup> Jonathan defeated the garrison of the Philistines at Geba, and the Philistines heard about it. Saul blew the trumpet throughout all the land, saying, "Let the Hebrews listen."

<sup>4</sup> All Israel heard the news that Saul had defeated the garrison of the Philistines, and also that Israel had become a stench to the Philistines. The troops mustered to Saul at Gilgal.

<sup>5</sup> The Philistines assembled to fight Israel, 30,000 chariots, and 6,000 horsemen, and an army as numerous as the sand of the seashore. They came up and camped at Michmash, east of Beth-aven.

<sup>6</sup> When the men of Israel saw that they were in a difficult situation (for their troops were hard pressed), they hid in caves, thickets, rocks, holes and pits.

<sup>7</sup> Some of the Hebrews fled across the Jordan River to the land of Gad and Gilead. Saul remained at Gilgal, and all the troops who followed him were trembling with fear.

<sup>8</sup> He waited seven days, the set time that Samuel had indicated, but Samuel had still not come down to Gilgal; and the people were scattering from Saul.

<sup>9</sup> So Saul ordered, "Bring me the burnt offering and peace offerings." Then he offered the burnt offering.

<sup>10</sup> As soon as he had finished offering the burnt offering, Samuel arrived and Saul went out to meet him, so that he might greet him.

<sup>11</sup> Samuel said, "What have you done?" Saul replied, "When I saw that the people were scattering from me, and you hadn't come at the appointed time, and the Philistines had assembled at Michmash,

<sup>12</sup> I thought, 'The Philistines will come down to attack me at Gilgal, and I have not sought the favor of the LORD.' So I felt forced to offer the burnt offering."

<sup>13</sup> Samuel said to Saul, "You have acted foolishly. You have not kept the commandment of the LORD your God, that he gave you. If you had, the LORD would have established your kingdom over Israel forever.

<sup>14</sup> But now your kingdom will not last. The LORD has sought out a man after his own heart, and the LORD has appointed him to be the leader over his people, because you have not kept what the LORD commanded you."

<sup>15</sup> Samuel got up and left Gilgal for Gibeah in the tribal territory of Benjamin. Saul mustered the people who remained with him; there were only 600 men left.

<sup>16</sup> Saul, his son Jonathan, and the troops who remained with them, stayed in Geba of Benjamin, while the Philistines camped at Michmash.

<sup>17</sup> The raiding parties went out of the camp of the Philistines in three groups. One group turned to the way that leads toward Ophrah, in the region of Shual,

<sup>18</sup> another group turned toward the road going up to Beth-horon, and another group turned toward the road to the border that overlooks the valley of Zeboim near the wilderness.

<sup>19</sup> Now there was no blacksmith found anywhere in all the land of Israel, for the Philistines said, "This will stop the Hebrews from making swords or spears."

<sup>20</sup> So all the Israelites used to go down to the Philistines to have their plowshares, mattocks, axes and sickles sharpened.

<sup>21</sup> They charged two-thirds of a shekel for sharpening plowshares and mattocks, and one-third shekel for axes and for sharpening ox goads.

<sup>22</sup> So on the day of the battle, there was neither sword or spear to be found in the hand of any of the troops that were with Saul and Jonathan, only Saul and Jonathan his son had them.

<sup>23</sup> A garrison of the Philistines had gone out to the pass at Michmash.

**DASV: 1 Samuel 14**

<sup>1</sup> One day Jonathan the son of Saul said to his armor bearer, "Come, let's go over to the Philistines' garrison, on the other side." But he did not tell his father.

<sup>2</sup> Saul was staying on the outskirts of Gibeah under the pomegranate tree in Migron. There were about 600 troops with him.

<sup>3</sup> Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of the LORD in Shiloh was wearing an ephod. Now the people did not realize that Jonathan was gone.

<sup>4</sup> There was a rocky cliff on each side of the pass through which Jonathan was seeking to go over to the Philistine garrison. The name of the one cliff was Bozez, and the name of the other Seneh.

<sup>5</sup> The one cliff rose up on the north in front of Michmash, and the other on the south in front of Geba.

<sup>6</sup> Jonathan said to the armor bearer, "Come, let's go over to the garrison of these uncircumcised men. It may be that the LORD will act on our behalf, for nothing can hinder the LORD from saving by many or by few."

<sup>7</sup> His armor bearer said to him, "Do everything that is in your heart, I am absolutely with you whatever you decide."

<sup>8</sup> Then Jonathan said, "Look, we will cross over to these men, and we will show ourselves to them.

<sup>9</sup> If they say to us, 'Wait until we come to you,' then we will stand still in our place, and will not go up to them.

<sup>10</sup> But if they say, 'Come up to us,' then we will go up, for the LORD has delivered them into our hand. This will be our sign."

<sup>11</sup> When they both showed themselves to the Philistine garrison, the Philistines shouted, "Look, the Hebrews are crawling out of the holes where they were hiding."

<sup>12</sup> Then the men of the garrison shouted to Jonathan and his armor bearer, "Come up to us, and we will teach you a lesson." Then Jonathan said to his armor bearer, "Come up behind me, for the LORD has delivered them into the hand of Israel."

<sup>13</sup> Jonathan climbed up on his hands and feet, with his armor bearer behind him. They fell before Jonathan and his armor bearer killed those behind him.

<sup>14</sup> During this first strike Jonathan and his armor bearer killed about twenty men, in an area of about half an acre.

<sup>15</sup> There was panic in the camp, in the field, and among all the people, the garrison and even the raiders were rattled and the earth shook. It was a terror sent from God.

<sup>16</sup> Saul's lookouts in Gibeah of Benjamin looked on as the multitude melted away scattering this way and that.

<sup>17</sup> Then Saul said to the troops that were with him, "Count off and see who has defected from us." When they had counted off, Jonathan and his armor bearer were not there.

<sup>18</sup> Saul said to Ahijah, "Bring the ark of God here." For the ark of God traveled with the Israelites at that time.

<sup>19</sup> While Saul was talking with the priest, the tumult in the camp of the Philistines increased more and more. So Saul said to the priest, "Withdraw your hand."

<sup>20</sup> Saul and all the troops that were with him assembled and went out to battle. They found the Philistines killing each other with swords in total panic.

<sup>21</sup> Now the Hebrews who had previously joined with the Philistines, and had gone with them into the camp, turned and united with the Israelites who were with Saul and Jonathan.

<sup>22</sup> Likewise, all the men of Israel who had hid themselves in the hill country of Ephraim, when they heard that the Philistines were fleeing, they also joined the battle in pursuit after them.

<sup>23</sup> So the LORD delivered Israel that day, and the battle extended even beyond Beth-aven.

<sup>24</sup> The men of Israel were hard pressed that day, for Saul had laid an oath on the troops, saying, "Cursed be the man who eats any food before evening and I have avenged myself on my enemies." So none of the troops had eaten anything.

<sup>25</sup> All the troops entered the forest, and there was honey on the ground.

<sup>26</sup> When the troops entered the forest, they saw the honey dripping, but no one dared put his hand to his mouth, for they were afraid of the oath.

<sup>27</sup> But Jonathan had not heard his father charge the troops with the oath, so he put the end of the staff that was in his hand, and dipped it in the honeycomb, and ate putting his hand to his mouth, and his eyes brightened.

<sup>28</sup> Then one of the soldiers mentioned, "Your father bound the troops with a solemn oath, saying, 'Cursed be the man who eats food today.' That's why the troops are so exhausted."

<sup>29</sup> Then Jonathan said, "My father has troubled the land. See, how my eyes have brightened because I have eaten a little of this honey.

<sup>30</sup> How much better if the troops had eaten freely today from the spoil of their enemies that they found. Would not the slaughter of the Philistines have been even greater?"

<sup>31</sup> On that day they struck down the Philistines from Michmash to Aijalon, but the troops were exhausted.

<sup>32</sup> The troops rushed greedily for the plunder, and took sheep, oxen and calves, and slaughtered them right there on the spot and the troops even ate them with the blood.

<sup>33</sup> Then they told Saul, "Look, the troops are sinning against the LORD because they are eating meat with its blood." So he announced, "You have acted unfaithfully. Roll a large stone here before me immediately."

<sup>34</sup> Saul said, "Spread out among the troops, and tell them, 'Let each man bring me his ox or his sheep, slaughter and eat them here, but do not sin against the LORD by eating it with the blood.'" So that night each of the troops brought his ox with him, and slaughtered it there.

<sup>35</sup> Saul built an altar to the LORD, it was the first altar that he built to the LORD.

<sup>36</sup> Then Saul said, "Let's go down after the Philistines at night, and plunder them until dawn. Let's not leave a single one of them alive." They replied, "Do whatever seems best to you." Then the priest said, "Let's draw near to God here."

<sup>37</sup> So Saul asked God, "Should I go down after the Philistines? Will you help deliver them into the hand of Israel?" But God would not answer him that day.

<sup>38</sup> So Saul said, "Come here, all you leaders of the army; and let's see how this sin has occurred today.

<sup>39</sup> For as surely as the LORD lives who delivers Israel, even if it turns out to be Jonathan my son, he will surely die." But no one among all the troops would volunteer any information to him.

<sup>40</sup> Then he said to all Israel, "You will be on one side, and Jonathan my son and I will be on the other." The people responded to Saul, "Do whatever you think best."

<sup>41</sup> Then Saul prayed "O LORD, the God of Israel, show the right answer. If it is Jonathan or me give Urim, but if the guilt is with the people give the Thummim." Then Jonathan and Saul were designated by the lot, and the troops were found innocent.

<sup>42</sup> Then Saul said, "Cast the lots between me and my son Jonathan." And Jonathan was designated by the lot.

<sup>43</sup> Then Saul said to Jonathan, "Tell me what you have done." So Jonathan confessed to him, "I tasted a little honey with the end of the staff that was in my hand; and because of that I must die?"

<sup>44</sup> Saul said, "God do so to me and more also, if you don't die, Jonathan."

<sup>45</sup> But the people objected to Saul, "Should Jonathan die, who won this great victory for Israel? Far from it! As the LORD lives, not one hair of his head will fall to the ground; for he has helped God this day." So the people rescued Jonathan, so that he was not killed.

<sup>46</sup> Then Saul withdrew from chasing the Philistines, and the Philistines went back home.

<sup>47</sup> Now when Saul had secured his kingship over Israel, he fought against all his enemies on every side--against Moab, Ammon, Edom, the kings of Zobah, and the Philistines--wherever he turned he routed them.

<sup>48</sup> He acted valiantly, and struck down the Amalekites, and delivered Israel out of the hands of those who plundered them.

<sup>49</sup> Now the sons of Saul were: Jonathan, Ishvi and Malki-shua; and the names of his two daughters were: the firstborn, Merab, and younger one, Michal.

<sup>50</sup> The name of Saul's wife was Ahinoam the daughter of Ahimaaz. The name of the commander of his army was Abner the son of Ner, Saul's uncle.

<sup>51</sup> Kish was the father of Saul, and Ner, the father of Abner, was the son of Abiel.

<sup>52</sup> There was fierce war against the Philistines all the days of Saul, and when Saul saw any strong or valiant man, he drafted him into his service.

**DASV: 1 Samuel 15**

<sup>1</sup> Samuel said to Saul, "The LORD sent me to anoint you to be king over his people, over Israel. Now, listen to this message from the LORD.

<sup>2</sup> This is what the LORD of hosts says, 'I have carefully noted all that Amalek did to Israel, how he opposed Israel along the way, when they came up out of Egypt.

<sup>3</sup> Now, go and attack Amalek, and utterly destroy everything that they have, and do not spare them. Kill both men and women, children and babies, oxen, sheep, camels and donkeys."

<sup>4</sup> So Saul summoned the troops, and numbered them in Telaim. There were 200,000 foot soldiers, and 10,000 men of Judah.

<sup>5</sup> Saul came to the city of Amalek, and set an ambush in the valley.

<sup>6</sup> Then Saul said to the Kenites, "Go, leave, get away from the Amalekites, or I might destroy you with them; for you showed kindness to all the Israelites when they came up out of Egypt." So the Kenites withdrew from the Amalekites.

<sup>7</sup> Then Saul struck down the Amalekites, from Havilah as far as Shur, to the east of Egypt.

<sup>8</sup> He captured Agag the king of the Amalekites alive, but totally destroyed all the people with the edge of the sword.

<sup>9</sup> But Saul and the people spared Agag, the best of the sheep, oxen, fat calves, lambs, and everything that was good, and would not utterly destroy them. But everything that was despised and worthless they totally destroyed.

<sup>10</sup> Then the word of the LORD came to Samuel:

<sup>11</sup> "I regret that I ever made Saul king, for he is turned away from following me, and has not carried out what I told him to do." Samuel was angry; and he cried out to the LORD all night.

<sup>12</sup> Samuel got up early the next morning to meet Saul, and Samuel was told, "Saul has gone to Carmel, where he set up a monument for himself, and turned and went down to Gilgal."

<sup>13</sup> When Samuel came to Saul, Saul said to him, "May the LORD bless you. I have carried out the command of the LORD."

<sup>14</sup> Then Samuel replied, "What then is this bleating of the sheep in my ears, and the lowing of cattle that I hear?"

<sup>15</sup> Saul answered, "They brought them from the Amalekites, for the people spared the best of the sheep and cattle in order to sacrifice to the LORD your God. The rest we totally destroyed."

<sup>16</sup> Then Samuel said to Saul, "Stop! I will tell you what the LORD said to me last night." Saul replied, "Tell me."

<sup>17</sup> Samuel said, "Although you were once little in your own sight, were you not made the leader of the tribes of Israel? The LORD anointed you king over Israel.



<sup>18</sup> The LORD sent you on a mission, and said, 'Go, totally destroy the sinners, the Amalekites, and fight against them until they have been consumed.'

<sup>19</sup> Why then did you not obey the voice of the LORD, but you rushed for the plunder, and what was evil in the sight of the LORD?"

<sup>20</sup> But Saul objected to Samuel, "I have obeyed the voice of the LORD. I went on the mission that the LORD sent me. I brought back Agag the king of Amalek, and have totally destroyed the Amalekites.

<sup>21</sup> But the troops took some of the plunder, sheep and oxen, the best things devoted to destruction, to sacrifice to the LORD your God at Gilgal."

<sup>22</sup> But Samuel said, "Does the LORD delight as much in burnt offerings and sacrifices, as in obeying the voice of the LORD? Look, to obey is better than sacrifice, and to listen than the fat of rams.

<sup>23</sup> For rebellion is as bad as the sin of witchcraft, and stubbornness is as bad as the evil of idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king."

<sup>24</sup> Then Saul said to Samuel, "I have sinned, for I have disobeyed the command of the LORD and your words, because I feared the people, and obeyed their voice.

<sup>25</sup> Now therefore, please pardon my sin, and go back with me, so that I may worship the LORD."

<sup>26</sup> But Samuel said to Saul, "I will not go back with you since you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."

<sup>27</sup> As Samuel turned to leave, Saul grabbed hold of the hem of his robe, and it tore.

<sup>28</sup> Samuel said to him, "The LORD has torn the kingdom of Israel from you this day, and has given it to one of your neighbors who is better than you.

<sup>29</sup> The Glory of Israel will not lie or change his mind, for he is not a man, that he should change his mind."

<sup>30</sup> Then Saul pleaded, "I have sinned. But please honor me now before the elders of my people and before Israel, and come back with me, that I may worship the LORD your God."

<sup>31</sup> So Samuel went back with Saul, and Saul worshipped the LORD.

<sup>32</sup> Then Samuel said, "Bring Agag king of the Amalekites here to me." So Agag came to him full of hope, thinking, "Surely the bitterness of death is past."

<sup>33</sup> Samuel declared, "As your sword has made women childless, so your mother will be childless among women." Samuel hacked Agag into pieces before the LORD at Gilgal.

<sup>34</sup> Then Samuel went to Ramah, and Saul went up to his home at Gibeah of Saul.

<sup>35</sup> Samuel never saw Saul again until the day of his death, although Samuel did mourn for Saul. But the LORD regretted that he had made Saul king over Israel.

**DASV: 1 Samuel 16**

<sup>1</sup> The LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from being king over Israel? Fill your horn with olive oil, and go. I am sending you to Jesse the Bethlehemite; for I have selected one of his sons as king."

<sup>2</sup> But Samuel objected, "How can I go? If Saul hears about it, he will kill me." The LORD responded, "Take a heifer with you, and say, 'I am come to sacrifice to the LORD.'"

<sup>3</sup> Invite Jesse to the sacrifice, and I will show you what to do. You will anoint for me the one I will designate to you."

<sup>4</sup> So Samuel did what the LORD told him, and arrived at Bethlehem. The elders of the town came trembling to meet him, asking, "Do you come in peace?"

<sup>5</sup> He said, "Yes, in peace. I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." So he consecrated Jesse and his sons, and invited them to the sacrifice.

<sup>6</sup> When they arrived, he looked at Eliab, and thought, "Surely here is the LORD's anointed standing before him."

<sup>7</sup> But the LORD said to Samuel, "Do not look at his appearance, or how tall he is, for I have rejected him. The LORD does not look at things the way a man does; for man looks at the outward appearance, but the LORD looks at the heart."

<sup>8</sup> Then Jesse called Abinadab, and made him pass in front of Samuel. But Samuel said, "The LORD has not chosen this one either."

<sup>9</sup> Then Jesse made Shammah to pass by. But Samuel said, "The LORD has not chosen this one either."

<sup>10</sup> Jesse made seven of his sons to pass in front of Samuel. But Samuel said to Jesse, "The LORD has not chosen any of these."

<sup>11</sup> Samuel asked Jesse, "Are all your children here?" He replied, "There still remains the youngest, but he is tending the sheep." Samuel said to Jesse, "Send and get him, for we will not sit down until he gets here."

<sup>12</sup> So He sent and brought him in. Now he was ruddy, with beautiful eyes, and handsome. Then the LORD said, "Get up, anoint him, for this is the one."

<sup>13</sup> Then Samuel took the horn of olive oil, and anointed him in the presence of his brothers. The Spirit of the LORD came mightily on David from that day forward. So Samuel got up and returned to Ramah.

<sup>14</sup> Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

<sup>15</sup> Saul's servants said to him, "Look, an evil spirit from God is tormenting you."

<sup>16</sup> Let our lord now command your servants who are before you, to find a person who is a skilful musician on the lyre then when the evil spirit from God comes on you, he will play the lyre and you will feel better."

<sup>17</sup> Then Saul said to his servants, "Find me a man who can play well, and bring him to me."

<sup>18</sup> Then one of the young men answered, "I have seen a son of Jesse the Bethlehemite, who is skilful in playing, he is a valiant warrior, articulate, good looking and the LORD is with him."

<sup>19</sup> So Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep."

<sup>20</sup> Jesse took a donkey loaded with bread, a skin of wine and a young goat, and sent them with his son David to Saul.

<sup>21</sup> David came to Saul and entered his service. Saul loved him greatly, and he became his armor bearer.

<sup>22</sup> Saul sent to Jesse, saying, "Please let David stay in my service, for he has found favor in my sight."

<sup>23</sup> When the evil spirit from God came on Saul, David would take the lyre and play it. So Saul would be relieved and feel better. Then the evil spirit would leave him.

**DASV: 1 Samuel 17**

<sup>1</sup> Now the Philistines gathered their armies for battle. They rallied together at Socoh in Judah, and camped between Socoh and Azekah at Ephes-dammim.

<sup>2</sup> Then Saul and the men of Israel assembled, camped in the valley of Elah, and took up their battle positions against the Philistines.

<sup>3</sup> The Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with the valley between them.

<sup>4</sup> A champion came out of the Philistine camp named Goliath of Gath. He was over nine feet tall.

<sup>5</sup> He had a bronze helmet on his head, and he was wearing a body armor coat of mail weighing 125 pounds.

<sup>6</sup> He had bronze armor on his legs, and a bronze javelin slung over his shoulder.

<sup>7</sup> The staff of his spear was as thick as a weaver's beam. The iron that tipped the spear weighed 15 pounds itself, and his armor bearer went before him.

<sup>8</sup> He stood and shouted at the Israelite troops, "Why have you come out to prepare for battle? Am I not a Philistine, and you servants of Saul? Choose a man so that he may come down to fight me.

<sup>9</sup> If he is able to fight with me and kill me, then will we be your slaves; but if I overcome and kill him, then you will be our slaves and serve us."

<sup>10</sup> The Philistine said, "I defy the armies of Israel today. Give me a man, so that we may fight together."

<sup>11</sup> When Saul and all Israel heard these words of the Philistine, they were dismayed and terrified.

<sup>12</sup> Now David was the son of Jesse an Ephrathite from Bethlehem in Judah. He had eight sons, and in the days of Saul, he was old and well on in years.

<sup>13</sup> The three eldest sons of Jesse had followed Saul to the battle. The names of his three sons who went to war were Eliab, the firstborn, and after to him Abinadab, and the third oldest was Shammah.

<sup>14</sup> David was the youngest, and the three oldest brothers followed Saul.

<sup>15</sup> Now David went back and forth from Saul to feed his father's sheep at Bethlehem.

<sup>16</sup> For forty days, the Philistine came out and took his stand every morning and evening.

<sup>17</sup> Jesse said to David his son, "Take your brothers this basket of roasted grain and these ten loaves of bread, and carry them quickly to the camp of your brothers.

<sup>18</sup> Bring these ten cuts of cheese to the commander of their thousand, and find out how your brothers are doing, and bring back some token from them."

<sup>19</sup> They were with Saul and all the Israelite army in the valley of Elah, fighting with the Philistines.

<sup>20</sup> David got up early in the morning, left the sheep with another shepherd. He loaded up and went as Jesse had told him to. He arrived at the camp just as the army was going out to the battlefield shouting its battle cry.

<sup>21</sup> Then Israel and the Philistines drew up battle lines, army against army.

<sup>22</sup> David left his things with the keeper of supplies, while he ran to the troops and greeted his brothers.

<sup>23</sup> As he was talking with them, the champion Goliath the Philistine of Gath came out of the ranks of the Philistines, and shouted out as he usually did, and David heard it.

<sup>24</sup> When all the men of Israel saw the man, they fled from him in fear.

<sup>25</sup> Then the men of Israel said, "Have you seen this man who comes up? He comes up to defy Israel. Whoever kills him, the king will give a huge reward, and will give him his daughter in marriage, and will free his father's house from taxes in Israel."

<sup>26</sup> David asked the men who stood near him, "What will be done for the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

<sup>27</sup> The soldiers told him the same thing, "This is what will be done for the man who kills him."

<sup>28</sup> But when Eliab, his eldest brother, overheard him speaking to the men, he was angry with David, and he said, "Why did you come down here? With whom did you leave those few sheep in the wilderness? I know your arrogance and evil heart. You have come down just so that you can see the battle."

<sup>29</sup> But David replied, "What have I done now? It was just a question?"

<sup>30</sup> He turned away from him, went over to someone else, and he asked the same thing to them, and they gave him the same answer.

<sup>31</sup> When David's questions were overheard, they reported them to Saul; and he sent for him.

<sup>32</sup> David said to Saul, "Don't let anyone be discouraged because of him; your servant will go and fight with this Philistine."

<sup>33</sup> Saul said to David, "You are not able to fight this Philistine. You are just a boy, and he has been a warrior from his youth."

<sup>34</sup> David said to Saul, "Your servant was keeping his father's sheep and when a lion or a bear came to carry off a lamb from the flock,

<sup>35</sup> I went out after it, struck it down, and rescued the lamb from its mouth. If it attacked me, I grabbed it by its jaw, and struck and killed it.

<sup>36</sup> Your servant struck down both the lion and the bear, this uncircumcised Philistine will be just like one of them, seeing he has defied the armies of the living God."

<sup>37</sup> Then David said, "The LORD who delivered me from the paw of the lion, and from the paw of the bear, will deliver me out of the hand of this Philistine." Then Saul said to David, "Go, and the LORD be with you."

<sup>38</sup> Saul clothed David with his armor. He put a bronze helmet on his head and had him put on body armor.

<sup>39</sup> David strapped Saul's sword over the armor, and tried to move around because he was not used to it. David said to Saul, "I cannot go with these; for I am not used to them." So David took them off.

<sup>40</sup> Then he took his staff in his hand, and chose five smooth stones from the brook, and put them in his shepherd's bag, in his pouch; with his sling in his hand, he moved in on the Philistine.

<sup>41</sup> The Philistine moved forward toward David with his shield bearer going before him.

<sup>42</sup> When the Philistine looked David over, he despised him; for he was only a boy, ruddy and handsome.

<sup>43</sup> The Philistine mocked David, "Am I a dog, that you come after me with sticks?" So the Philistine cursed David by his gods.

<sup>44</sup> Then the Philistine threatened David, "Come here, and I will give your flesh to the birds of the air, and to the beasts of the field."

<sup>45</sup> Then David retorted to the Philistine, "You come against me with a sword, spear and javelin, but I come against you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

<sup>46</sup> This day the LORD will deliver you into my hand; and I will strike you down, and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air, and to the beasts of the earth; so that all the earth may know that there is a God in Israel,

<sup>47</sup> and that all this assembly may know that the LORD saves not by the sword or spear, for the battle is the LORD's, and he will give you into our hand."

<sup>48</sup> When the Philistine approached to attack him, David quickly ran toward the battle line to meet the Philistine.

<sup>49</sup> Then David put his hand in his bag, took out a stone and slung it, striking the Philistine right in his forehead. The stone sank into his forehead, and he fell on his face to the ground.

<sup>50</sup> So David triumphed over the Philistine with a sling and a stone. He struck down the Philistine, and killed him without even a sword in David's hand.

<sup>51</sup> Then David ran up, stood over the Philistine, took his sword drawn it out of its sheath, killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

<sup>52</sup> The men of Israel and of Judah advanced, shouting and chasing the Philistines as far as Gath and the gates of Ekron. The Philistine corpses were scattered all along the way to Shaaraim, even to Gath and Ekron.

<sup>53</sup> Then the Israelites came back from chasing the Philistines and plundered their camp.

<sup>54</sup> David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

<sup>55</sup> When Saul saw David go out against the Philistine, he asked Abner, the commander of the army, "Abner, whose son is this young man?" Abner replied, "As surely as you live, O king, I really don't know."

<sup>56</sup> The king said, "Find out whose son this young man is."

<sup>57</sup> After 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.

<sup>58</sup> Then Saul asked him, "Young man, whose son are you?" David answered, "I am the son of your servant Jesse from Bethlehem."

**DASV: 1 Samuel 18**

<sup>1</sup> When he had finished talking with Saul, the soul of Jonathan bonded with the soul of David, and Jonathan loved him as himself.

<sup>2</sup> Saul conscripted him that day, and would not allow him to any longer return to his father's house.

<sup>3</sup> Jonathan made a covenant with David, because he loved him as himself.

<sup>4</sup> So Jonathan took off the robe he was wearing, and gave it to David, along with his tunic, and even his sword, bow and his belt.

<sup>5</sup> Wherever Saul sent David, he went and was successful resulting in Saul setting him over the men of war. This was good in the sight of all the people, and even in the sight of Saul's servants.

<sup>6</sup> As they were returning home, after David had killed the Philistine, the women came out of all the towns of Israel, singing and dancing, to meet king Saul with tambourines and three stringed lutes and with joy.

<sup>7</sup> Then the women sang to one another as they celebrated, "Saul has slain his thousands, and David his ten thousands."

<sup>8</sup> But Saul was furious because this saying irked him, for he thought, "They have credited ten thousands to David, but to me they have credited only thousands. What more can he gain but the kingdom?"

<sup>9</sup> So Saul kept his eye on David from that day forward.

<sup>10</sup> The next day an evil spirit from God rushed on Saul, and he wildly prophesied in his house. Now David was playing the lyre, as he usually did each day. Saul had his spear in his hand.

<sup>11</sup> Saul hurled the spear, hoping, "I will pin David to the wall." But David escaped from him twice.

<sup>12</sup> So Saul was afraid of David, because the LORD was with him, but had departed from Saul.

<sup>13</sup> Therefore Saul removed David from his presence, and made him commander over a thousand. David led his troops out to battle and back home.

<sup>14</sup> David was successful in everything he did, and the LORD was with him.

<sup>15</sup> When Saul saw how successful he was, he was even more afraid of him.

<sup>16</sup> But all Israel and Judah loved David, because he was the one who led them out to battle and back home.

<sup>17</sup> Then Saul said to David, "Look, here is my oldest daughter Merab, I give her to you in marriage only be a valiant warrior for me, and fight the LORD's battles." For Saul thought, "I won't have to lift a hand against him, I'll just let Philistines take care of killing him."

<sup>18</sup> David said to Saul, "Who am I, and what is my father's clan in Israel, that I should become the king's son-in-law?"



<sup>19</sup> When Merab, Saul's daughter, should have been given to David, she was given in marriage to Adriel the Meholathite instead.

<sup>20</sup> But Michal, Saul's daughter, loved David. They told Saul about it, and it pleased him.

<sup>21</sup> Saul schemed, "I will give her to him so that she may be a snare to him, and so that the hand of the Philistines may be against him." Therefore Saul told David, "Now you have a second opportunity to become my son-in-law."

<sup>22</sup> Saul commanded his servants, "Speak to David secretly, and say, 'Look, the king delights in you, and all his servants love you, so become the king's son-in-law.'"

<sup>23</sup> Saul's servants spoke these words privately to David. But David replied, "Is it trivial to you to become the king's son-in-law, especially since I am a poor man, and am not famous?"

<sup>24</sup> When Saul's servants reported to him what David had said,

<sup>25</sup> Saul replied, "Tell David, 'The king does not want any price for the bride except a hundred foreskins of the Philistines, to get revenge on the king's enemies.'" Now Saul was plotting to have David killed by the hand of the Philistines.

<sup>26</sup> When his servants told David these words, David was pleased to become the king's son-in-law. So before the specified time had expired,

<sup>27</sup> David and his men got up and went, and slew 200 Philistine men and brought their foreskins, and they gave all of them to the king, so that he might be the king's son-in-law. So Saul gave David his daughter Michal in marriage.

<sup>28</sup> But Saul saw and realized that the LORD was with David and that Michal, Saul's daughter, loved David.

<sup>29</sup> This made Saul even more afraid of David. So Saul was David's enemy from then on.

<sup>30</sup> Then every time the Philistine commanders went out to battle, David was more successful than all the servants of Saul, so he gained quite a reputation.

**DASV: 1 Samuel 19**

<sup>1</sup> Saul told Jonathan his son and all his servants, that they should kill David. But Jonathan, Saul's son, liked David a lot.

<sup>2</sup> So Jonathan warned David, "My father Saul is trying to kill you. Therefore, please be careful tomorrow morning and find a hiding place and stay there.

<sup>3</sup> I will go out and stand beside my father in the field where you are, and I will ask my father about you, and see if I get any information, then I will tell you what I find out.

<sup>4</sup> So Jonathan spoke well of David to his father Saul, saying, "The king should not sin against his servant David, because he has not done anything against you. His actions have been very good for you.

<sup>5</sup> He risked his life, when he struck down the Philistine, and the LORD gave all Israel a great victory. You saw it and were happy about it. Why then will you sin against innocent blood by attempting to kill David for no reason?"

<sup>6</sup> Saul listened to the voice of Jonathan and swore, "As the LORD lives, David will not be put to death."

<sup>7</sup> So Jonathan called David, and told him everything. Then Jonathan brought David back to Saul, and he was in his presence as before.

<sup>8</sup> Now there was war again, and David went out and fought with the Philistines. He dealt them a great defeat, and they fled before him.

<sup>9</sup> Then an evil spirit from the LORD came on Saul, as he sat in his house with his spear in his hand. David was playing with lyre in hand.

<sup>10</sup> Saul tried to pin David to the wall with the spear. But he slipped away out of Saul's presence, so Saul was left with his spear stuck in the wall. David fled and escaped that night.

<sup>11</sup> Then Saul sent messengers to David's house, to secure it and to kill him in the morning. Michal, David's wife, warned him, "If you do not escape with your life tonight, tomorrow you will be killed."

<sup>12</sup> So Michal let David down through the window and he took off and escaped.

<sup>13</sup> Michal took the household idol, and laid it in the bed. She put a covering of goats' hair over its head, and put clothes on it.

<sup>14</sup> When Saul sent messengers to capture David, she said, "He is sick."

<sup>15</sup> Saul sent the messengers back to watch David, telling them, "Bring him up to me on his bed, so that I can kill him."

<sup>16</sup> When the messengers entered, only the idol was found in the bed, with the covering of goats' hair on its head.

<sup>17</sup> Then Saul said to Michal, "Why have you deceived me like this, and let my enemy go, so that he has escaped?" Michal answered Saul, "He told me, 'Let me go or I will have to kill you.'"

<sup>18</sup> Now David fled and escaped to Samuel at Ramah. David told Samuel all that Saul had done to him. Then he and Samuel went and stayed at Naioth.

<sup>19</sup> Saul was told, "Look, David is at Naioth in Ramah."

<sup>20</sup> So Saul sent messengers to capture David. When they saw the company of the prophets prophesying, and Samuel standing there as their leader, the Spirit of God came on the messengers of Saul, and even they prophesied.

<sup>21</sup> When Saul was told about it, he sent other messengers, and they also prophesied. So Saul sent messengers a third time, and they prophesied too.

<sup>22</sup> Then he also went to Ramah, and came to the great well that is in Secu. He asked, "Where are Samuel and David?" Someone answered, "They are at Naioth in Ramah."

<sup>23</sup> So he went to Naioth in Ramah and the Spirit of God came on him too, and he walked on prophesying until he came to Naioth in Ramah.

<sup>24</sup> He stripped off his clothes, and he prophesied before Samuel, laying there naked all that day and all that night. That is why they say, "Is Saul also among the prophets?"

**DASV: 1 Samuel 20**

<sup>1</sup> So David fled from Naioth in Ramah, and went and asked Jonathan, "What have I done? What is my crime? What is my offense against your father that he is trying to kill me?"

<sup>2</sup> He replied, "There is no way you are going to die. Look, my father doesn't do anything either great or small, without disclosing it to me. Why should my father hide this matter from me? This isn't going to happen."

<sup>3</sup> David swore again, "Your father knows full well that I have found favor in your eyes; and he may have said, 'Do not let Jonathan know about this, or he will be grieved.' But as surely as the LORD lives, and as you yourself live, there is just one step between me and death."

<sup>4</sup> Then Jonathan said to David, "Whatever you want, I will do for you."

<sup>5</sup> So David said to Jonathan, "Look, tomorrow is the new moon, and I normally sit with the king at the meal, but let me go, so that I may hide myself in the field until the third evening.

<sup>6</sup> If your father misses me at all, then say, 'David urgently asked me permission so that he might run home to Bethlehem; for there is the yearly sacrifice there for the whole family.'

<sup>7</sup> If he says, 'That's fine.' then you'll know your servant is safe. But if he gets angry, then you'll know that he is intent on harming me.

<sup>8</sup> Therefore show loyal kindness to your servant, for you have made a sacred covenant with your servant before the LORD. But if I am guilty of anything then kill me yourself. Why should you even bring me to your father?"

<sup>9</sup> Jonathan said, "I can't believe you suggested this! If I had any clue that my father was planning to hurt you, wouldn't I tell you?"

<sup>10</sup> Then David said to Jonathan, "Who will tell me if your father happens to react harshly?"

<sup>11</sup> Jonathan said to David, "Come, and let's go out into the field." So both of them went out into the field.

<sup>12</sup> Then Jonathan said to David, "I promise by the LORD, the God of Israel, after I have sounded out my father about this time tomorrow, or the next day, if he is favorably disposed toward you, will I not send and let you know?"

<sup>13</sup> If my father is plotting to harm you and I don't warn you, may the LORD do all this to me, and more also, if I do not warn you and send you away, so that you may escape and be safe. The LORD be with you, as he has been with my father.

<sup>14</sup> While I live show me the faithful kindness of the LORD, that I may not die.

<sup>15</sup> Also never cut off your faithful kindness from my family forever even after the LORD has cut off every one of the enemies of David from the face of the earth."

<sup>16</sup> So Jonathan made a covenant with the house of David, vowing, "May the LORD take revenge on all David's enemies."

<sup>17</sup> Jonathan made David reaffirm his promise because of the love he had for him, for Jonathan loved David as he loved himself.

<sup>18</sup> Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed, because your seat will be empty.

<sup>19</sup> On the day after tomorrow at evening, go back down to the place where you hid yourself when all this started. Stay near the stone Ezel.

<sup>20</sup> Then I will shoot three arrows to its side, as though I were shooting at a target.

<sup>21</sup> I will send a boy, saying, 'Go, find the arrows.' If I tell the boy, 'Look, the arrows are on this side of you, get them,' then come back, for it is safe for you and there is no danger, as the LORD lives.

<sup>22</sup> But if I tell the boy, 'Look, the arrows are further out beyond you,' then go your way, for the LORD has sent you away.

<sup>23</sup> About the matter you and I promised, the LORD is witness between us forever."

<sup>24</sup> So David hid himself in the field. When the new moon came, the king sat down to eat dinner.

<sup>25</sup> The king sat in his usual seat by the wall with Jonathan sitting across from him, and Abner at Saul's side, but David's place was empty.

<sup>26</sup> Saul did not mention anything that day, for he thought, "Maybe something has happened to him, he is not ceremonially clean--that's it, he must not be clean.

<sup>27</sup> On the next day, the second day after the new moon, David's place was empty. So Saul said to his son Jonathan, "Why hasn't the son of Jesse come to me, either yesterday or today?"

<sup>28</sup> Jonathan answered Saul, "David urgently requested permission to go to Bethlehem.

<sup>29</sup> He said, 'Please let me go, for our clan has a sacrifice in the town and my brother has ordered me to be there. So now, if I have found favor in your sight, let me get away to see my brothers.' That's why he hasn't come to the king's table."

<sup>30</sup> Then Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse and rebellious woman, don't I know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness?

<sup>31</sup> For as long as the son of Jesse is alive on this earth, you and your kingdom will not be established. So send and bring him to me, for surely he must die."

<sup>32</sup> But Jonathan answered Saul his father, "Why should he be put to death? What has he done?"

<sup>33</sup> Saul threw his spear at him intending to strike him. So Jonathan knew that his father was intending to put David to death.

<sup>34</sup> So Jonathan got up from the table in a fury, and refused to eat food that second day of the month, because he was upset over David, since his father had disgraced David.

<sup>35</sup> The next morning, Jonathan went out to the field as arranged with David, and a small boy was with him.

<sup>36</sup> He told his boy, "Run, find the arrows I am shooting." As the boy ran, he shot an arrow beyond him.

<sup>37</sup> When the lad came to the place where Jonathan had shot the arrow, Jonathan shouted to the boy, "Isn't the arrow beyond you?"

<sup>38</sup> Jonathan called to the lad, "Hurry up! Be quick! Don't delay!" Jonathan's servant collected the arrows, and came to his master.

<sup>39</sup> But the boy knew nothing about what was going on, only Jonathan and David knew what was happening.

<sup>40</sup> Then Jonathan gave his weapons to his servant, and told him, "Go, carry them back to town."

<sup>41</sup> As soon as the boy had gone, David got up from the south side of the stone, and fell with his face to the ground, and bowed three times. They kissed each other and wept together, but David wept the most.

<sup>42</sup> Then Jonathan said to David, "Go in peace, for we have sworn by the name of the LORD, saying, 'The LORD be between me and you, and between your descendants and my descendants, forever.'" Then David got up and left, and Jonathan went back into the town.

**DASV: 1 Samuel 21**

<sup>1</sup> Then David went to Nob, to Ahimelek the priest. Ahimelek came trembling to meet David, and asked him, "Why are you alone? Why is there no one with you?"

<sup>2</sup> David answered Ahimelek the priest, "The king has charged me with a matter, and told me, 'Let no one know anything about the mission I'm sending you on, or what I have told you. I have directed the young soldiers to meet at a certain place.'

<sup>3</sup> Now do you have anything to eat? Give me five loaves of bread in my hand, or whatever else you have here."

<sup>4</sup> But the priest answered David, "There is no ordinary bread on hand, only holy bread--you can have it only if the young soldiers have not recently had sexual relations with women."

<sup>5</sup> David answered the priest, "Certainly for the last three days women have been kept from us as always when I go out on an expedition even on a common mission the young men's bodies are holy, how much more today are their vessels holy!"

<sup>6</sup> So the priest gave him the holy bread; for there was no bread other than the bread of the Presence that was taken from before the LORD, in order to replace it with hot bread on the day when it was taken away.

<sup>7</sup> Now one of the servants of Saul was there that day, detained before the LORD. His name was Doeg the Edomite, who was chief over Saul's shepherds.

<sup>8</sup> David asked Ahimelek, "Don't you have a spear or sword here? For I have not brought my sword or my weapons with me, because the king's business required such haste."

<sup>9</sup> The priest replied, "The sword of Goliath the Philistine, whom you killed in the Elah Valley is here, wrapped in a cloth behind the ephod. If you want it, take it, for that's the only one here." So David said, "There's none like that one! Give it to me."

<sup>10</sup> Then David got up and fled that day from Saul. He went to Achish the king of Gath.

<sup>11</sup> The servants of Achish asked him, "Is this David not king of the land? Isn't he the one they sing about in their dances, 'Saul has slain his thousands, and David his ten thousands'?"

<sup>12</sup> David ruminated on these words in his heart, for he was very afraid of Achish king of Gath.

<sup>13</sup> So he changed his behavior before them, and pretended like he was insane since he was under their control. He scratched marks on the doors of the gate, and let his saliva run down his beard.

<sup>14</sup> Then Achish complained to his servants, "Look, the man is crazy. Why then did you bring him to me?"

<sup>15</sup> Do I lack madmen, that you bring this fellow in front of me to act like the madman? Should this man come into my house?"

**DASV: 1 Samuel 22**

<sup>1</sup> David left Gath and escaped to the cave of Adullam. When his brothers and all his father's house heard it, they went down to him there.

<sup>2</sup> Every one who was in trouble, in debt or discontent gathered around him and he became their commander. There were about 400 men with him.

<sup>3</sup> David went from there to Mizpeh in Moab. He said to the king of Moab, "Please let my father and my mother stay with you, until I know what God will do for me."

<sup>4</sup> So he brought them before the king of Moab and they stayed with him all the while David was in the stronghold.

<sup>5</sup> The prophet Gad said to David, "Leave the stronghold. Go to the land of Judah." Then David departed, and went to the forest of Hereth.

<sup>6</sup> Saul heard that David and his men had been located. Now Saul was sitting under the tamarisk tree on a hill at Gibeah with his spear in his hand, and all his servants were standing around him.

<sup>7</sup> Saul said to his servants who stood around him, "Listen, you Benjaminites. Will the son of Jesse give every one of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds?"

<sup>8</sup> Is that why all of you have conspired against me? There is no one who informs me when my own son makes a solemn pact with the son of Jesse. None of you is sorry for me or informs me that even my own son has stirred up my servant against me, to set an ambush, as he is doing to this very day."

<sup>9</sup> Then Doeg the Edomite, who stood with Saul's servants, said, "I saw the son of Jesse coming to Ahimelek the son of Ahitub at Nob.

<sup>10</sup> He inquired of the LORD for him, gave him provisions and the sword of Goliath the Philistine."

<sup>11</sup> Then the king summoned Ahimelek the priest, the son of Ahitub, and all his father's house and the priests who were at Nob. All of them came to the king.

<sup>12</sup> Saul said, "Listen, you son of Ahitub." "Here I am, my lord," he replied.

<sup>13</sup> Saul accused him, "Why have you conspired against me, you and the son of Jesse? You gave him bread and a sword, and have inquired of God for him, so that he has risen up against me, to set an ambush, as he is doing to this very day?"

<sup>14</sup> Then Ahimelek answered the king, "Who among all your servants is so faithful as David? He is even the king's son-in-law, and the captain over your bodyguard, and respected in your house?"

<sup>15</sup> Was today the first time I've inquired of God for him? Certainly not. May the king not impute anything against his servant, or against all the house of my father; for your servant knows nothing of all this, more or less."

<sup>16</sup> Then the king snarled, "You will surely die, Ahimelek, you, and all your father's house."



<sup>17</sup> The king ordered the guards who stood by him, "Turn and kill the priests of the LORD, because they have sided with David, and because they knew that he was fleeing, and did not inform me." But the king's servants would not lift a hand against the priests of the LORD.

<sup>18</sup> Then the king said to Doeg, "You turn and kill the priests." So Doeg the Edomite turned and he killed the priests. He slew that day eighty-five people who wore a linen ephod.

<sup>19</sup> He also struck down Nob, the city of the priests, with the edge of the sword, men and women, children and infants, oxen, donkeys and sheep.

<sup>20</sup> One of the sons of Ahimelek, the son of Ahitub, named Abiathar, escaped and fled to David.

<sup>21</sup> Abiathar told David that Saul had killed the priests of the LORD.

<sup>22</sup> David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would certainly tell Saul. I have caused the death of all the people of your father's house.

<sup>23</sup> Stay with me, do not be afraid, for he who seeks my life also seeks your life. You will be safe with me."

**DASV: 1 Samuel 23**

<sup>1</sup> They told David, "Look, the Philistines are fighting against Keilah, and are robbing grain from the threshing floors."

<sup>2</sup> Therefore David inquired of the LORD, "Shall I go and attack these Philistines?" The LORD replied to David, "Go and attack the Philistines, and save Keilah."

<sup>3</sup> David's men objected, "We are afraid here in Judah. How much more if we go to Keilah to fight against the armies of the Philistines?"

<sup>4</sup> Then David inquired of the LORD again. The LORD answered him, "Get up, go down to Keilah; for I will deliver the Philistines into your hand."

<sup>5</sup> So David and his men went to Keilah, and fought against the Philistines, and took their cattle, and slew them in a great defeat. So David rescued the inhabitants of Keilah.

<sup>6</sup> Now when Abiathar the son of Ahimelek fled to David at Keilah, he came down with an ephod in his hand.

<sup>7</sup> Saul was told that David had come to Keilah. Saul concluded, "God has delivered him into my hand; for he has trapped himself, by entering into a town that has gates and bars."

<sup>8</sup> Saul summoned all the people to war, to go down to Keilah, to besiege David and his men.

<sup>9</sup> David knew that Saul was plotting against him; so he said to Abiathar the priest, "Bring the ephod here."

<sup>10</sup> Then David asked, "O LORD, the God of Israel, your servant has heard that Saul is planning to come against Keilah, to destroy the city for my sake.

<sup>11</sup> Will the people of Keilah deliver me up into his hand? Will Saul come down, as your servant has heard? O LORD, the God of Israel, I beg you, tell your servant." The LORD replied, "He will come down."

<sup>12</sup> Then said David, "Will the people of Keilah surrender me and my men to the hand of Saul?" The LORD replied, "They will deliver you up."

<sup>13</sup> Then David and his men, about 600 of them, got up and left Keilah, and wandered from place to place. It was told Saul that David had escaped from Keilah so he gave up the expedition there.

<sup>14</sup> David stayed in the strongholds in the desert and the hill country in the desert of Ziph. Saul sought him every day, but God did not deliver him into his hand.

<sup>15</sup> David learned that Saul had come out to seek his life, while David was in the desert of Ziph at Horesh.

<sup>16</sup> Jonathan, Saul's son, got up and went to David at Horesh, and encouraged him in God.

<sup>17</sup> He told him, "Do not be afraid for the hand of Saul my father will not find you; and you will be king over Israel, and I will be your second in command. Saul, my father, knows this too."

<sup>18</sup> The two of them made a covenant before the LORD. David stayed at Horesh, and Jonathan went home.

<sup>19</sup> Then some Ziphites went to Saul at Gibeah, saying, "Isn't David hiding with us in the strongholds at Horesh, in the hill of Hakilah, south of Jeshimon?"

<sup>20</sup> Now, O king, come down whenever you want to and our part will be to catch him and deliver him into the king's hand."

<sup>21</sup> Saul replied, "May the LORD bless you; for you have had compassion on me.

<sup>22</sup> Go, make sure once again, that you know exactly where his hideout is, and who has seen him there; for I am told he is very cunning.

<sup>23</sup> Look and take note of all his hiding places and come back to me again once you're sure. Then I will go with you and if he is in the land, I will track him down among all the thousands of Judah."

<sup>24</sup> So they got up and went to Ziph before Saul. But David and his men were in the desert of Maon, in the Arabah south of Jeshimon.

<sup>25</sup> Saul and his men went to find him. When David was told, he went down to the rock and stayed in the desert of Maon. When Saul heard that, he pursued David in the desert of Maon.

<sup>26</sup> Saul went on one side of the mountain, and David and his men were on the other side. David was hurrying to get away from Saul, while Saul and his men were closing in on David and his men.

<sup>27</sup> But a messenger came to Saul, saying, "Come quickly, for the Philistines have raided the land."

<sup>28</sup> So Saul stopped pursuing David and went to fight the Philistines. That is why they call that place Sela Hammahlekot [Rock of Escape].

<sup>29</sup> David left there and stayed in the strongholds of En-gedi.

**DASV: 1 Samuel 24**

<sup>1</sup> When Saul returned from fighting the Philistines, he was told, "Look, David is in the desert of En-gedi."

<sup>2</sup> Then Saul took three thousand chosen men from all Israel, and went to search for David and his men at the Rocks of the Wild Goats.

<sup>3</sup> He came to the sheepfolds by the road, where there was a cave. Saul went in to relieve himself. Now David and his men were hiding in the back parts of the cave.

<sup>4</sup> David's men said to him, "Look, the day the LORD said to you, 'I will deliver your enemy into your hand, and you will do to him whatever you want to.'" Then David snuck up and secretly cut off the edge of Saul's robe.

<sup>5</sup> Afterward David's conscience bothered him, because he had cut off the edge of Saul's robe.

<sup>6</sup> He told his men, "The LORD forbid that I should do this thing to my lord, the LORD's anointed, to lift my hand against him, seeing he is the LORD's anointed.

<sup>7</sup> So David stopped his men with these words, and did not let them kill Saul. Saul got up out of the cave and went on his way.

<sup>8</sup> David also got up afterward, and slipped out of the cave, and shouted out to Saul, "My lord the king." When Saul looked behind him, David bowed with his face to the ground.

<sup>9</sup> Then David said to Saul, "Why do you listen to people saying, 'See, David is seeking to harm you?'

<sup>10</sup> This day your eyes have seen how that the LORD has delivered you into my hand in the cave. Some advised me to kill you but I spared you and said, 'I will not lift

my hand against my lord; because he is the LORD's anointed.'

<sup>11</sup> Look, my father, see the piece of your robe in my hand. I cut off the corner of your robe, but didn't kill you. So understand that I have no evil or rebellion in mind, and I have not sinned against you, though you have hunted me down to take my life.

<sup>12</sup> The LORD judge between you and me, and the LORD avenge me of what you have done; but my hand will not touch you.

<sup>13</sup> Like the old proverb says, 'Out of the wicked comes wickedness.' But I will not lay a hand on you.

<sup>14</sup> Who is the king of Israel chasing down? Who are you pursuing? A dead dog? A single flea?

<sup>15</sup> The LORD therefore be judge, and give sentence between you and me. May he see and plead my case and rescue me out of your hand."

<sup>16</sup> When David had finished speaking these words to Saul, Saul responded, "Is this your voice, my son David?" Then Saul wept aloud.

<sup>17</sup> He said to David, "You are more righteous than I am; for you have repaid me good, whereas I have repaid you evil.

<sup>18</sup> You have declared this day how that you have dealt well with me, when the LORD had delivered me into your hand, you didn't kill me.

<sup>19</sup> For if a man finds his enemy, will he let him get away safely? May the LORD reward you with good for the way you have treated me today.

<sup>20</sup> Now look, I know that you will surely be king, and that the kingdom of Israel will be established in your hand.

<sup>21</sup> Now swear to me by the LORD, that you will not cut off my descendants after me, and that you will not destroy my name out of my father's house."

<sup>22</sup> So David swore to Saul. Then Saul went home, but David and his men went up to the stronghold.

**DASV: 1 Samuel 25**

<sup>1</sup> Now Samuel died, and all Israel gathered together and mourned for him. They buried him near his house at Ramah. Then David got up and went down to the desert of Paran.

<sup>2</sup> There was a man in Maon, who owned property in Carmel, and the man was very wealthy. He had 3,000 sheep, and 1,000 goats, and he was shearing his sheep in Carmel.

<sup>3</sup> Now the name of the man was Nabal, and the name of his wife Abigail. The woman was wise and beautiful, but the man was harsh and mean. He was a descendant of Caleb.

<sup>4</sup> Now David heard in the desert that Nabal was shearing his sheep.

<sup>5</sup> So David sent ten young men, and said to them, "Go up to Carmel, and go to Nabal, and greet him in my name.

<sup>6</sup> This is how you are to greet him, 'Peace to you, and peace be to your house, and peace be to all that you have.

<sup>7</sup> Now I have heard that you have shearers employed. Your shepherds have been with us, and we did not harm them, neither was there anything of theirs missing all the while they were in Carmel.

<sup>8</sup> Ask your young men, and they will confirm it for you. Therefore let the young men find favor in your eyes, for we come on a feast day. Please give whatever you have at hand to your servants, and to your son David."

<sup>9</sup> When David's young men came, they spoke to Nabal according to all these words in the name of David, and waited for a response.

<sup>10</sup> Then Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants now-a-days who are breaking free of their masters.

<sup>11</sup> Should I take my bread and water, and my meat that I have butchered for my shearers, and give it to men who I don't even know where they have come from?"

<sup>12</sup> So David's men went on their way, and returned and told him all these words.

<sup>13</sup> Then David ordered his men, "Every one of you strap on his sword." So every man strapped on his sword, and David also strapped on his sword. David had about 400 men following him, while 200 stayed with the equipment.

<sup>14</sup> But one of the servants told Abigail, Nabal's wife, "David sent messengers from the desert to salute our master, and he screamed at them.

<sup>15</sup> Yet the men were very good to us, and we were not hurt, and nothing was missing as long as we were with them in the fields.

<sup>16</sup> They were a wall protecting us both night and day, all the while we were with them keeping the sheep.

<sup>17</sup> Now therefore know and think about what you can do, for trouble is going to happen to our master, and all his house, because he has such a bad temper. No one can tell him anything."

<sup>18</sup> Then Abigail quickly took 200 loaves, and two skins of wine, and five sheep already prepared, and nearly a bushel of roasted grain, and a 100 clusters of raisins, and 200 fig cakes, and loaded them on donkeys.

<sup>19</sup> Then she said to her servants, "Go before me. I will follow you." But she did not tell her husband Nabal.

<sup>20</sup> As she rode on her donkey, she came down under the cover of the mountain. David and his men came down toward her, and she met them.

<sup>21</sup> Now David had said, "Surely it was a waste to have protected all this fellow had in the desert, so that nothing of his was lost or stolen of all that he owned. Yet he has repaid me evil for good.

<sup>22</sup> Let God do so and more to David, if I leave one of his men alive by tomorrow morning."

<sup>23</sup> When Abigail saw David, she quickly got off her donkey, and fell on her face before David, and bowed to the ground.

<sup>24</sup> She fell at his feet, and said, "Let all the blame be on me, my lord, and please let your servant speak in your ears, and please listen to the words of your servant.

<sup>25</sup> Please pay no attention, my lord, to this ill-tempered fellow, Nabal, for he is just like his name suggests; Nabal [fool] is his name, and folly follows with him. But I, your servant didn't see the servants of my lord whom you sent.

<sup>26</sup> Now therefore, my lord, as the LORD lives and as your soul lives, it is the LORD who has stopped you from shedding blood, and avenging yourself with your own hand, now therefore let your enemies, and those who seek to harm my lord, be as Nabal.

<sup>27</sup> Now this gift that your servant has brought to my lord, let it be given to the servants who follow my lord.

<sup>28</sup> I beg you to forgive the offense of your servant, for the LORD will certainly establish the house of my lord, because my lord fights the battles of the LORD. May no harm come on you all your days.

<sup>29</sup> When someone pursues you seeking to take your life, yet the life of my lord will be bundled up securely living with the LORD your God. But the lives of your enemies will he sling away as from a sling shot.

<sup>30</sup> When the LORD does to my lord according to all the good that he has promised you and has appointed you leader over Israel,

<sup>31</sup> this will be no source of grief to you, or pangs of conscience to my lord for having shed blood needlessly, or that my lord has taken revenge into his own hands. When the LORD deals well with my lord, then remember your servant."

<sup>32</sup> Then David said to Abigail, "Blessed be the LORD, the God of Israel, who sent you today to meet me.

<sup>33</sup> Blessed be your good sense, and blessed be you, because you have kept me today from shedding blood, and from avenging myself with my own hand.

<sup>34</sup> Otherwise, as surely as the LORD, the God of Israel lives, who has stopped me from hurting you, unless you had come quickly to meet me, surely there would not have been one man left alive to Nabal by the morning's light."

<sup>35</sup> So David received from her hand what she brought him. He said to her, "Go up in peace to your house. See, I have listened to your voice and have granted your request."

<sup>36</sup> When Abigail returned to Nabal, he was holding a feast in his house, like the feast of a king. Nabal's heart was merry within him, for he was very drunk which is why she told him nothing until the next morning.

<sup>37</sup> In the morning, when Nabal had sobered up, his wife told him these things, and he had a stroke and became paralyzed like a stone.

<sup>38</sup> About ten days later, the LORD struck Nabal, and he died.

<sup>39</sup> When David heard that Nabal was dead, he said, "Blessed be the LORD who has avenged me for the insults suffered at the hand of Nabal, and has kept back his servant from evil. The LORD has returned the evildoing of Nabal back on his own head." Then David sent and proposed to Abigail asking her to become his wife.

<sup>40</sup> When the servants of David had come to Abigail at Carmel, they told her, "David has sent us to you, to bring you to him to be his wife."

<sup>41</sup> She arose, and bowed herself with her face to the ground, and replied, "Yes, I am your servant, a servant happy even to wash the feet of the servants of my lord."

<sup>42</sup> So Abigail quickly got up and rode on a donkey, with five of her maids that attended her, and she followed David's messengers, and became his wife.

<sup>43</sup> David also took Ahinoam of Jezreel, and they both became his wives.

<sup>44</sup> Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.



**DASV: 1 Samuel 26**

<sup>1</sup> Then the Ziphites came to Saul at Gibeah, saying, "Is David not hiding on the hill of Hakilah, which is across from Jeshimon?"

<sup>2</sup> So Saul went down to the desert of Ziph, with 3,000 chosen men of Israel, to search for David in the desert of Ziph.

<sup>3</sup> Saul camped beside the road by the hill of Hakilah, which is across from Jeshimon and David was staying in the desert. When he saw that Saul had come after him to the desert,

<sup>4</sup> David sent out scouts and verified that Saul had indeed come.

<sup>5</sup> So David sneaked over to the place where Saul had camped. David saw the place where Saul and Abner the son of Ner, the commander of his army had laid down. Saul was lying within the camp, with the troops camped around him.

<sup>6</sup> Then David asked Ahimelech the Hittite and Abishai the son of Zeruah, Joab's brother, "Who will go down with me to Saul into the camp?" Abishai replied, "I will go down with you."

<sup>7</sup> So David and Abishai went into the army at night and found Saul sleeping within the encampment, with his spear stuck in the ground by his head. Abner and the troops lay around him.

<sup>8</sup> Then Abishai said to David, "God has delivered your enemy into your hand today. Now let me pin him to the ground with the spear with one stroke; I won't have to strike him a second time."

<sup>9</sup> David said to Abishai, "Don't kill him; for who can lift his hand against the LORD's anointed and be guiltless?"

<sup>10</sup> David said, "As the LORD lives, the LORD will strike him down; or his day will come to die naturally; or he will go down into battle and perish.

<sup>11</sup> The LORD forbid that I should lay my hand on the LORD's anointed. Now take the spear that is by his head, and the jug of water, and let's get out of here."

<sup>12</sup> So David took the spear and the jug of water by Saul's head. Then they got away and no one saw or knew about it, nor did anyone wake up for they were all asleep, because the LORD had put them into a deep sleep.

<sup>13</sup> Then David went over to the other side, and stood on the top of the hill with a great distance between them.

<sup>14</sup> Then David shouted to the army and to Abner the son of Ner, saying, "Won't you answer, Abner?" Then Abner asked, "Who are you that calls to the king?"

<sup>15</sup> David taunted Abner, "Aren't you the man? Who in Israel is like you? Why then have you not guarded your lord the king, when someone came to kill the king your lord?"

<sup>16</sup> This thing that you have done is not good. As the LORD lives, you are worthy to die, because you have not guarded your lord, the LORD's anointed. Now look where the king's spear is, and the jug of water that was by his head."

<sup>17</sup> Then Saul knew David's voice, and asked, "Is this your voice, my son David?" David replied, "Yes, it is my voice, my lord, O king."

<sup>18</sup> He continued, "Why does my lord chase after his servant? What have I done? Or what crime have my hands committed?"

<sup>19</sup> Now therefore, let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, let him accept an offering. But if it is humans, may they be cursed before the LORD. For they have driven me out this day that I should not receive my share in the inheritance of the LORD, saying, 'Go, serve other gods.'

<sup>20</sup> Now therefore, let not my blood fall to the earth away from the presence of the LORD, for the king of Israel is come out to seek a flea, like one who hunts partridge in the mountains."

<sup>21</sup> Then Saul confessed, "I have sinned. Return, my son David; for I will no more do you harm, because my life was precious in your eyes today. I have played the fool, and have made a terrible mistake."

<sup>22</sup> Then David answered, "Look, the spear, O king! Let one of the young men come over and get it."

<sup>23</sup> The LORD will repay everyone for his righteousness and his loyalty; for the LORD delivered you into my hand today, but I would not lift my hand against the LORD's anointed.

<sup>24</sup> As I valued your life as precious in my sight today, so may my life be precious in the eyes of the LORD, and let him rescue me from all trouble."

<sup>25</sup> Then Saul said to David, "May you be blessed, my son David. You will both do heroic deeds and be absolutely successful." So David went on his way, and Saul went home.

**DASV: 1 Samuel 27**

<sup>1</sup> Then David thought to himself, "One day I will perish by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines. Then Saul will stop searching for me in all the borders of Israel, and I will escape out of his hand."

<sup>2</sup> So David and the 600 men with him left and crossed over to Achish the son of Maach, king of Gath.

<sup>3</sup> David settled with Achish at Gath, along with his men and their families. David took his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow with him.

<sup>4</sup> It was told Saul that David had fled to Gath. So he stopped searching for him.

<sup>5</sup> David said to Achish, "If now I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may live there. Why should your servant live in the royal city with you?"

<sup>6</sup> So Achish gave him Ziklag that day. That is why Ziklag belongs to the kings of Judah to this day.

<sup>7</sup> David lived a year and four months in the Philistine territory.

<sup>8</sup> Then David and his men went up and raided the Geshurites, the Girzites and the Amalekites; for they were the inhabitants of the land since ancient times, as you go to Shur as far as the land of Egypt.

<sup>9</sup> David attacked the land, and did not leave a man or woman alive, but took the sheep, oxen, donkeys, camels and the clothes. Then he returned to Achish.

<sup>10</sup> Achish would ask, "Who did you raid today?" David would reply, "Against the Negev of Judah," or "Against the Negev of the Jerahmeelites," or "Against the Negev of the Kenites."

<sup>11</sup> David left neither man nor woman alive, to bring them back to Gath, realizing, "Lest they should tell on us, saying, 'This is what David actually did.'" This was his practice all the time he lived in the country of the Philistines.

<sup>12</sup> Achish believed David, thinking, "He has made his people Israel utterly to abhor him; therefore he will be my servant forever."

**DASV: 1 Samuel 28**

<sup>1</sup> In those days the Philistines gathered their armies together for war, to fight with Israel. Achish said to David, "You know you and your men are expected to go with me in the army."

<sup>2</sup> David said to Achish, "Alright, now you will see what your servant can do." Achish said to David, "Very well, I make you my personal bodyguard from now on."

<sup>3</sup> Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, his hometown. Saul had banned mediums and psychics from the land.

<sup>4</sup> Now the Philistines gathered themselves and camped at Shunem. Saul gathered all Israel together and they camped at Gilboa.

<sup>5</sup> When Saul saw the army of the Philistines, he was afraid, and his heart was terrified.

<sup>6</sup> Saul inquired of the LORD, but the LORD did not answer him by dreams, Urim or by prophets.

<sup>7</sup> So Saul ordered his servants, "Find a woman for me that has a familiar spirit, that I may go to her, and inquire of her." His servants pointed out, "Look, there is a woman that has a familiar spirit at Endor."

<sup>8</sup> So Saul disguised himself, and put on other clothes, and took two men with him. They came to the woman at night and he said, "Please divine for me, by the familiar spirit, and bring up from the dead for me whomever I will name to you."

<sup>9</sup> The woman said to him, "You know what Saul has done, how he has cut off those who have familiar spirits and the spiritists out of the land. Why then do you lay a trap for me which may bring about my death?"

<sup>10</sup> So Saul swore to her by the LORD, "As the LORD lives, no punishment will happen to you for doing this."

<sup>11</sup> Then the woman asked, "Whom shall I bring up for you?" He replied, "Bring up Samuel for me."

<sup>12</sup> When the woman saw Samuel, she cried out loudly and the woman accused Saul, saying, "Why have you deceived me? You are Saul."

<sup>13</sup> But the king said to her, "Don't be afraid. What do you see?" The woman said to Saul, "I see a divine being coming up out of the earth."

<sup>14</sup> He asked her, "What does he look like?" She answered, "An old man coming up wrapped in a robe." Then Saul realized that it was Samuel, so he bowed with his face to the ground and did obeisance.

<sup>15</sup> Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul answered, "I am in great distress, for the Philistines make war against me,

and God has departed from me, and no longer answers me by prophets or dreams. Therefore I have called you, that you may inform me what I should do."

<sup>16</sup> Samuel said, "Why are you asking me, seeing the LORD has abandoned you, and has become your enemy?"

<sup>17</sup> The LORD has done to you, just as he spoke by me. The LORD has ripped the kingdom out of your hand, and given it to your neighbor, David.

<sup>18</sup> Because you have not obeyed the voice of the LORD, and did not execute his fierce wrath on Amalek, therefore the LORD has done this thing to you today.

<sup>19</sup> Furthermore the LORD will also deliver Israel along with you into the hand of the Philistines; and tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines."

<sup>20</sup> Then Saul immediately fell full length on the ground, and was absolutely terrified, because of Samuel's words. There was no strength left in him for he had not eaten anything all that day and night.

<sup>21</sup> The woman came to Saul, and seeing how distraught he was, she advised him, "Look, your servant has listened to your voice, and I have taken my life in my hand, and have listened to your words that you spoke to me.

<sup>22</sup> Now therefore, please listen to the voice of your servant, and let me set a morsel of bread before you. Eat, so that you may have strength, when you go on your way."

<sup>23</sup> But he refused, saying, "I will not eat." But his servants, together with the woman, urged him and he finally gave in to their wishes. So he got up from the ground and sat on the bed.

<sup>24</sup> Now the woman had a fatted calf in the house; so she quickly butchered it and took flour, kneaded it and baked unleavened bread with it.

<sup>25</sup> Then she brought it to Saul and his servants and they ate. Later that same night they got up and left.

**DASV: 1 Samuel 29**

<sup>1</sup> Now the Philistines gathered together all their troops at Aphek while the Israelites camped by the spring in Jezreel.

<sup>2</sup> The rulers of the Philistines marched by leading units of hundreds and thousands. David and his men marched at the rear with Achish.

<sup>3</sup> Then the Philistine commanders asked, "What are these Hebrews doing here?" Achish responded to the Philistine commanders, "Isn't this David, the servant of Saul the king of Israel, who has been with me for days and even years? I have found no fault in him since he defected to me to this day."

<sup>4</sup> But the Philistine commanders were angry with him. They ordered him, "Send him back, let him go back to his place where you have appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. What better way would there be for him to reconcile himself with his former master than by handing over the heads of these men?"

<sup>5</sup> Isn't this David of whom they sang to one another in dances, 'Saul has killed his thousands, and David his ten thousands'?"

<sup>6</sup> So Achish called David, and told him, "As the LORD lives, you have been upright, and your going out and your coming in with me in the army is good in my sight for I have found nothing wrong in you since the day of your coming to me to this day, nevertheless the rulers won't approve you.

<sup>7</sup> So go back and go in peace, so that you won't displease the rulers of the Philistines."

<sup>8</sup> David said to Achish, "But what have I done? What have you found in you servant so long as I have been with you to this day, that I may not go and fight against the enemies of my lord the king?"

<sup>9</sup> But Achish answered David, "I know that you are as good in my sight as an angel of God, however, the commanders of the Philistines have ordered, 'He may not go up with us to the battle.'

<sup>10</sup> Now get up early in the morning with the servants of your lord that have come with you; and as soon as you have enough light in the morning, leave."

<sup>11</sup> So David and his men got up early in the morning to leave, returning to the land of the Philistines, while the Philistines went up to Jezreel.

**DASV: 1 Samuel 30**

<sup>1</sup> On the third day, when David and his men came to Ziklag, the Amalekites had made a raid on the Negev and Ziklag. They had attacked Ziklag, and burned it down.

<sup>2</sup> They took captive the women who were in it, both small and great. They had not killed any of them, but had carried them away captive, and went on their way.

<sup>3</sup> When David and his men came to the town, they found it burned down, and their wives, sons and daughters taken captive.

<sup>4</sup> Then David and the men who were with him wept aloud, until they had no more strength to weep.

<sup>5</sup> David's two wives had been taken captive, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.

<sup>6</sup> David was very upset because the men were talking about stoning him, as a result of all the people being grieved over the loss of their sons and daughters. But David found strength in the LORD his God.

<sup>7</sup> David said to Abiathar the priest, the son of Ahimelek, "Bring me the ephod." So Abiathar brought the ephod to David.

<sup>8</sup> Then David inquired of the LORD, saying, "If I pursue after this band of raiders, will I overtake them?" He answered him, "Pursue; for you will certainly overtake them, and will succeed in recovering everything."

<sup>9</sup> So David and his 600 men set out, and came to the brook Besor, where those who were left behind stayed.

<sup>10</sup> But David and 400 men pursued, with 200 staying behind, because they were too exhausted to cross over Wadi Besor.

<sup>11</sup> They found an Egyptian in the field, and brought him to David. They gave him bread to eat and water to drink.

<sup>12</sup> They gave him a piece of a fig cake and two clusters of raisins. When he had eaten, his spirit revived for he had not eaten any bread or drunk any water in three days and nights.

<sup>13</sup> Then David asked him, "To whom do you belong? Where are you from?" He replied, "I am an Egyptian, a servant of an Amalekite. My master left me, because three days ago when I fell sick.

<sup>14</sup> We made a raid on the Negev of the Kerethites, on the territory of Judah, and on the Negev of Caleb. We just burned Ziklag."

<sup>15</sup> Then David asked him, "Can you lead me down to this band of raiders?" He replied, "Swear to me by God, that you will not kill me, or turn me over to the hands of my master, and I will bring you down to them."

<sup>16</sup> When he had led David down, and they found them spread out all over the land, eating and drinking and dancing, because of all the great spoil that they had taken from the land of the Philistines, and from the land of Judah.

<sup>17</sup> David fought against them from the twilight until the evening of the next day. Not one of them escaped except four hundred young men who rode off on camels.

<sup>18</sup> So David recovered all that the Amalekites had taken, and David rescued his two wives.

<sup>19</sup> There was nothing missing, small or great, sons or daughters, the plunder or anything else that they had taken. David got it all back.

<sup>20</sup> David recovered all the flocks and the herds, which they drove ahead of the other livestock, and said, "This is David's spoil."

<sup>21</sup> Then David returned to the 200 men, who were so exhausted that they could not follow David, whom they had left behind at Wadi Besor. They came out to meet David, and to meet the people who were with him. When David approached the people, he greeted them.

<sup>22</sup> Then all the wicked and worthless men who had gone with David said, "Because they didn't go with us, we won't give them any of the spoil that we have recovered. Let each man take only his wife and his children, and leave."

<sup>23</sup> Then David objected, "No, my brothers, you shouldn't do this with what the LORD has given to us. He has protected us, and delivered the raiders who attacked us into our hand.

<sup>24</sup> Who will listen to you in this matter? For the share of the one who goes down to the battle, shall be the same as the share of the one that stays by the equipment. They shall share and share alike."

<sup>25</sup> From that day to this, David made it a statute and a regulation for Israel.

<sup>26</sup> When David arrived at Ziklag, he sent some of the spoil to the elders of Judah, his friends, saying, "Look, a gift for you from the spoil of the enemies of the LORD."

<sup>27</sup> Gifts were also sent to those in Bethel, Ramoth of the Negev, Jattir,

<sup>28</sup> Aroer, Siphmoth, Eshtemoa,

<sup>29</sup> Racal, the towns of the Jerahmeelites and the Kenites,

<sup>30</sup> Hormah, Bor Ashan, Athach,

<sup>31</sup> Hebron, and to all the places where David and his men were accustomed to visit.



**DASV: 1 Samuel 31**

<sup>1</sup> Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on mount Gilboa.

<sup>2</sup> The Philistines overtook Saul and his sons, and the Philistines killed Saul's sons Jonathan, Abinadab and Malchi-shua.

<sup>3</sup> The battle was fierce around Saul, and the archers caught up with him; and he was badly wounded by the archers.

<sup>4</sup> Then said Saul to his armor bearer, Draw your sword, and thrust me through with it, so that these uncircumcised won't come, thrust me through and torture me. But his armor bearer would not; for he was terrified. Therefore Saul took his sword, and fell on it.

<sup>5</sup> When his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

<sup>6</sup> So Saul, his three sons, his armor bearer and all his men died together that same day.

<sup>7</sup> When the men of Israel who were on the other side of the valley, on the other side of the Jordan River, saw that the men of Israel fled and that Saul and his sons were dead, they abandoned their town and fled. The Philistines came and occupied them.

<sup>8</sup> The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on mount Gilboa.

<sup>9</sup> They cut off his head, and stripped off his armor. They sent messengers around the land of the Philistines to announce the news in the temple of their idols, and among the people.

<sup>10</sup> Then they put his armor in the house of the Ashtareths; and they fastened his body to the wall of Beth-shan.

<sup>11</sup> When the inhabitants of Jabesh-gilead heard what had happened to him and what the Philistines had done to Saul,

<sup>12</sup> all the valiant men arose, and went all night, and took down the body of Saul and the bodies of his sons from the wall of Beth-shan. They returned to Jabesh, and burned them there.

<sup>13</sup> They took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days.

**DASV: 2 Samuel****DASV: 2 Samuel 1**

<sup>1</sup> After the death of Saul, when David returned from the slaughter of the Amalekites, he stayed two days in Ziklag.

<sup>2</sup> On the third day, a man arrived from the camp of Saul, with his clothes torn, and dirt on his head. When he came to David, he fell to the ground and paid him homage.

<sup>3</sup> David asked him, "Where did you come from?" He replied, "I escaped from the camp of Israel."

<sup>4</sup> David asked, "Tell me, how did it go?" He answered, "The people fled from the battle. Many of them have fallen and are dead. Saul and his son Jonathan are also dead."

<sup>5</sup> David said to the young man who brought him the report, "How do you know that Saul and his son Jonathan are dead?"

<sup>6</sup> The young man bringing him word said, "By chance, I happened to be on Mount Gilboa, Saul was leaning on his spear. The chariots and the horsemen closed in on him.

<sup>7</sup> When he looked behind him, he saw me, and called to me. I answered, 'Here am I.'

<sup>8</sup> Then he asked me, 'Who are you?' I responded, 'I am an Amalekite.'

<sup>9</sup> He said to me, 'Come over here and finish me off, for I am convulsing yet I am still alive.'

<sup>10</sup> So I stood over him and finished him off, because I was sure that he could not live after he had fallen. So I took the crown that was on his head and the bracelet that was on his arm, and have brought them here to you, my lord."

<sup>11</sup> Then David took hold of his clothes and tore them, and so did all the men who were with him.

<sup>12</sup> They mourned, wept and fasted until evening for Saul and his son Jonathan, and for the LORD's people and for the house of Israel, because they had fallen by the sword.

<sup>13</sup> Then David said to the young man reporting to him, "Where are you from?" He replied, "I am the son of a resident foreigner, an Amalekite."

<sup>14</sup> David confronted him, "Why were you not afraid to lift your hand to destroy the LORD's anointed?"

<sup>15</sup> David called one of the young soldiers, "Come here and strike him down." So he struck him and he died.

<sup>16</sup> David had said to him, "Your blood be on your own head. Your mouth has testified against you, saying, 'I have killed the LORD's anointed.'"

<sup>17</sup> David composed this eulogy for Saul and his son Jonathan.

<sup>18</sup> He ordered them to teach the children of Judah this “Song of the Bow”; it is written in the book of Jashar.

<sup>19</sup> "Your glory, O Israel, is slain on your high places!  
How are the mighty fallen!

<sup>20</sup> Tell it not in Gath,  
don't announce it in the streets of Ashkelon,  
or the daughters of the Philistines will rejoice,  
the daughters of the uncircumcised will celebrate.

<sup>21</sup> You mountains of Gilboa,  
let there be no dew or rain on you,  
or fields of offerings:  
For there the shield of the mighty was defiled,  
the shield of Saul, no more anointed with olive oil.

<sup>22</sup> From the blood of the slain,  
from the fat of the mighty,  
the bow of Jonathan did not turn back,  
the sword of Saul did not return empty.

<sup>23</sup> 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.

<sup>24</sup> Weep you daughters of Israel over Saul,  
who clothed you in scarlet luxury,  
who adorned your clothes with gold jewelry.

<sup>25</sup> How are the mighty fallen in the midst of the battle!  
Jonathan lies slain on your high places.

<sup>26</sup> I grieve for you, my brother Jonathan,  
how very dear you were to me.  
Your love to me was wonderful,  
surpassing the love of women.

<sup>27</sup> How the mighty have fallen,  
and the weapons of war perished!"

**DASV: 2 Samuel 2**

<sup>1</sup> After this, David inquired of the LORD, saying, "Should I go up into any of the towns of Judah?" The LORD said to him, "Go up." David asked, "Where should I go?" He answered, "To Hebron."

<sup>2</sup> So David moved there, with his two wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.

<sup>3</sup> David also brought up his men who were with him, each man along with his family and they settled in the towns of Hebron.

<sup>4</sup> The men of Judah came and anointed David king over the house of Judah there. They told David, "The people of Jabesh-gilead were the ones who buried Saul."

<sup>5</sup> David sent messengers to the people of Jabesh-gilead, and told them, "May the LORD bless you, because you have showed this kindness to your lord Saul by burying him.

<sup>6</sup> May the LORD now show kindness and faithfulness to you, and I also will reward you because you have done this.

<sup>7</sup> Now therefore let your hands be strong and valiant; for Saul your lord is dead, and also the house of Judah has anointed me king over them."

<sup>8</sup> Now Abner the son of Ner, captain of Saul's army, had taken Ish-bosheth the son of Saul and brought him over to Mahanaim.

<sup>9</sup> He made him king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin and over all Israel.

<sup>10</sup> Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David.

<sup>11</sup> Now David was king in Hebron over the house of Judah for seven years and six months.

<sup>12</sup> Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, left Mahanaim for Gibeon.

<sup>13</sup> Joab the son of Zeruah, and the servants of David, went out and met them by the pool of Gibeon. They sat down, one group on the one side of the pool, and the other group positioned themselves on the other side of the pool.

<sup>14</sup> Then Abner said to Joab, "Let the young men get up and grapple before us."

Joab said, "Let them get up."

<sup>15</sup> So they got up and crossed over counting off, twelve for Benjamin and for Ish-bosheth the son of Saul, and twelve from the servants of David.

<sup>16</sup> Then they grappled, each one with his opponent grabbing them by the head, and stabbing his sword in his opponent's side. So they fell down dead together. That is why that place was called Helkath-hazzurim [field of swords], at Gibeon.

<sup>17</sup> The battle was fierce that day. Abner and the men of Israel were beaten by David's soldiers.

<sup>18</sup> The three sons of Zeruiah were there: Joab, Abishai and Asahel. Asahel was as swift-footed as a gazelle.

<sup>19</sup> Asahel chased Abner down, not turning to the right hand or to the left as he pursued him.

<sup>20</sup> Abner looked behind him and asked, "Is that you, Asahel?" He answered, "Yes, it is I."

<sup>21</sup> Then Abner told him, "Turn aside to your right or left, and grab hold of one of the young soldiers, and take his weapons." But Asahel would not turn aside from pursuing him.

<sup>22</sup> Abner told Asahel again, "Stop chasing me. Why should I strike you to the ground? How then would I ever show my face to your brother Joab?"

<sup>23</sup> But Asahel refused to stop his pursuit. So Abner took the butt end of his spear struck him in the stomach, and the spear came out his back. He fell down there and died in that very spot. Everyone who came to the place where Asahel had fallen and died stood still in respect.

<sup>24</sup> But Joab and Abishai pursued after Abner. The sun went down when they came to the hill of Ammah near Giah on the road to the wilderness of Gibeon.

<sup>25</sup> The children of Benjamin rallied behind Abner, regrouped into a single company and stood on the top of a hill.

<sup>26</sup> Then Abner called to Joab and asked, "Must the sword devour forever? Do you not realize that it will end in bitterness? How long will it be until you order your people to stop chasing their brothers?"

<sup>27</sup> Then Joab said, "As God lives, if you had not spoken, surely the people would have pursued their brothers until morning."

<sup>28</sup> So Joab blew the trumpet and all the people stopped their pursuit of Israel. They did not fight any longer.

<sup>29</sup> Abner and his men went all that night through the Arabah; and they crossed over the Jordan River, marching all morning and arrived at Mahanaim.

<sup>30</sup> Joab returned from chasing Abner. When he had gathered all the people together, nineteen of David's soldiers were missing besides Asahel.

<sup>31</sup> But the soldiers of David had killed 360 from Benjamin and Abner's men.

<sup>32</sup> They took Asahel and buried him in his father's tomb that was in Bethlehem. Then Joab and his men marched all night, and reached Hebron at daybreak.

**DASV: 2 Samuel 3**

<sup>1</sup> Now there was long war between the house of Saul and the house of David. David grew stronger and stronger, but the house of Saul grew weaker and weaker.

<sup>2</sup> Sons were born to David in Hebron. His firstborn was Amnon who was born to Ahinoam the Jezreelitess.

<sup>3</sup> His second, Chileab was born to Abigail the widow of Nabal the Carmelite. The third was Absalom the son of Maacah the daughter of Talmai, king of Geshur.

<sup>4</sup> The fourth was Adonijah the son of Haggith, and the fifth, Shephatiah the son of Abital.

<sup>5</sup> The sixth was Ithream, the son of David's wife Eglah. These were born to David in Hebron.

<sup>6</sup> While there was war between the house of Saul and the house of David, Abner made himself strong in the house of Saul.

<sup>7</sup> Now Saul had a concubine whose name was Rizpah, the daughter of Aiah. Ish-bosheth complained to Abner, "Why have you slept with my father's concubine?"

<sup>8</sup> Then Abner got very angry over the words of Ish-bosheth, and said, "Am I a dog's head that belongs to Judah? This day I am showing my loyalty to the house of Saul your father, to his brothers and his friends, and have not delivered you to the hand of David; yet you are accusing me today with a crime concerning this woman.

<sup>9</sup> God do so to Abner, and more also, if I do not do exactly what the LORD has sworn to David,

<sup>10</sup> to transfer the kingdom from the house of Saul, and to set up the throne of David over both Israel and Judah, from Dan even to Beersheba."

<sup>11</sup> Ish-bosheth could not answer Abner another word, because he was afraid of him.

<sup>12</sup> Then Abner sent messengers to David on his behalf, saying, "Who does the land belong to? Make an agreement with me and my hand will be with you, to bring all Israel under your control."

<sup>13</sup> So David said, "Good, I will make an agreement with you. But one thing I require from you: you must not see my face, except you first bring Michal, Saul's daughter, when you come to see me."

<sup>14</sup> So David sent messengers to Ish-bosheth, Saul's son, demanding, "Give me my wife Michal, whom I acquired for a hundred Philistine foreskins."

<sup>15</sup> Then Ish-bosheth sent and took her from her husband, Paltiel the son of Laish.

<sup>16</sup> Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner ordered him, "Go back home." So he went back.

<sup>17</sup> Abner had communication with the elders of Israel, saying, "For some time you have wanted David to be king over you.

<sup>18</sup> Now then make it happen. For the LORD has spoken concerning David, 'By the hand of my servant David I will rescue my people Israel from the hand of the Philistines and from all their enemies.'"

<sup>19</sup> Abner also spoke to the Benjaminites. Abner went to speak with David in Hebron with all Israel and the whole house of Benjamin supporting him.

<sup>20</sup> So Abner and twenty men came to David at Hebron. David made a feast for Abner and the men who were with him.

<sup>21</sup> Abner said to David, "Let me go and gather all Israel behind my lord the king, so that they may make a covenant with you, and that you may reign over all that your heart desires." So David sent Abner away and he went in peace.

<sup>22</sup> Just then David's soldiers and Joab came back from a raid, bringing great spoil with them. But Abner was not with David in Hebron, for David had sent him away and he had gone in peace.

<sup>23</sup> When Joab and all the troops that were with him arrived, Joab was told, "Abner the son of Ner came to the king, and he has sent him away, and he has gone away in peace."

<sup>24</sup> Then Joab came to the king, complaining, "What have you done? Abner came to you, why did you send him off, so that he escaped?"

<sup>25</sup> You know Abner the son of Ner came to deceive you, and to spy out your going out and your coming in, and to find out everything you are doing."

<sup>26</sup> After Joab left David, he sent messengers after Abner, and they brought him back from the well of Sirah. But David was totally unaware of it.

<sup>27</sup> When Abner returned to Hebron, Joab took him aside into the midst of the gate pretending to speak privately with him. There he stabbed him in the stomach, so that he died, avenging the blood of Asahel his brother.

<sup>28</sup> Afterward, when David found out about it, he said, "I and my kingdom are innocent forever before the LORD of shedding the blood of Abner the son of Ner.

<sup>29</sup> Let the guilt fall upon the head of Joab and on all his father's house. May there never be from the house of Joab one who does not have a running sore, or who is leperous, or who leans on a crutch, or falls by the sword, or who lacks food."

<sup>30</sup> So Joab and Abishai his brother murdered Abner, because he had killed their brother Asahel at Gibeon in the battle.

<sup>31</sup> Then David said to Joab, and to all the people who were with him, "Tear your clothes, and put on sackcloth, and mourn over Abner." Even king David followed the funeral bier.

<sup>32</sup> So they buried Abner in Hebron. The king cried aloud and wept at the grave of Abner, and all the people wept.

<sup>33</sup> The king lamented for Abner, and said, "Should Abner have died like a fool?"

<sup>34</sup> Your hands were not bound, or your feet put into fetters. No, but as a man murdered by the wicked, is how you died." Then all the people wept again over Abner.

<sup>35</sup> All the people came to encourage David to eat bread while it was still day. For David swore, "God do the same to me and even more, if I taste bread, or anything else till the sun goes down."

<sup>36</sup> All the people took notice of it, and it pleased them. In fact, everything the king did pleased all the people.

<sup>37</sup> So all the people and all Israel understood that day that the king had nothing to do with the slaying of Abner the son of Ner.

<sup>38</sup> The king said to his servants, "Do you not realize that a prince and a great man has fallen this day in Israel?"

<sup>39</sup> I am powerless this day, even though I am the anointed king. These sons of Zeruah are too violent for me. May the LORD repay the evildoer according to his wickedness."



**DASV: 2 Samuel 4**

<sup>1</sup> When Ish-bosheth, Saul's son, heard that Abner was dead in Hebron, his courage failed, and all the Israelites were alarmed.

<sup>2</sup> Saul's son, had two men who were captains of the raiding bands. The name of the one was Baanah and the other Rechab. They were the sons of Rimmon the Beerothite the Benjaminite (for Beeroth was reckoned as belonging to Benjamin).

<sup>3</sup> Now the Beerothites had fled to Gittaim and have been resident foreigners there until this day.

<sup>4</sup> Jonathan, Saul's son, had a son who was crippled in both feet. He was five years old when the news came about Saul and Jonathan out of Jezreel. His nurse picked him up and fled. In her haste to flee, he fell and became lame. His name was Mephibosheth.

<sup>5</sup> Now the sons of Rimmon the Beerothite, Rechab and Baanah, set out during the heat of the day for the house of Ish-bosheth, as he took his midday rest.

<sup>6</sup> They entered into the midst of the house, as if to get wheat, and instead they stabbed him in the stomach. Then Rechab and his brother Baanah escaped.

<sup>7</sup> Now when they came into the house, he was laying on his bed in his bedroom, they struck and killed him, and beheaded him. Then they took his head and traveled all night by the way of the Arabah.

<sup>8</sup> They brought the head of Ish-bosheth to David at Hebron, and told the king, "Look, here is the head of Ish-bosheth, the son of Saul, your enemy, who sought your life. The LORD has avenged my lord the king this day on Saul, and on his descendants."

<sup>9</sup> But David answered Rechab and his brother Baanah, the sons of Rimmon the Beerothite, "As the LORD lives, who has delivered my life out of every adversity, <sup>10</sup> when someone told me, 'Look, Saul is dead, thinking to have brought good news,' I grabbed and slew him in Ziklag. This was the reward I gave him for his news.

<sup>11</sup> How much more when wicked men have slain a righteous person in his own house in his own bed, should I not require his blood at your hand, and remove you from the earth?"

<sup>12</sup> So David commanded his young men, and they killed them. They cut off their hands and their feet and hung their bodies beside the pool at Hebron. But they took the head of Ish-bosheth, and buried it in the tomb of Abner in Hebron.

**DASV: 2 Samuel 5**

<sup>1</sup> Then all the tribes of Israel came to David at Hebron, and said, "Look, we are your own flesh and bone.

<sup>2</sup> In the past, when Saul was king over us, you were the one who led Israel in and out to battle. The LORD said to you, 'You will shepherd my people Israel, and you will be ruler over Israel.'"

<sup>3</sup> So all the elders of Israel came to the king at Hebron. King David made a covenant with them before the LORD at Hebron. There they anointed David king over Israel.

<sup>4</sup> David was thirty years old when he began to reign, and he reigned for forty years.

<sup>5</sup> He reigned over Judah seven years and six months in Hebron; then he reigned thirty-three years over all Israel and Judah in Jerusalem.

<sup>6</sup> The king and his men marched on Jerusalem against the Jebusites, the inhabitants of that region. They taunted David, "You'll never get in here, even the blind and the lame could hold you off." They thought "There's no way David can get in here."

<sup>7</sup> But David captured the fortress of Zion, that is now called the City of David.

<sup>8</sup> David said on that day, "Whoever will strike down the Jebusites, will have to go up the water tunnel to attack the "lame" and "blind" enemies of David." That is why they still say, "The blind and the lame cannot enter the palace."

<sup>9</sup> David lived in the fortress, and called it the City of David. David built all around it from the Millo terraces inward.

<sup>10</sup> David grew greater and greater; for the LORD, the God of hosts, was with him.

<sup>11</sup> Hiram, king of Tyre, sent messengers to David, along with cedar trees, carpenters and masons. They built a palace for David.

<sup>12</sup> David realized that the LORD had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

<sup>13</sup> David married more concubines and wives from Jerusalem, after he came up from Hebron. There even more sons and daughters were born to David.

<sup>14</sup> These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

<sup>15</sup> Ibhar, Elishua, Nepheg, Japhia,

<sup>16</sup> Elishama, Eliada and Eliphelet.

<sup>17</sup> When the Philistines heard that they had anointed David king over Israel, all the Philistines went up in search of David. But David heard about it and went down to the fortress.

<sup>18</sup> Now the Philistines had come and spread out in the valley of Rephaim.

<sup>19</sup> David inquired of the LORD, "Should I go up against the Philistines? Will you deliver them into my hand?" The LORD answered David, "Go up. For I will certainly deliver the Philistines into your hand."

<sup>20</sup> Then David came to Baal-perazim, and defeated them there. He said, "The LORD has burst out on my enemies before me, like the burst of a flood before me." Therefore he called the name of that place Baal-perazim [the Lord burst out].

<sup>21</sup> The Philistines abandoned their images there, and David and his men carried them away.

<sup>22</sup> Then the Philistines came up again, and spread out in the valley of Rephaim.

<sup>23</sup> When David inquired of the LORD, he said, "Do not attack them straight on but circle around behind them and attack them across from the poplar trees.

<sup>24</sup> When you hear the sound of marching on the tops of the poplar trees, then act decisively; for then the LORD is going before you to strike the army of the Philistines."

<sup>25</sup> So David did just as the LORD commanded him, and he struck down the Philistines from Gibeon all the way to Gezer.

**DASV: 2 Samuel 6**

<sup>1</sup> David again gathered together all the chosen men of Israel, thirty thousand.

<sup>2</sup> David and all the people who were with him went to Baalah in Judah, to bring up the ark of God, which is called by the Name, even the name of the LORD of hosts who sits enthroned between the cherubim.

<sup>3</sup> They set the ark of God on a new cart, and brought it out of the house of Abinadab that was on the hill. Uzzah and Ahio, the sons of Abinadab, drove the new cart,

<sup>4</sup> carrying the ark of God, and Ahio walked in front of the ark.

<sup>5</sup> David and all the house of Israel were celebrating before the LORD with songs and all kinds of musical instruments: lyres, harps, tambourines, castanets and cymbals.

<sup>6</sup> When they came to the threshing floor of Nacon, Uzzah reached out his hand to steady the ark of God, and grabbed hold of it because the oxen stumbled.

<sup>7</sup> But the anger of the LORD was kindled against Uzzah, and God struck him down there for his irreverent act. He died there beside the ark of God.

<sup>8</sup> David was angry because the LORD had burst out on Uzzah. So he called that place Perez-uzzah [burst out against Uzzah] to this day.

<sup>9</sup> Then David became afraid of the LORD that day. He said, "How will the ark of the LORD ever come to me?"

<sup>10</sup> So David was unwilling to bring the ark of the LORD to him into the city of David. Instead David had it carried to the house of Obed-edom the Gittite.

<sup>11</sup> The ark of the LORD remained in the house of Obed-edom the Gittite for three months. Now the LORD blessed Obed-edom, and all his house.

<sup>12</sup> It was reported to king David, "The LORD has blessed the house of Obed-edom, and all that belongs to him, because of the ark of God." So David went there and brought up the ark of God from the house of Obed-edom to the city of David with joy.

<sup>13</sup> When those carrying the ark of the LORD had gone six steps, David sacrificed an ox and a fattened calf.

<sup>14</sup> Then David danced before the LORD with all his might wearing a priestly linen ephod.

<sup>15</sup> So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

<sup>16</sup> As the ark of the LORD entered the city of David, Michal the daughter of Saul looked out the window. When she saw king David leaping and dancing before the LORD, she despised him in her heart.

<sup>17</sup> They brought in the ark of the LORD and set it in its proper place inside the tent David had pitched for it. Then David offered burnt offerings and peace offerings before the LORD.

<sup>18</sup> When David finished offering the burnt offering and peace offerings, he blessed the people in the name of the LORD of hosts.

<sup>19</sup> He gave to all the people, the whole multitude of Israel, both men and women, a loaf of bread, a date cake and a cake of raisins. So all the people went each one to their own home.

<sup>20</sup> Then David himself returned to bless his household. Michal the daughter of Saul came out to meet David, sneering, "How glorious the king of Israel was today, shamelessly exposing himself in the eyes of the slave girls just like any vulgar fool would do!"

<sup>21</sup> Then David replied to Michal, "It was before the LORD, who chose me instead of your father and anyone from his house, to appoint me leader over the people of the LORD, Israel, so I will celebrate before the LORD.

<sup>22</sup> I will make myself even more shameful than this, and will be humiliated in my own eyes, but by these slave girls you mentioned, I be held in honor."

<sup>23</sup> So Michal the daughter of Saul had no children to the day of her death.

**DASV: 2 Samuel 7**

<sup>1</sup> Now when the king had settled into his house and the LORD had given him rest from all his surrounding enemies,

<sup>2</sup> the king said to Nathan the prophet, "See now, I am living in a house of cedar, but the ark of God stays in a tent."

<sup>3</sup> Nathan encouraged the king, "Go, do all that is in your heart; for the LORD is with you."

<sup>4</sup> That same night the word of the LORD came to Nathan, saying,

<sup>5</sup> "Go and tell my servant David, This is what the LORD says, 'Will you be the one to build me a house to live in?'"

<sup>6</sup> I have not lived in a house since the day I brought the Israelites out of Egypt, even to this day, but have traveled using a tent for my dwelling place.

<sup>7</sup> Wherever I have moved with the Israelites, did I ever say anything to any of the tribal leaders, whom I commanded to shepherd my people Israel, complaining, 'Why haven't you built me a house of cedar?'"

<sup>8</sup> Now therefore tell David my servant, 'This is what the LORD of hosts says, I took you from the pasture, from following the sheep, to be leader over my people Israel.'

<sup>9</sup> I have been with you wherever you have gone, and have cut off all your enemies before you; and I will make your name great, as famous as the greatest who have ever lived on earth.

<sup>10</sup> I will establish a place for my people Israel, and will plant them there, so that they may live in their own place, and not be disturbed anymore; neither will violent men oppress them anymore, as they did at the beginning,

<sup>11</sup> from the day that I appointed judges to be over my people Israel. I will give you rest from all your enemies. Furthermore the LORD declares to you that he will build you a house.

<sup>12</sup> When your days are completed and you sleep with your fathers, I will set up one of your descendants after you, who will come from your own body, and I will establish his kingdom.

<sup>13</sup> He will build a house for my name, and I will establish the throne of his kingdom forever.

<sup>14</sup> I will be his father, and he will be my son. If he sins, I will discipline him with the rod of men and with stripes inflicted by human beings.

<sup>15</sup> But my steadfast love will never be taken from him, as I took it away from Saul, whom I ousted before you.

<sup>16</sup> Your house and your kingdom will be made secure forever before me. Your throne will be established forever. "'

<sup>17</sup> Nathan declared all these words according to this whole vision.

<sup>18</sup> Then David the king went in, and sat before the LORD. He said, "Who am I, O Sovereign LORD, and what is my house, that you have brought me this far?"

<sup>19</sup> Yet even this was a small thing in your eyes, O Sovereign LORD; for beyond that you have spoken also about your servant's house for a great while to come. Is this the way you usually treat men, O Sovereign LORD?

<sup>20</sup> What more can I say to you? For you know your servant, O Sovereign LORD.

<sup>21</sup> For the sake of your promise, in accordance with your own heart, you have done all this great thing, revealing it to your servant.

<sup>22</sup> How great you are, O Sovereign LORD for there is no one like you. We have never heard of any God like you.

<sup>23</sup> What other nation on the earth is like your people Israel? Is there another nation whom God redeemed as a people for himself, to make a name for himself, by performing great wonders and awesome deeds and by driving out nations and gods for those whom you redeemed from Egypt?

<sup>24</sup> You established your people Israel to be your people forever, and you, O LORD, became their God.

<sup>25</sup> Now, O Sovereign LORD, confirm forever the word you have promised concerning your servant and his house. Do just as you have promised.

<sup>26</sup> Let your name be magnified forever, saying, 'The LORD of hosts is God over Israel; and the house of your servant David will be established before you.'

<sup>27</sup> For you, O LORD of hosts, the God of Israel, have revealed to your servant, 'I will build you a house,' therefore your servant has had the courage to pray this prayer to you.

<sup>28</sup> Now, O Sovereign LORD, you are God, and your words are truth, and you have promised this good thing to your servant.

<sup>29</sup> Now therefore may it please you to bless the house of your servant, that it may continue forever before you; for you, O Sovereign LORD, have spoken. May the house of your servant be blessed with your blessing forever."

**DASV: 2 Samuel 8**

<sup>1</sup> After this David attacked the Philistines and subdued them. David took Methegammah from the Philistines.

<sup>2</sup> He defeated Moab. He measured them off with a rope, making them to lie down on the ground. Two lengths of rope he put to death, and one length he kept alive. The Moabites became David's subjects and brought tribute.

<sup>3</sup> David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to recover his control of the Euphrates River.

<sup>4</sup> David captured from him 1,700 horsemen and 20,000 foot soldiers. He cut all the hamstringings of the chariot horses, but left enough of them for 100 chariots.

<sup>5</sup> When the Arameans of Damascus came to the aid of Hadadezer king of Zobah, David struck down 22,000 of them.

<sup>6</sup> Then David put garrisons in Aram of Damascus, and the Arameans became David's subjects and brought him tribute. The LORD gave victory to David wherever he went.

<sup>7</sup> David took the gold shields that belonged to the servants of Hadadezer and brought them to Jerusalem.

<sup>8</sup> From Tebah and Berothai, cities of Hadadezer, king David took a large amount of bronze.

<sup>9</sup> When Toi king of Hamath heard that David had defeated the entire army of Hadadezer,

<sup>10</sup> Toi sent his son Joram to king David, to greet and congratulate him, because he had fought against and defeated Hadadezer. Hadadezer had been at war with Toi. Joram brought with him objects of silver, gold and bronze.

<sup>11</sup> David dedicated these to the LORD, along with the silver and gold that he dedicated from all the nations he had already subdued:

<sup>12</sup> Edom, Moab, the Ammonites, the Philistines and Amalek, and the spoil from Hadadezer, son of Rehob, king of Zobah.

<sup>13</sup> David made a name for himself when he returned from killing 18,000 Edomites in the Valley of Salt.

<sup>14</sup> He put garrisons all over Edom, and all the Edomites became David's subjects. The LORD gave David victory wherever he went.

<sup>15</sup> David reigned over all Israel administering justice and righteousness for all his people.

<sup>16</sup> Joab the son of Zeruah was over the army, and Jehoshaphat the son of Ahilud was the court history recorder;

<sup>17</sup> Zadok the son of Ahitub and Ahimelech the son of Abiathar, were priests; and Seraiah was the court scribe;



<sup>18</sup> and Benaiah the son of Jehoiada was over the Cherethites and Pelethites (royal guard); and David's sons were priests.

**DASV: 2 Samuel 9**

<sup>1</sup> David asked, "Is there anyone left from the house of Saul, that I may show him kindness for Jonathan's sake?"

<sup>2</sup> Now there was from the house of Saul a servant whose name was Ziba. They called him in to David, and the king asked him, "Are you Ziba?" He answered, "Yes, at your service."

<sup>3</sup> The king asked, "Is there not someone from the house of Saul, that I may show the kindness of God to him?" Ziba answered the king, "Jonathan's son is still alive. He is crippled in both feet."

<sup>4</sup> So the king asked him, "Where is he?" Ziba replied to the king, "He is in the house of Makir the son of Ammiel, in Lo-debar."

<sup>5</sup> Then king David sent, and brought him from of the house of Makir the son of Ammiel, in Lo-debar.

<sup>6</sup> Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face, and paid him homage. David said, "Mephibosheth." He answered, "Yes, at your service."

<sup>7</sup> Then David said to him, "Don't be afraid, for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land of your grandfather Saul; and you will always eat at my table."

<sup>8</sup> He bowed in respect, and said, "What is your servant, that you should look on a dead dog like me?"

<sup>9</sup> Then the king called to Ziba, Saul's servant, and ordered him, "All that belonged to Saul and to all his house I have given to your master's grandson.

<sup>10</sup> You will farm the land for him, you, your sons and your servants. You will bring its produce and it will be food for your master's grandson to eat. But Mephibosheth, your master's grandson will always eat food at my table." Now Ziba had fifteen sons and twenty servants.

<sup>11</sup> Then said Ziba to the king, "Your servant will do everything my lord the king has ordered his servant." So Mephibosheth ate at David's table, like one of the king's sons.

<sup>12</sup> Mephibosheth had a young son named Mica. All who lived in Ziba's house became Mephibosheth's servants.

<sup>13</sup> So Mephibosheth lived in Jerusalem, for he always ate at the king's table. He was crippled in both his feet.

**DASV: 2 Samuel 10**

<sup>1</sup> Some time later the king of the Ammonites died, and Hanun his son reigned in his place.

<sup>2</sup> David said, "I will show kindness to Hanun the son of Nahash, just as his father showed kindness to me." So David sent his servants to express sympathy concerning the loss of his father. David's servants came into the land of the Ammonites.

<sup>3</sup> But the princes of the Ammonites said to Hanun their lord, "Do you really think that David is honoring your father by sending men with condolences to you? Hasn't David sent his servants to you to search and spy out the city, and to overthrow it?"

<sup>4</sup> So Hanun took David's servants, shaved off half of their beards and cut off their clothes in the middle exposing their buttocks, and sent them away.

<sup>5</sup> When David heard what had happened, he summoned them, for the men were greatly ashamed. The king said, "Wait at Jericho until your beards have grown back, and then return.

<sup>6</sup> When the Ammonites realized that they had become a stench to David, the Ammonites sent and hired 20,000 Aramean foot soldiers from Beth-rehob and Zobah, along with 1,000 men from king of Maacah, and 12,000 men from Tob.

<sup>7</sup> When David heard about it, he sent Joab, and all the army of the mighty men.

<sup>8</sup> The Ammonites came out, and took up battle positions at the entrance of the gate, while the Arameans of Zobah and Rehob, and the men of Tob and Maacah, were by themselves in the open field.

<sup>9</sup> Now when Joab saw that the battle fronts were set against him both in front of him and behind, he chose some of the best troops of Israel, and deployed them against the Arameans.

<sup>10</sup> The rest of the people he put under the charge of Abishai his brother and deployed them against the Ammonites.

<sup>11</sup> Then he said, "If the Arameans are too strong for me, then you come and help me; but if the Ammonites are too strong for you, then I will come and help you.

<sup>12</sup> Be courageous! Let us fight bravely for our people, and for the cities of our God. May the LORD do whatever seems good to him."

<sup>13</sup> So Joab and the people that were with him moved out for the battle against the Arameans, and they fled before him.

<sup>14</sup> When the Ammonites saw that the Arameans had fled, they likewise fled before Abishai, and pulled back into the city. Then Joab stopped fighting with the Ammonites, and returned to Jerusalem.

<sup>15</sup> When the Arameans saw that they had been defeated by Israel, they gathered themselves together.

<sup>16</sup> Then Hadadezer sent for reinforcements from the Arameans who were beyond the Euphrates River. They came to Helam, with Shobach the captain of the army of Hadadezer as their head.

<sup>17</sup> When David was told about this, he gathered all Israel together, and crossed over the Jordan River and came to Helam. The Arameans took up their battle positions against David, and fought with him.

<sup>18</sup> But the Arameans fled before Israel and David slew 700 Aramean charioteers, 40,000 horsemen, and wounded Shobach the captain of their host, so that he died there.

<sup>19</sup> When all the kings who were servants to Hadadezer saw that they were defeated before Israel, they made peace with Israel and served them. So the Arameans were afraid to help the Ammonites anymore.

**DASV: 2 Samuel 11**

<sup>1</sup> In the spring of the year, at the time when kings go out to war, David sent out Joab with his officers and the entire Israelite army. They defeated the Ammonites, and besieged Rabbah. But David stayed back at Jerusalem.

<sup>2</sup> One evening David got up off his couch, and walked around on the roof of the king's palace. From the roof he saw a woman bathing. The woman was very good looking.

<sup>3</sup> David sent someone to inquire about the woman. The person reported, "Isn't she Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?"

<sup>4</sup> So David sent messengers to get her. She came to him and he slept with her. Now she had been purified from her menstrual uncleanness. Then she returned home.

<sup>5</sup> The woman conceived and told David, "I'm pregnant."

<sup>6</sup> So David sent to Joab, requesting, "Send me Uriah the Hittite." So Joab sent Uriah to David.

<sup>7</sup> When Uriah came to him, David asked him how Joab and the troops were doing, and how the war was going.

<sup>8</sup> Then David told Uriah, "Go down to your house, and relax washing your feet." After Uriah left the king's house, the king sent him a gift.

<sup>9</sup> But Uriah slept at the door of the king's palace with all the servants of his lord, and did not go to his home.

<sup>10</sup> When they told David, "Uriah didn't go down to his home," David asked Uriah, "Haven't you just come from a journey? Why didn't you go home?"

<sup>11</sup> Uriah replied to David, "The ark and Israel and Judah are staying in tents, and my lord Joab and the servants of my lord are camped in the open field. Should I go to my house, eat and drink and sleep with my wife? As you live, I swear I will not do such a thing."

<sup>12</sup> Then David said to Uriah, "Stay here today, and tomorrow I will send you back." So Uriah stayed in Jerusalem that day and the next.

<sup>13</sup> David invited him to eat and drink with him, and he got him drunk. But in the evening Uriah went out to lie on his bed with the servants of his lord, but still would not go down to his house.

<sup>14</sup> In the morning David wrote a letter to Joab, and sent it by the hand of Uriah.

<sup>15</sup> He wrote in the letter, "Set Uriah on the front lines where the battle is the fiercest, and pull back from him, so that he may be struck down and killed."

<sup>16</sup> Joab kept watch over the city, he assigned Uriah to a place where he knew that the valiant warriors were.

<sup>17</sup> When the men of the city came out and fought with Joab, some of the servants of David fell there, and Uriah the Hittite also died.

<sup>18</sup> Then Joab sent and reported to David all the news concerning the battle.

<sup>19</sup> He instructed the messenger, "When you have finished telling the king all the news about the battle,

<sup>20</sup> if the king gets angry, and says to you, 'Why did you go so close to the city to fight? Didn't you realize they would shoot from the wall?

<sup>21</sup> Wasn't Abimelech the son of Jerubaal killed when a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so close to the wall?' Then tell him, 'Your servant Uriah the Hittite is dead too.'"

<sup>22</sup> So the messenger went and told David all that Joab had told him to say.

<sup>23</sup> Then the messenger said to David, "The men prevailed against us, and came out against us in the field. But we forced them back to the entrance of the gate.

<sup>24</sup> The archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead too."

<sup>25</sup> Then David said to the messenger, "Tell Joab, 'Don't let this matter bother you, for the sword devours one as well as another. Press your attack more strongly against the city, and overthrow it.' Encourage him with this message."

<sup>26</sup> When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

<sup>27</sup> After the period of mourning was over, David sent and brought her home to his palace, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

**DASV: 2 Samuel 12**

<sup>1</sup> So the LORD sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor.

<sup>2</sup> The rich man had a great many flocks and herds.

<sup>3</sup> But the poor man had nothing, except one little ewe lamb he had bought. He raised it and it grew up with him and with his children. It used to eat his food, and drank from his cup and slept in his arms. It was like a daughter to him.

<sup>4</sup> Now a traveler came to the rich man, and he was unwilling to take one of his own flock or herd to prepare it for the visitor, so he took the poor man's lamb and prepared it for the guest who had come to him."

<sup>5</sup> David's anger burned against the man, and he ordered Nathan, "As the LORD lives, the man who did this is worthy of death.

<sup>6</sup> He must make restitution for the lamb four times over, because he did this thing and had no pity. "

<sup>7</sup> Then Nathan said to David, "You are the man. This is what the LORD, the God of Israel says, 'I anointed you king over Israel, and I delivered you from the hand of Saul.

<sup>8</sup> I gave you your master's house, and your master's wives into your arms, and gave you the house of Israel and Judah. And if that was too little, I would have added to you even more.

<sup>9</sup> Why have you despised the word of the LORD, by doing what was evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your own wife. You have murdered him with the sword of the Ammonites.

<sup>10</sup> Now therefore, the sword will never leave your house, because you have despised me, and have taken the wife of Uriah the Hittite to be you own wife.'

<sup>11</sup> This is what the LORD says, 'Look, I will bring disaster against you from your house. I will take your wives before your very eyes, and give them to your neighbor. He will lie with your wives in broad daylight.

<sup>12</sup> You did it secretly, but I will do this thing in front of all Israel, and in broad daylight.'"

<sup>13</sup> David confessed to Nathan, "I have sinned against the LORD." Nathan replied to David, "The LORD has forgiven your sin. You will not die.

<sup>14</sup> Nevertheless, because by this deed you have treated the LORD with contempt, the child that is born to you will surely die."

<sup>15</sup> Then Nathan went home. The LORD struck the child that Uriah's wife bore to David, and it was very sick.

<sup>16</sup> David pleaded with God for the child. David fasted and went in and lay all night on the ground.

<sup>17</sup> The elders of his house stood over him to get him up off the ground, but he refused, neither would he eat any food with them.

<sup>18</sup> On the seventh day, the child died. The servants of David were afraid to tell him that the child was dead, for they thought, "Look, while the child was still alive, we spoke to him, and he would not listen to us, what will he do to himself if we tell him that the child is dead?"

<sup>19</sup> But when David saw that his servants were whispering to one another, he realized that the child was dead. So David asked his servants, "Is the child dead?" They replied, "He is dead."

<sup>20</sup> Then David got up from the ground, washed and anointed himself. He changed his clothes and he went into the house of the LORD and worshipped. Then he went home, and at his request they served him food, and he ate.

<sup>21</sup> Then his servants asked him, "What are you doing? You fasted and wept for the child, while it was alive; but now the child is dead, you got up and ate food."

<sup>22</sup> He replied, "While the child was still alive, I fasted and wept, for I hoped, 'Who knows whether the LORD will not be gracious to me, and allow the child to live?'

<sup>23</sup> But now he is dead, why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

<sup>24</sup> David comforted his wife Bathsheba. He went in to her, and slept with her, and she gave birth to a son, and he called him Solomon. The LORD loved him,

<sup>25</sup> and sent a message by the hand of Nathan the prophet that he should be called Jedidiah [beloved of the LORD] because of the LORD.

<sup>26</sup> Now Joab fought against Rabbah of the Ammonites, and took the royal city.

<sup>27</sup> Joab sent messengers to David, and said, "I have fought against Rabbah; yes, I have captured the city's water supply."

<sup>28</sup> Now gather the rest of the troops and besiege the city, and take it; otherwise I will take the city, and it will be called by my name."

<sup>29</sup> So David gathered all the troops and went to Rabbah, and fought against it, and took it.

<sup>30</sup> Then he took the crown off the head of their king and its gold weighed about seventy-five pounds, and there were gems set in it. It was then put on David's head. He also took a great deal of spoil from the city.

<sup>31</sup> He brought out the people that were in it, and forced them to work with saws, iron picks and axes, and made them work in the brick kiln. This was what he did to all the cities of the Ammonites. Then David and all the troops returned to Jerusalem.



**DASV: 2 Samuel 13**

<sup>1</sup> Absalom the son of David had a beautiful sister, named Tamar, and Amnon the son of David loved her.

<sup>2</sup> Amnon was so obsessed with his sister Tamar that he became sick, because she was a virgin and it seemed impossible for Amnon to do anything to her.

<sup>3</sup> But Amnon had a friend, named Jonadab, the son of David's brother Shimeah. Jonadab was a very shrewd person.

<sup>4</sup> He asked Amnon, "Why, O son of the king, are you so depressed morning after morning? Won't you tell me?" Then Amnon said to him, "I'm in love with Tamar, my brother Absalom's sister."

<sup>5</sup> Jonadab told him, "Lay down on your bed, and pretend to be sick. When your father comes to see you, say to him, 'Please let my sister Tamar come, and give me some food to eat, and prepare food in my sight, that I may see it and eat it from her hand.'"

<sup>6</sup> So Amnon lay down and pretended he was sick and when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make a couple of cakes in my sight, that I may eat from her hand."

<sup>7</sup> Then David sent word to Tamar at the palace, "Go to your brother Amnon's house, and prepare some food for him."

<sup>8</sup> So Tamar went to her brother Amnon's house where he was lying down. She took dough, and kneaded it, and made cakes in his sight, and baked the cakes.

<sup>9</sup> Then she took the pan and set it before him, but he refused to eat. Then Amnon said, "Send everyone out of here." So everyone left.

<sup>10</sup> Then Amnon said to Tamar, "Bring the food into the bedroom so that I may eat from your hand." So Tamar took the cakes she had made, and brought them into the bedroom to Amnon her brother.

<sup>11</sup> Now when she brought them near for him to eat, he grabbed hold of her, and said to her, "Come to bed with me, my sister."

<sup>12</sup> But she refused, "No, my brother, don't force me. Such a thing should never be done in Israel. Don't be so stupid.

<sup>13</sup> Where could I ever get rid of my disgrace? And you will have a reputation like one of the fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you."

<sup>14</sup> But he refused to listen to her, but being stronger than she was, he used force and raped her.

<sup>15</sup> Then Amnon hated her with an intense hatred. His hatred for her was greater than the love with which he had previously loved her. Then Amnon sneered at her, "Get out of here."

<sup>16</sup> But she objected, "No, for throwing me out is worse than what you just did to me." But he refused to listen to her.

<sup>17</sup> Then he called his personal attendant and demanded, "Throw this woman out of here, and lock the door behind her."

<sup>18</sup> She was wearing a long robe with sleeves for these were the robes the king's daughters who were virgins normally wore. Then his attendant forced her out and locked the door behind her.

<sup>19</sup> Then Tamar put ashes on her head, and tore the long robe she was wearing. She put her hand on her head, and went away, crying aloud as she went.

<sup>20</sup> Then Absalom her brother asked her, "Has Amnon your brother been with you? Be quiet for now, my sister. He is your brother. Don't let this thing get to you." So Tamar remained a desolate woman in her brother Absalom's house.

<sup>21</sup> But when king David heard about all these things, he was furious.

<sup>22</sup> Absalom did not speak a word to Amnon either good nor bad. Absalom hated Amnon, because he had raped his sister Tamar.

<sup>23</sup> After two full years, Absalom had sheepshearers in Baal-hazor, near Ephraim and Absalom invited all the king's sons.

<sup>24</sup> Absalom came to the king, and said, "Your servant's sheepshearers have begun their work; will the king and his servants please join your servant?"

<sup>25</sup> Then the king said to Absalom, "No, my son, we all shouldn't go or it would be too much of a burden for you." He continued to press him but the king would not go, but did give him his blessing.

<sup>26</sup> Then Absalom said, "If you won't go, then please let my brother Amnon go with us." The king said to him, "Why should he go with you?"

<sup>27</sup> But Absalom continued pressing him until he let Amnon and all the king's sons go with him.

<sup>28</sup> Then Absalom commanded his servants, "Watch now, when Amnon is happily drunk then I will tell you, 'Strike Amnon,' then kill him. Do not be afraid because I am the one who has commanded you to do it. Be courageous and valiant."

<sup>29</sup> The servants of Absalom did to Amnon just as Absalom had commanded. Then all the king's sons got up, mounted their mules and fled.

<sup>30</sup> While they were on their way, news reached David, saying, "Absalom has slain all the king's sons, not one of them has been left alive."

<sup>31</sup> Then the king got up, tore his clothes, and lay on the ground. All his servants stood by with their clothes torn.

<sup>32</sup> Then Jonadab, the son of Shimeah, David's brother, said, "My lord should not assume that they have killed all the young men who are the king's sons, for only Amnon is dead. Absalom has been planning this ever since the day that Amnon raped his sister Tamar."

<sup>33</sup> Now don't let my lord the king become overly concerned about the report that all the king's sons are dead. Amnon is the only one dead."

<sup>34</sup> Meanwhile Absalom fled. Now the young watchman looked up and saw many people coming from the west from the road along the side of the hill.

<sup>35</sup> Then Jonadab said to the king, "Look, the king's sons are coming. It has happened just like your servant said it would."

<sup>36</sup> As soon as he finished speaking, the king's sons arrived. They were weeping and wailing aloud, with the king and all his servants weeping bitterly with them.

<sup>37</sup> Absalom fled, and went to Talmai the son of Ammihur, king of Geshur. But David grieved over his son day after day.

<sup>38</sup> After Absalom fled to Geshur, he remained there three years.

<sup>39</sup> The heart of king David longed to go to Absalom, for he was consoled over the death of Amnon.

**DASV: 2 Samuel 14**

<sup>1</sup> Now Joab the son of Zeruiah perceived that the king's heart longed to see Absalom.

<sup>2</sup> So Joab sent to Tekoa, and brought a wise woman from there, and said to her, "Pretend that you are in mourning, and put on mourning clothes, do not anoint yourself with olive oil. Act like a woman who has mourned for the dead for many days.

<sup>3</sup> Go in to the king, and speak to him in this manner." So Joab told her what to say.

<sup>4</sup> When the woman of Tekoa spoke to the king, she fell on her face to the ground, and paid homage, pleading, "Help me, O king."

<sup>5</sup> Then the king asked her, "What's bothering you?" She answered, "I am a widow, and my husband is dead.

<sup>6</sup> Your servant had two sons. They got into a fight in the field and there was no one to break it up. One struck the other and killed him.

<sup>7</sup> Now the whole family has risen up against your servant, and demanded, 'Turn over the one who killed his brother, so that we may put him to death for the life of his brother whom he murdered, and so destroy this unworthy heir.' Thus they will quench the only burning coal I have, and leave no one to carry on my husband's name or no descendant left on the face of the earth."

<sup>8</sup> Then the king said to the woman, "Go to your house, and I will give orders concerning you."

<sup>9</sup> Then the woman of Tekoa replied to the king, "My lord, O king, let the guilt be on me, and on my father's house, may the king and his throne be guiltless."

<sup>10</sup> Then the king said, "Whoever says anything to you, bring him to me, and he will not bother you anymore."

<sup>11</sup> Then said she, "Let the king invoke the LORD your God swearing that the avenger of blood will not destroy anymore, so they will not destroy my son." He replied, "As the LORD lives, not one hair of your son's head will fall to the ground."

<sup>12</sup> Then the woman said, "Let your servant, please speak on the matter to my lord the king." He said, "Speak."

<sup>13</sup> The woman said, "Why then have you devised such a thing against the people of God? For in rendering this judgment the king is the one who is guilty, in that the king does not bring home again his own banished son.

<sup>14</sup> For we must all die, and are like water split on the ground that cannot be gathered up again. But God does take away life, but devises ways that the one who is banished not stay banished from him forever.

<sup>15</sup> Now therefore seeing that I have come to speak about this issue with my lord the king, it is because the people have made me afraid; your servant thought, 'I will speak to the king; perhaps the king will do what his servant requests.

<sup>16</sup> For the king will listen, and deliver his servant from the hand of the man that would destroy both me and my son from the inheritance God has given us.'

<sup>17</sup> Then your servant thought, 'The word of my lord the king bring me peace; for my lord the king is like an angel of God, being able to discern good and evil.' May the LORD your God be with you."

<sup>18</sup> Then the king answered the woman, "Do not hide from me, anything that I will ask you." The woman said, "Let my lord the king speak."

<sup>19</sup> The king said, "Did Joab put you up to this?" The woman answered, "As your soul lives, my lord the king, no one can turn to the right or left from anything that my lord the king has spoken. For Joab, your servant, asked me and put all these words in the mouth of your servant.

<sup>20</sup> Your servant, Joab, did it in order to resolve this situation. My lord is wise, having wisdom like an angel of God, knowing everything that is happening in the land."

<sup>21</sup> The king said to Joab, "All right, I will do it. Go, bring back the young man Absalom."

<sup>22</sup> Joab fell with his face to the ground, paid homage and blessed the king. Then Joab said, "Today your servant knows that I have found favor in your sight, my lord the king, because the king has granted your servant's request."

<sup>23</sup> So Joab got up and went to Geshur, and brought Absalom back to Jerusalem.

<sup>24</sup> Then the king said, "Let him go to his own house, but let him not see my face." So Absalom went to his own house, and did not see the king's face.

<sup>25</sup> Now in all Israel there was no one praised for being as handsome as Absalom. From the sole of his foot to the top of his head there was no blemish in him.

<sup>26</sup> He would cut his hair once a year because it got so heavy he had cut it. When he weighed his hair it was five pounds.

<sup>27</sup> Absalom had three sons and one daughter, whose name was Tamar. She was a beautiful woman.

<sup>28</sup> Absalom stayed two full years in Jerusalem without seeing the king's face.

<sup>29</sup> Then Absalom sent for Joab, to send him to the king but he would not come to him. So he sent a second time but he still would not come.

<sup>30</sup> Therefore Absalom told his servants, "Look, Joab's field is near mine, and he has barley growing there. Go and set it on fire." So Absalom's servants set the field on fire.

<sup>31</sup> Then Joab got up and came to Absalom at his house, and complained to him, "Why did your servants set my field on fire?"

<sup>32</sup> Absalom replied to Joab, "Look, I sent for you, saying, 'Come here so that I may send you to the king, to say, "Why have I come back from Geshur? It would have been better for me to have stayed there.'" Now, therefore, let me see the king's face, and if I am guilty of anything, let him put me to death."

<sup>33</sup> So Joab went to the king and told him. The king summoned Absalom, so he came to the king, bowed himself with his face to the ground before the king; and the king kissed Absalom.

**DASV: 2 Samuel 15**

<sup>1</sup> After this, Absalom prepared a chariot and horses and fifty men to run before him.

<sup>2</sup> Absalom regularly got up early, and stood beside the road to the town gate. Whenever anyone brought a legal case to the king for judgment, then Absalom would call out to him, "What town are you from?" The person would respond, "Your servant is from one of the tribes of Israel."

<sup>3</sup> Then Absalom would say to him, "Yes, your claims are good and right; but there is no representative of the king to hear you."

<sup>4</sup> Absalom would continue, "If only I were made judge in the land, then everyone who had any case or cause could come to me, and I would give him justice!"

<sup>5</sup> Whenever anyone came near to bow before him, he would put out his hand, and embrace and kiss him.

<sup>6</sup> This is the way Absalom treated everyone in Israel who came to the king for judgment. So Absalom stole the hearts of the people of Israel.

<sup>7</sup> After four years, Absalom said to the king, "Please let me go to Hebron and fulfill my vow that I have made to the LORD.

<sup>8</sup> For your servant made a vow while I was living in Geshur in Aram, saying, 'If the LORD will bring me back again to Jerusalem, then I will worship the LORD in Hebron.'"

<sup>9</sup> The king said to him, "Go in peace." So he got up and went to Hebron.

<sup>10</sup> But Absalom sent secret messengers throughout all the tribes of Israel, saying, "As soon as you hear the trumpet sound then you should proclaim, 'Absalom is king in Hebron.'"

<sup>11</sup> Two hundred men from Jerusalem went with Absalom. They were invited, but went innocently knowing nothing of his subversion.

<sup>12</sup> While Absalom was offering sacrifices, he sent for Ahithophel the Gilonite, David's counsellor, who was from the town of Giloh. The conspiracy grew strong as the number of people backing Absalom kept increasing.

<sup>13</sup> A messenger came to David saying, "The hearts of the Israelites have gone over to Absalom."

<sup>14</sup> David said to all his servants who were with him in Jerusalem, "Get up and let us flee, otherwise none of us will escape from Absalom. Hurry up and leave or he will soon overtake and bring disaster on us, and strike the city with the edge of the sword."

<sup>15</sup> The king's servants said to the king, "Look, your servants are ready to do whatever my lord the king decides."

<sup>16</sup> So the king and all his household set out. But the king left ten concubines to look after the palace.

<sup>17</sup> Then the king left with all the people following him, and they stopped at the last house at the edge of the city.

<sup>18</sup> All his officials passed on before him. All the Cherethites and Pelethites royal guard, and 600 Gittites who followed him from Gath, led the way before the king.

<sup>19</sup> Then the king asked Ittai the Gittite, "Why are you going with us? Return and stay with the king Absalom, for you are a foreigner, in exile from your homeland.

<sup>20</sup> You came only yesterday. Should I this day force you to wander around with us, seeing I am not sure where I am going? Go back, and take back your brothers too. May kindness and faithfulness be with you."

<sup>21</sup> Then Ittai answered the king, "As the LORD lives, and as my lord the king lives, wherever my lord the king is, whether it means death or life, there also will your servant be."

<sup>22</sup> David said to Ittai, "All right, go on then, cross over." So Ittai the Gittite went along with all his men and all the little ones who were with him.

<sup>23</sup> The whole country wept aloud, and all the people crossed over. The king also himself crossed over the Kidron Valley. Then all the people crossed over on the road that leads to the desert.

<sup>24</sup> Zadok also came, along with all the Levites who were with him carrying the ark of the covenant of God. They set down the ark of God and Abiathar offered sacrifices until all the people had finished leaving the city.

<sup>25</sup> Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, then he will bring me back and allow me to see both the ark and his dwelling place again.

<sup>26</sup> But if he says, 'I have no delight in you,' look, I am here, let him do to me whatever seems best to him."

<sup>27</sup> The king asked Zadok the priest, "Aren't you a seer? Return to the city in peace, you and Abiathar along with your two sons, Ahimaaz your son, and Jonathan the son of Abiathar.

<sup>28</sup> I will wait at the fords of the wilderness, until word comes from you to inform me."

<sup>29</sup> So Zadok and Abiathar carried the ark of God back into Jerusalem and stayed there.

<sup>30</sup> David went up by the ascent of the Mount of Olives, weeping as he went. He covered his head and went barefoot. Everyone who was with him covered their heads, and went up, weeping as they climbed.

<sup>31</sup> Someone told David, "Ahithophel is among the conspirators siding with Absalom." David prayed, "O LORD, please turn Ahithophel's counsel into foolishness."

<sup>32</sup> When David reached the summit, where God was worshipped, Hushai the Archite came to meet him with his coat torn, and dirt on his head.



<sup>33</sup> David said to him, "If you go with me, you will only be a burden to me.

<sup>34</sup> But if you return to the city, and tell Absalom, 'I will be your servant, O king, just as I have been your father's servant in the past, so now I will be your servant,' then you may be able to counter the counsel of Ahithophel for me.

<sup>35</sup> Won't Zadok and Abiathar the priests be there with you too? Whatever you hear from the king's house, tell it to Zadok and Abiathar the priests.

<sup>36</sup> Look, their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son are with them. You can report to me everything that you hear through them."

<sup>37</sup> So Hushai, David's friend, went back into the city just as Absalom was arriving at Jerusalem.

**DASV: 2 Samuel 16**

<sup>1</sup> When David was a little past the summit, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled and on them 200 loaves of bread, 100 clusters of raisins, 100 bunches of summer fruit and a skin of wine.

<sup>2</sup> Then the king said to Ziba, "Why did you bring these?" Ziba said, "The donkeys are for the king's household to ride on, and the bread and summer fruit are for the young men to eat; and the wine, are for those who get exhausted in the desert to drink."

<sup>3</sup> The king asked, "Where is your master's son?" Ziba said to the king, "He is staying in Jerusalem, telling himself, 'Today the house of Israel will give me back my grandfather Saul's kingdom.'"

<sup>4</sup> Then the king said to Ziba, "All that belonged to Mephibosheth is now yours." Ziba said, "I bow before you only let me find favor in your sight, my lord, O king."

<sup>5</sup> When king David came to Bahurim, a man from the house of Saul came out whose name was Shimei, the son of Gera. He came out continually cursing as he came.

<sup>6</sup> He threw stones at David, and at all the servants of king David, as well as at all the people and all the mighty men who were on his right and left.

<sup>7</sup> This is what Shimei screamed when he cursed, "Get out, get out of here, you murderer, and scoundrel.

<sup>8</sup> The LORD is repaying you for all the blood of the house of Saul, in whose place you have reigned. The LORD has given the kingdom over to the hand of Absalom your son. Disaster has finally overtaken you, because you are a man of bloodshed."

<sup>9</sup> Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut off his head."

<sup>10</sup> But the king said, "What have I to do with you, you sons of Zeruiah? If he curses because the LORD has told him, 'Curse David,' who can say to him, 'Why have you done this?'"

<sup>11</sup> Then David said to Abishai, and to all his servants, "Look, my son, who came from my own flesh is trying to kill me, how much more this Benjaminite? Leave him alone. Let him curse, for the LORD has told him to do it.

<sup>12</sup> It may be that the LORD will look on the wrong done to me, and the LORD may repay me good for his cursing me today."

<sup>13</sup> So David and his men went down the road, and Shimei went along on the nearby hillside across from him, cursing as he went, throwing stones and dirt at David.

<sup>14</sup> The king and all the people who were with him arrived weary at their destination. There he refreshed himself.

<sup>15</sup> Now Absalom and all the men of Israel, arrived at Jerusalem, and Ahithophel was with him.

<sup>16</sup> When Hushai the Archite, David's friend, came to Absalom, Hushai said to Absalom, "Long live the king, long live the king."

<sup>17</sup> Absalom asked Hushai, "Is this how you show your loyalty to your friend? Why did you not go with your friend?"

<sup>18</sup> Hushai replied to Absalom, "No, but to the one whom the LORD, these people and all the men of Israel have chosen, I will be loyal and I will stay in his service.

<sup>19</sup> Anyway, whom should I serve? Should I not serve his son? As I have served your father, so will I serve you."

<sup>20</sup> Then said Absalom to Ahithophel, "Give your advice as to what we should do?"

<sup>21</sup> Ahithophel said to Absalom, "Go sleep with your father's concubines, that he left to look after the palace. Then all Israel will hear that you are abhorred by your father. Then the hands of all following you will be strengthened."

<sup>22</sup> So they pitched a tent for Absalom on the top of the palace. Then Absalom went and had sex with his father's concubines in the sight of all Israel.

<sup>23</sup> In those days the counsel Ahithophel gave was as good as if a person consulted an oracle of God. The advice of Ahithophel was respected by both David and Absalom.

**DASV: 2 Samuel 17**

<sup>1</sup> Ahithophel advised Absalom, "Let me now choose 12,000 men, and I will set out and pursue David tonight.

<sup>2</sup> I will overtake him while he is weary and weakened. I will terrify him and all the people who are with him will flee, and I will kill only the king.

<sup>3</sup> I will bring back all the people to you as a bride comes home to her husband. You are seeking the life of only one man, then all the rest of people will be at peace."

<sup>4</sup> The saying pleased Absalom and all the elders of Israel.

<sup>5</sup> Then said Absalom, "Call for Hushai the Archite also, and let us hear what he suggests."

<sup>6</sup> When Hushai had come to Absalom, Absalom spoke to him, saying, "This is what Ahithophel has suggested, should we do what he is advising? If not, what do you think?"

<sup>7</sup> Hushai said to Absalom, "The advice that Ahithophel has given is not good this time."

<sup>8</sup> Hushai continued, "You know your father and his men, that they are mighty warriors, and they are enraged like a bear robbed of her cubs in the field. Your father is an experienced warrior, he will not spend the night with the troops.

<sup>9</sup> Even now he is probably hiding out in some pit or some similar place. If some of our troops are killed after the first attack, whoever hears it will say, 'The followers of Absalom have been slaughtered.'"

<sup>10</sup> Then even the bravest soldier, whose heart is like the heart of a lion, will utterly melt in fear, for all Israel knows that your father is a mighty warrior and they who are with him are also brave warriors.

<sup>11</sup> So I recommend that all Israel be gathered together to you, from Dan to Beersheba, as numerous as the sand on the seashore, and then you lead them into battle yourself.

<sup>12</sup> So we will corner David in some place where he is found, and we will fall on him as completely as the dew falls on the ground. Neither he nor any of his men will be left alive.

<sup>13</sup> If he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it down into the valley, until not a pebble of it can be found."

<sup>14</sup> Absalom and all the men of Israel said, "The advice of Hushai the Archite is better than the advice of Ahithophel." For the LORD was determined to defeat the good advice of Ahithophel, in order that the LORD might bring disaster on Absalom.

<sup>15</sup> Then Hushai reported to Zadok and to Abiathar the priests, "This is what Ahithophel advised Absalom and the elders of Israel, and this is what I have advised.

<sup>16</sup> Now quickly send a message and tell David, 'Do not stay tonight at the Jordan River fords in the desert, but by all means cross over; or the king and all the people may be swallowed up.'

<sup>17</sup> Now Jonathan and Ahimaaz were staying at En-rogel so that they would not be seen entering the city. A servant girl was used to get a message to them, and they went and told king David.

<sup>18</sup> But a boy saw them, and reported it to Absalom. So both of them went away quickly, and came to the house of a man at Bahurim, who had a well in his courtyard so they climbed down into it.

<sup>19</sup> Then the woman took and spread a covering over the well's mouth, and spread grain on it. No one knew anything about it.

<sup>20</sup> When Absalom's servants came to the woman at the house; and they asked, "Where are Ahimaaz and Jonathan?" The woman told them, "They have gone over the stream." When they searched they could not find them, so they returned to Jerusalem.

<sup>21</sup> After they had gone, the two men climbed up out of the well, and went and informed king David. They advised David, "Get up, and quickly cross over the water; for this is what Ahithophel has advised against you."

<sup>22</sup> Then David and all the people who were with him set out, and crossed over the Jordan River. By daybreak, there was not one of them who had not crossed over the Jordan River.

<sup>23</sup> When Ahithophel saw that his advice was not followed, he saddled his donkey and went home to his town. He set his house in order and hanged himself. So he died and was buried in his father's tomb.

<sup>24</sup> David came to Mahanaim. Absalom and all the men of Israel crossed the Jordan River.

<sup>25</sup> Absalom had put Amasa over the army in place of Joab. Now Amasa was the son of a man, whose name was Jether, an Ishmaelite. His mother was Abigail the daughter of Nahash, sister of Joab's mother, Zeruah.

<sup>26</sup> Israel and Absalom camped in the land of Gilead.

<sup>27</sup> When David arrived at Mahanaim, Shobi the son of Nahash of Rabbah of the Ammonites, and Makir the son of Ammiel of Lo-debar, and Barzillai the Gileadite from Rogelim,

<sup>28</sup> brought bedding, basins, and pots, along with wheat, barley, flour, roasted grain, beans, lentils,

<sup>29</sup> honey and curds, sheep and cheese from the herd for David and those who were with him to eat. For they said, "The people must be hungry, tired and thirsty from having traveled through the desert."

**DASV: 2 Samuel 18**

<sup>1</sup> Then David mustered the men who were with him, and set over them commanders of thousands and commanders of hundreds.

<sup>2</sup> David sent out the troops, a third were under Joab's command, a third under Abishai the son of Zeruiah, Joab's brother, and a third under the command of Ittai the Gittite. The king said to the troops, "I myself will go out too."

<sup>3</sup> But the men said, "You should not go out. For if we flee, they will not care about us. Even if half of us die, they won't care much about us. But you are worth ten thousand of us; therefore it is better that you be ready to send us support from the city."

<sup>4</sup> Then the king said to them, "I will do whatever seems best to you." So the king stood by the town gate as all the people marched out by hundreds and by thousands.

<sup>5</sup> Then the king commanded Joab, Abishai and Ittai, saying, "Deal gently with the young man Absalom for my sake." Now all the troops heard when the king gave all the commanders orders concerning Absalom.

<sup>6</sup> So the troops went out into the field to fight against Israel. The battle took place in the forest of Ephraim.

<sup>7</sup> The Israelite army was smitten there before David's men, and there was a great slaughter there that day, twenty thousand men died.

<sup>8</sup> The battle spread over the face of the whole region; and more men died because of the forest that day than from the sword.

<sup>9</sup> Absalom happened to meet David's men. Now Absalom was riding on his mule, and the mule went under the thick branches of a great oak tree. His head got stuck in the oak tree, and he was left hanging between heaven and earth as the mule that was under him ran off.

<sup>10</sup> Someone saw it, and reported it to Joab, "I saw Absalom dangling from an oak tree."

<sup>11</sup> Joab said to the man who told him, "What, you saw him, why didn't you strike him to the ground right then and there? I would have given you ten pieces of silver, and a belt of honor."

<sup>12</sup> But the man replied to Joab, "Even if I should get a thousand pieces of silver, I would not strike the king's son. We all heard the king order you, Abishai and Ittai, 'For my sake, spare the young man Absalom.'"

<sup>13</sup> If I had betrayed the king by taking his life, there is nothing hidden from the king, then even you yourself would have had to abandon me."

<sup>14</sup> Then Joab said, "I will not waste any more time on you." He grabbed three spears in his hand, and thrust them into Absalom's heart, while he was still alive in the oak tree.

<sup>15</sup> Then ten of Joab's young armor-bearers surrounded, struck and killed Absalom.

<sup>16</sup> Then Joab blew the trumpet, and the troops withdrew from pursuing after Israel; for Joab recalled the troops.

<sup>17</sup> They took Absalom, and threw him into the great pit in the forest, and piled a large heap of stones over him. Meanwhile all Israel fled each to his home.

<sup>18</sup> Now during Absalom's life he had set up a monument for himself in the King's Valley; for he reasoned, "I have no son to carry on my name." So he named the monument after himself, and it is called Absalom's Monument to this day.

<sup>19</sup> Then Ahimaaz the son of Zadok said, "Let me run, and bring the good news to the king, that the LORD has vindicated him rescuing him from his enemies."

<sup>20</sup> But Joab said to him, "You should not be the bearer of good news today. You will bear good news some other day. Today, you will bear no good news, because the king's son is dead."

<sup>21</sup> Then Joab ordered the Cushite, "Go, tell the king what you have seen." The Cushite bowed himself before Joab, and ran.

<sup>22</sup> Then Ahimaaz the son of Zadok asked Joab again, "Whatever happens, please let me run after the Cushite." Joab said, "Why do you want to run, my son, seeing your tidings will not bring you any reward?"

<sup>23</sup> "Whatever happens I want to run," he insisted. So Joab told him, "Run." Then Ahimaaz ran by the way of the Jordan plain, and outran the Cushite.

<sup>24</sup> Now David was sitting between the two gates. The watchman went up to the roof of the gate by the wall. When he raised his eyes, he saw a man running alone.

<sup>25</sup> The watchman shouted and told the king. The king said, "If he is alone, there must be good news in his mouth." And the runner came nearer.

<sup>26</sup> Then the watchman saw another man running; and the watchman called down to the gatekeeper, and said, "Look, another man running alone." The king said, "He must also be bringing good news."

<sup>27</sup> The watchman said, "I think the one running first runs like Ahimaaz the son of Zadok." The king said, "He is a good man, and comes with good news."

<sup>28</sup> Then Ahimaaz called, and said to the king, "All is well." Then he bowed himself before the king with his face to the ground, and said, "Blessed be the LORD your God, who has delivered up the men who raised their hand against my lord the king."

<sup>29</sup> The king asked, "Is the young man Absalom all right?" Ahimaaz answered, "When Joab sent me, the king's servant, I saw a great tumult, but I did not know what the outcome was."

<sup>30</sup> Then the king said, "Step aside and stand here." So he stepped aside and stood there.

<sup>31</sup> Then the Cushite came and said, "Good news for my lord the king; for the LORD has delivered you this day from all those who rose up against you."

<sup>32</sup> Then the king asked the Cushite, "Is the young man Absalom all right?" The Cushite answered, "The enemies of my lord the king, and all that rise up against you to do you harm, be like that young man."

<sup>33</sup> Then the king was devastated, and went up to the upper room over the gate, and wept. As he went, he wept, "O my son Absalom, my son, my son Absalom! If only I had died instead of you, O Absalom, my son, my son!"



**DASV: 2 Samuel 19**

<sup>1</sup> Joab was told, "The king is weeping and mourning for Absalom."

<sup>2</sup> So the victory of that day was turned into mourning for all the people; for the people heard that day, "The king is grieving for his son."

<sup>3</sup> That day the troops snuck back into town, as when soldiers are ashamed when they sneak away fleeing in battle.

<sup>4</sup> So the king covered his face, and the king cried out loud, "O my son Absalom, O Absalom, my son, my son!"

<sup>5</sup> But Joab came into the house to the king and complained, "Today you have shamed the faces of all your servants, who have saved your life, and the lives of your sons and daughters, and the lives of your wives and concubines.

<sup>6</sup> You seem to love those who hate you, and hate those who love you. For you have declared this day that princes and servants are nothing to you. For today I imagine, that if Absalom had lived, and we had all died, then you would have been pleased.

<sup>7</sup> Now therefore get up, go out, and congratulate your soldiers; for I swear by the LORD, if you do not go out, not a single man will be left with you by this night. This will be worse for you than all the calamity that has happened to you from your youth until now."

<sup>8</sup> So the king got up and sat in the gate. The people were told, "Look, the king is sitting in the gate," and all the people came before the king. Now Israel had all fled to their homes.

<sup>9</sup> The people were arguing throughout all the tribes of Israel, saying, "The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines, and now he has fled out of the land because of Absalom.

<sup>10</sup> Now Absalom, whom we anointed over us, is dead in battle. So now why do you hesitate to say anything about bringing the king back?"

<sup>11</sup> Then king David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, asking, 'Why are you the last to bring the king back to his palace?' Especially since all Israel's affirmations have come to the king at his house.

<sup>12</sup> You are my brothers, you are my flesh and bone. Why then are you the last to bring back the king?"

<sup>13</sup> Tell Amasa, 'Are you not my flesh and bone? God do so to me, and more also, if you are not made commander of the army from now on in place of Joab.'"

<sup>14</sup> So he won over the hearts of all the men of Judah as one. They sent word to the king, "Return, both you and all your servants."

<sup>15</sup> So the king returned, and came to the Jordan River. Judah came to Gilgal, to go to meet the king and bring him across the Jordan River.

<sup>16</sup> Shimei the son of Gera, the Benjaminite, who was from Bahurim, hurried down with the men of Judah to meet king David.

<sup>17</sup> There were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and Ziba's fifteen sons and twenty servants. They quickly crossed through the Jordan River in front of the king.

<sup>18</sup> These crossed at the ford to help bring over the king's household, and to do whatever he wanted. Then Shimei the son of Gera fell down before the king, as he was about to cross the Jordan River.

<sup>19</sup> He said to the king, "May my lord not hold me guilty or remember the wrong your servant did on the day my lord the king left Jerusalem. Please put it out of the king's mind.

<sup>20</sup> For your servant knows that I have sinned. That is why I have come down this day the first one of all the house of Joseph to meet my lord the king."

<sup>21</sup> But Abishai the son of Zeruah responded, "Should Shimei not be put to death for this, because he cursed the LORD's anointed?"

<sup>22</sup> But David answered, "What have I to do with you, you sons of Zeruah, that you should this day be like my enemies? Should any man be put to death today in Israel? For don't I know that I am king today over Israel?"

<sup>23</sup> Then the king said to Shimei, "You will not die." The king promised him.

<sup>24</sup> Then Mephibosheth the grandson of Saul came down to meet the king. He had neither dressed his feet, or trimmed his beard, or washed his clothes from the day the king left until the day he came home in peace.

<sup>25</sup> When he came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?"

<sup>26</sup> He answered, "My lord, O king, my servant deceived me; for your servant said, 'I will saddle your donkey, that you may ride on it, and go with the king.' For your servant is lame.

<sup>27</sup> But Ziba has slandered your servant to my lord the king. But my lord the king is like an angel of God. Therefore do whatever seems good to you.

<sup>28</sup> For all my father's house deserved death before my lord the king. Yet you set your servant among those who eat at your table. What right do I have that I ask the king for anything more?"

<sup>29</sup> Then the king said to him, "Why speak any more about your issues? I've decided that you and Ziba should divide the field."

<sup>30</sup> Then Mephibosheth said to the king, "Let him have it all, it is enough that my lord the king has come home safely."

<sup>31</sup> Then Barzillai the Gileadite came down from Rogelim. He crossed the Jordan River with the king, to escort him across the river.

<sup>32</sup> Now Barzillai was a very old, in fact, he was eighty. He provided the king with provisions during his stay at Mahanaim; for he was a very wealthy man.

<sup>33</sup> The king invited Barzillai, "Come over with me, and I will provide for you while you stay with me in Jerusalem."

<sup>34</sup> But Barzillai said to the king, "How many years do I have left to live that I should go up with the king to Jerusalem?"

<sup>35</sup> I am this day eighty years old. Can I still discern between good and bad? Can your servant taste what I eat or what I drink? Can I any longer hear the voices of singing men and women? Why then should your servant be a burden to my lord the king?"

<sup>36</sup> Your servant will just cross the Jordan River with the king. Why should the king give me such a reward?

<sup>37</sup> Let your servant, return again, so that I may die in my own city, near the grave of my father and mother. But look, here is your servant Kimham. Let him cross over with my lord the king. Do to him whatever seems good to you.

<sup>38</sup> Then the king answered, "Kimham will cross over with me, and I will do to him whatever seems good to you. Whatever you want, I will do for you."

<sup>39</sup> All the people crossed over the Jordan River, and the king crossed too. Then the king kissed Barzillai and blessed him. Then he returned to his own home.

<sup>40</sup> So the king crossed over to Gilgal, and Kimham went with him. All the people of Judah and also half the people of Israel helped bring the king across.

<sup>41</sup> Then all the men of Israel came to the king, complaining to the him, "Why have our brothers, the men of Judah, stolen you away and brought the king and his household across the Jordan River, and all David's men with him?"

<sup>42</sup> All the men of Judah answered the men of Israel, "Because the king is our close relative. Why then are you angry over this? Have we eaten at all at the king's expense? Has he given us any special gift?"

<sup>43</sup> Then the men of Israel answered the men of Judah, "We have ten shares in the king, and we have more of a claim on David than you do. Why then did you treat us with contempt? Weren't we the first to speak about bringing our king back?" The words of the men of Judah were harsher than the words of the men of Israel.

**DASV: 2 Samuel 20**

<sup>1</sup> Now there was a troublemaker, named Sheba, the son of Bicri, a Benjaminite. He blew the trumpet, and proclaimed, "We have no portion in David, no inheritance in the son of Jesse. Every one to his tents, O Israel."

<sup>2</sup> So all the men of Israel deserted David, and followed Sheba the son of Bicri. But the men of Judah were loyal to their king, from the Jordan River to Jerusalem.

<sup>3</sup> When David came to his palace at Jerusalem, the king took the ten concubines he had left to look after the palace, and put them in a house under protection, and provided for them, but did not sleep any longer with them. So they remained in protective custody until the day of their death, living like widows.

<sup>4</sup> Then the king said to Amasa, "Summon the men of Judah together to me within three days, and be here yourself."

<sup>5</sup> Amasa went to summon Judah, but he waited longer than the time that had been set for him.

<sup>6</sup> David said to Abishai, "Now Sheba the son of Bicri will do us more harm than Absalom did. Take your lord's servants and pursue him. Otherwise he will get into fortified cities and escape from us."

<sup>7</sup> Joab's men, along with the Cherethites and the Pelethites, and all the mighty warriors left Jerusalem in pursuit of Sheba the son of Bicri.

<sup>8</sup> When they arrived at the great stone in Gibeon, Amasa met them. Joab was wearing his military gear and over it was a belt with a sword in its sheath strapped on his waist; and as he went forward, it fell out.

<sup>9</sup> Then Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand as if to kiss him.

<sup>10</sup> But Amasa was not on guard against the dagger that was in Joab's hand. So Joab stabbed him in the stomach, and his insides spilled out on the ground. He did not need to strike him again, as he died. Then Joab and Abishai his brother pursued after Sheba the son of Bicri.

<sup>11</sup> One of Joab's young soldiers stood over Amasa and announced, "Whoever favors Joab, and whoever is for David, let him follow Joab."

<sup>12</sup> Amasa lay wallowing in his blood in the middle of the road. When the man saw that all the troops stopped there, he pulled Amasa off the road into a field, and covered him with a garment.

<sup>13</sup> Once Amasa had been removed from the roadway, all the people went on with Joab, to pursue after Sheba the son of Bicri.

<sup>14</sup> Sheba traveled through all the tribes of Israel coming to Abel of Beth-maacah, and all the Bekrites assembled, and followed him into the town.

<sup>15</sup> Joab's forces arrived and besieged him in Abel of Beth-maacah. They built a siege ramp against the city, and it stood against the rampart. All Joab's troops battered the wall, to knock it down.

<sup>16</sup> Then a wise woman called out from the city, "Listen! Listen! Tell Joab, 'Come over here so that I may speak to you.'"

<sup>17</sup> So he came near her; and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." He replied, "I am listening."

<sup>18</sup> Then she said, "They used to say in the old days, 'Let them inquire for an answer at Abel,' and so that would settle a matter.

<sup>19</sup> I am one of those who are peaceful and faithful in Israel. You are seeking to destroy a town that is a mother in Israel. Why do you want to devour the inheritance of the LORD?"

<sup>20</sup> Joab answered, "There is no way I want to devour and destroy.

<sup>21</sup> That is not the case at all. There is a man from the hill country of Ephraim, named Sheba the son of Bicri, who has lifted up his hand against the king David. Hand over this one man to me and I will leave the town." The woman said to Joab, "Look, his head will be thrown over the wall to you."

<sup>22</sup> Then the woman went to all the people in her wisdom, and they cut off the head of Sheba the son of Bichri, and threw it out to Joab. Then he blew the trumpet, and they withdrew from the town, every man returning home, while Joab went back to Jerusalem to the king.

<sup>23</sup> Now Joab was over all the army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, the royal guard;

<sup>24</sup> and Adoram was over the forced labor; and Jehoshaphat the son of Ahilud was the court historian;

<sup>25</sup> Sheva was the royal scribe; and Zadok and Abiathar were priests;

<sup>26</sup> and Ira the Jairite was David's personal priest.

**DASV: 2 Samuel 21**

<sup>1</sup> Now there was a famine in the days of David for three successive years. So David sought the face of the LORD. The LORD said, "It is for Saul, and for his bloodstained house, because he murdered the Gibeonites."

<sup>2</sup> So the king summoned the Gibeonites and spoke to them. (Now the Gibeonites were not descendants of Israel, but were those left over from the Amorites. The Israelites had sworn to spare them, but Saul sought to wipe them out in his zeal for Israel and Judah).

<sup>3</sup> David asked the Gibeonites, "What can I do for you? How can I make amends so that you may bless the inheritance of the LORD?"

<sup>4</sup> The Gibeonites replied, "It is not a matter of silver or gold between us and Saul or his family; neither would we be right to put to death anyone in Israel." He asked, "What do you want me to do for you?"

<sup>5</sup> They said to the king, "The man who devoured us, and plotted genocide against us, so that we should have no place in any of the borders of Israel,

<sup>6</sup> let seven men of his sons be turned over to us, and we will impale them before the LORD at Gibeah of Saul, the chosen of the LORD." The king replied, "All right, I will hand them over to you."

<sup>7</sup> But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the oath David and Saul's son Jonathan had made before the LORD.

<sup>8</sup> 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 bore to Adriel the son of Barzillai the Meholathite,

<sup>9</sup> and he handed them over into the hands of the Gibeonites. They impaled them on the mountain before the LORD. So all seven died together on the first days of harvest, at the beginning of barley harvest.

<sup>10</sup> Then Rizpah the daughter of Aiah took sackcloth and spread it out on a rock. From the beginning of harvest until rain poured down on them from heaven, she did not allow the birds of the air to feed on them by day, or the wild animals of the field by night.

<sup>11</sup> When David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done,

<sup>12</sup> he went and took the bones of Saul and his son Jonathan from the men of Jabesh-gilead, who had stolen them from the public square of Beth-shan, where the Philistines had hung them on the day the Philistines killed Saul on Mount Gilboa.

<sup>13</sup> David brought up from there the bones of Saul and his son Jonathan, along with the bones gathered from those who had just been impaled.

<sup>14</sup> They buried the bones of Saul and his son Jonathan in the country of Benjamin in Zela, in the tomb of Kish Saul's father; they did all that the king had ordered. After that, God answered the prayers for the land.

<sup>15</sup> The Philistines again made war with Israel. So David and his troops went down and fought against the Philistines. David became exhausted.

<sup>16</sup> Ishbibenob, one of the descendants of the giants, whose spear weighed seven pounds of bronze, was armed with a new sword and he intended to kill David.

<sup>17</sup> But Abishai the son of Zeruiah came to David's aid and struck the Philistine and killed him. Then the men of David swore to him, saying, "You should never again go out to war with us, so that you do not snuff out the lamp of Israel."

<sup>18</sup> After this, there was another battle with the Philistines at Gob. At that time Sibbecai the Hushathite killed Saph, who was also a descendant of the giants.

<sup>19</sup> There was another battle with the Philistines at Gob. Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, the staff of whose spear was as massive as a weaver's beam.

<sup>20</sup> There was another battle at Gath, where they encountered a huge man who had six fingers on each hand, and six toes on each foot, twenty-four in total; he too was a descendant of giants.

<sup>21</sup> When he taunted Israel, Jonathan the son of Shimei, David's brother, killed him.

<sup>22</sup> These four were descendants from giants in Gath; they fell by the hand of David and his soldiers.

**DASV: 2 Samuel 22**

<sup>1</sup> David sang to the LORD the words of this song in the day that the LORD rescued him from the hand of all his enemies, and out of the hand of Saul.

<sup>2</sup> He said,

"The LORD is my rock,  
my fortress and my deliverer,  
<sup>3</sup> God, is my rock, in him will I take refuge,  
my shield, and the horn of my salvation,  
my high tower, my refuge and my saviour.

You save me from violence.

<sup>4</sup> I will call on the LORD, who is worthy to be praised,  
and I am saved from my enemies.

<sup>5</sup> The waves of death encompassed me,  
the torrents of destruction overwhelmed me.

<sup>6</sup> The ropes of Sheol tightened down on me,  
the snares of death confronted me.

<sup>7</sup> In my distress I called on the LORD,  
I called to my God.

From his temple he heard my voice,  
and my cry came to his ears.

<sup>8</sup> Then the earth quaked and trembled,  
the foundations of heaven shook  
they quaked because he was angry.

<sup>9</sup> Smoke went out of his nostrils,  
and devouring fire from his mouth  
burning coals flamed out from him.

<sup>10</sup> He split the heavens and came down;  
thick darkness was under his feet.

<sup>11</sup> He mounted a cherub and flew,  
gliding on the wings of the wind.

<sup>12</sup> He made darkness around him his canopy,  
in thick rain clouds of the sky.

<sup>13</sup> Out of the brightness before him,  
coals of fire flamed forth.

<sup>14</sup> The LORD thundered from heaven,  
the voice of Most High reverberated.

<sup>15</sup> He shot arrows and scattered them,  
lightning, and routed them.

<sup>16</sup> Then the depths of the sea appeared,  
the foundations of the world were laid bare,



by the rebuke of the LORD,  
by the blast of the breath from his nostrils.

17 He reached down from on high, he took me;  
he drew me out of a deluge of waters.

18 He rescued me from my strong enemy,  
from those who hated me;  
for they were too mighty for me.

19 They attacked me in the day of my calamity;  
but the LORD was my support.

20 He brought me out into a large open place;  
he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness;  
according to the cleanness of my hands he rewarded me.

22 For I have kept the ways of the LORD,  
and have not wickedly turned from my God.

23 For all his regulations were before me;  
from his decrees, I have not turned aside.

24 I was blameless before him,  
I have kept myself from sin.

25 Therefore the LORD has rewarded me according to my righteousness,  
according to my cleanness in his sight.

26 To the loyal you show yourself loyal,  
to the blameless you show yourself blameless,  
27 to the pure you show yourself pure,  
and to the crooked you show yourself perverse.

28 You rescue the humble,  
but your eyes are on the arrogant, to bring them down.

29 For you are my lamp, O LORD,  
The LORD lights up my darkness.

30 With your strength I can charge an army,  
with my God I can leap over a wall.

31 As for God, his way is perfect,  
the word of the LORD proves true,  
he is a shield to all them who take refuge in him.

32 For who is God, but the LORD alone?  
Who is a rock, except our God?

33 God is my strong fortress,  
he makes my way perfect.

34 He makes my feet as surefooted as a deer,

he sets me secure on mountain tops.  
35 He trains my hands for war,  
so that my arms can bend a bow of bronze.  
36 You have also given me the shield of your salvation,  
your support has made me great.  
37 You have widened the path for my steps under me,  
and my feet have not slipped.

38 I have pursued my enemies and destroyed them,  
and I did not turn back until they were consumed.  
39 I have consumed them and struck them down,  
so that they could not get up,  
they fell under my feet.  
40 You have clothed me with strength for the battle,  
those who rose against me you subdued under me.  
41 You have also made my enemies turn their backs to me in retreat,  
I have destroyed those who hated me.  
42 They looked for help, but no one came to save them;  
they cried to the LORD, but even he did not answer them.  
43 Then I beat them as fine as the dust of the earth,  
I crushed and stomped them like mud in the streets.  
44 You also have rescued me from the strife with the peoples;  
you have preserved me as head of the nations.  
A people whom I have not known will serve me.  
45 The foreigners will submit themselves to me,  
as soon as they hear about me, they obey me.  
46 Foreigners lose their heart,  
they come trembling out of their strongholds.

47 The LORD lives; blessed be my rock;  
May God be exalted, the rock of my salvation,  
48 He is the God who avenges me,  
he brings down peoples under me,  
49 He delivers me from my enemies,  
you lift me up above those who rise up against me,  
you save me from the violent man.

50 Therefore I will give thanks to you, O LORD, among the nations,  
I will sing praises to your name.  
51 He gives great victories to his king,  
he displays steadfast love to his anointed,  
to David and to his descendants forever."

**DASV: 2 Samuel 23**

<sup>1</sup> Now these are the last words of David. "The oracle of David the son of Jesse, the oracle of the man who was raised on high, anointed by the God of Jacob, the sweet psalmist of Israel.

<sup>2</sup> The Spirit of LORD spoke through me, his word was on my tongue.

<sup>3</sup> The God of Israel spoke, The Rock of Israel said to me, 'The one who rules over men righteously, who rules in the fear of God,

<sup>4</sup> he is like the gleam of dawn, when the sun rises on a cloudless morning, when the tender grass sprouts out of the earth shining after a rain.'

<sup>5</sup> Is not my house like this with God? For he has made an everlasting covenant with me, order in all things and secure. Will he not deliver me and bring all that I desire to fruition?

<sup>6</sup> But the ungodly will be like thorns thrown away, because they cannot be picked by hand,

<sup>7</sup> but whoever touches them must use an iron tool or the staff of a spear. They will be totally burned up with fire right where they are.

<sup>8</sup> These are the names of David's mighty men: Josheb-Basshebeth, a Tahkemonite, he was the chief of the three. He wielded his spear against eight hundred whom he killed in one battle.

<sup>9</sup> Next to him was Eleazar the son of Dodai the descendant of Ahohi. He was one of the David's three mighty men, when they defied the Philistines who were mustered there for battle, when the Israelite troops retreated.

<sup>10</sup> He stood firm and slew the Philistines until his hand was so tired it stuck to his sword, and the LORD won a great victory that day. When the troops returned to him, the only thing left to do was to take the spoil.

<sup>11</sup> Next to him was Shammah the son of Agee a Hararite. When the Philistines mustered their troops at Lehi, there was a field full of lentils, and the army fled from the Philistines.

<sup>12</sup> But he took his stand in the middle of the field, defended it, and killed the Philistines; and the LORD brought about a great victory.

<sup>13</sup> Once at harvest time, three of the thirty chief men went down to join David at the cave of Adullam. A band of the Philistines was camped in the valley of Rephaim.

<sup>14</sup> David was then in the stronghold, and the garrison of the Philistines was in Bethlehem.

<sup>15</sup> David yearned saying, "Oh that someone would give me water to drink from the well of Bethlehem that is by the gate!"

<sup>16</sup> The three mighty men broke through the Philistine force, and drew water from the well of Bethlehem that was by the gate. They brought it back to David, but he refused to drink it, but poured it out to the LORD.

<sup>17</sup> He explained, "The LORD forbid that I should drink this. Can I drink the blood of the men who went risking their own lives?" So he would not drink it. These are examples of the types of exploits the three mighty men did.

<sup>18</sup> Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty. With his spear he killed 300 of the enemy. Such accomplishments made him as famous as the three.

<sup>19</sup> He was most famous of the thirty and was made their commander even though he was not one of the three.

<sup>20</sup> Benaiah the son of Jehoiada, was a valiant warrior from Kabzeel, who had done mighty feats. He slew the two sons of Ariel of Moab. He also went down into a pit and killed a lion on a snowy day.

<sup>21</sup> He killed an Egyptian, an impressive warrior, who had a spear in his hand. He went after him with a staff, and plucked the spear right out of the Egyptian's hand, and killed him with his own spear.

<sup>22</sup> These exploits gave Benaiah the son of Jehoiada a reputation as impressive as the three mighty men.

<sup>23</sup> He was more honorable than the thirty, but he had not attained to the level of respect as the first three. David set him in charge of his bodyguard.

<sup>24</sup> The thirty were: Asahel the brother of Joab, Elhanan the son of Dodo from Bethlehem,

<sup>25</sup> Shammah the Harodite, Elikah the Harodite,

<sup>26</sup> Helez the Paltite, Ira the son of Ikkesh from Tekoa,

<sup>27</sup> Abiezer from Anathoth, Mebunnai the Hushathite,

<sup>28</sup> Zalmon the Ahohite, Maharai the Netophathite,

<sup>29</sup> Heled the son of Baanah the Netophathite, Ittai the son of Ribai from Gibeah in Benjamin,

<sup>30</sup> Benaiah a Pirathonite, Hiddai of the brooks of Gaash.

<sup>31</sup> Abi-albon the Arbathite, Azmaveth the Barhumite,

<sup>32</sup> Eliahba the Shaalbonite, the sons of Jashen,

<sup>33</sup> Jonathan the son of Shammah the Hararite, Ahiam the son of Sharar the Hararite,

<sup>34</sup> Eliphelet the son of Ahasbai the Maacathite, Eliam the son of Ahithophel the Gilonite,

<sup>35</sup> Hezro the Carmelite, Paarai the Arbite,

<sup>36</sup> Igal the son of Nathan from Zobah, Bani the Gadite,

<sup>37</sup> Zelek the Ammonite, Naharai the Beerothite, the armor-bearer of Joab the son of Zeruiah,

<sup>38</sup> Ira the Ithrite, Gareb the Ithrite,

<sup>39</sup> Uriah the Hittite—thirty-seven in all.

**DASV: 2 Samuel 24**

<sup>1</sup> Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go, number Israel and Judah."

<sup>2</sup> The king said to Joab and the commanders of the army who were with him, "Go now through all the tribes of Israel, from Dan to Beersheba, and number the people, so that I may know how many people there are."

<sup>3</sup> But Joab replied to the king, "Now the LORD your God add to the people a hundred times as many as they are now, and right before the eyes of my lord the king, but why does my lord the king want to do this?"

<sup>4</sup> The king's word however overruled Joab and the commanders of the army. So Joab and the commanders of the army went out from the presence of the king, to number the people of Israel.

<sup>5</sup> They passed over the Jordan, and camped in Aroer, on the south side of the town that is in the middle of the valley toward Gad, then on to Jazer.

<sup>6</sup> Then they came to Gilead and to the land of Tahtim-hodshi, proceeding to Dan-jaan, and around to Sidon.

<sup>7</sup> Then they came to the fortress of Tyre, and to all the towns of the Hivites and Canaanites. Then they went on to the Negev of Judah, as far as Beersheba.

<sup>8</sup> After nine months and twenty days of having gone through all the land, they returned to Jerusalem.

<sup>9</sup> Joab reported the total number of the people to the king. There were 800,000 valiant warriors who drew the sword in Israel, and 500,000 in Judah.

<sup>10</sup> But David's heart felt guilty after he had numbered the people. So David confesed to the LORD, "I have sinned greatly in what I have done. But now, O LORD, please remove the iniquity of your servant, for I have acted very foolishly."

<sup>11</sup> When David got up in the morning, the word of the LORD came to the prophet Gad, David's seer, saying,

<sup>12</sup> "Go and tell David, 'This is what the LORD says, "I am offering you three options. Choose one of them, that I may do it to you.'"

<sup>13</sup> So Gad came to David and told him, "Shall seven years of famine come on you in your land? Or will you flee for three months before your enemies while they pursue you? Or shall there be three days' pestilence in your land? Now think about it and decide what answer I should bring back to him who sent me."

<sup>14</sup> David said to Gad, "I am in quite a quandary. Let us fall now into the hand of the LORD, for his mercies are great. Don't let me not fall into the hand of man."

<sup>15</sup> So the LORD sent a pestilence on Israel from the morning even to the appointed time. There were 70,000 people who died from Dan to Beersheba.

<sup>16</sup> When the angel stretched out his hand toward Jerusalem to destroy it, the LORD repented of the calamity, and told the angel who was destroying the people, "That's enough! Pull back your hand." The angel of LORD was by the threshing floor of Araunah the Jebusite.

<sup>17</sup> David pleaded with the LORD when he saw the angel striking down the people, "I alone am the one who sinned and have done this wickedness. But these sheep, what have they done? Please let your hand of judgment be on me and my father's house."

<sup>18</sup> Then Gad came that day to David, and said to him, "Go up and build an altar to the LORD at the threshing floor of Araunah the Jebusite."

<sup>19</sup> So David went up just as the LORD had instructed through Gad.

<sup>20</sup> Now Araunah looked out, and saw the king and his servants coming toward him. Araunah went out, and bowed himself before the king with his face to the ground.

<sup>21</sup> Then Araunah asked, "Why has my lord the king come to his servant?" David replied, "To buy your threshing floor from you, to build an altar to the LORD, so that the plague may be averted from the people."

<sup>22</sup> Araunah said to David, "Let my lord the king take and offer up whatever seems good to him. Look, here are oxen for the burnt offering, and threshing sledges and yokes from the oxen for the wood.

<sup>23</sup> All this, O king, Araunah gives to the king." Araunah continued speaking to the king, "The LORD your God accept you."

<sup>24</sup> The king responded to Araunah, "No, but I insist on buying it from you. For I will not offer burnt offerings to the LORD my God that cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.

<sup>25</sup> There David built an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD answered the prayers for the land, and the plague on Israel was stopped.

**DASV: 1 Kings 1**

<sup>1</sup> Now king David was old and advanced in years, and they covered him with blankets, but he could not get warm.

<sup>2</sup> His servants said to him, "Find a young virgin for my lord the king, and let her take care of the king. Let her lie in your arms, that my lord the king may get warm."

<sup>3</sup> So they searched throughout all the territory of Israel for a beautiful young woman, and found Abishag the Shunammite, and brought her to the king.

<sup>4</sup> The damsel was very beautiful. She took care of the king, and served him. The king did not have sexual relations with her.

<sup>5</sup> Then Adonijah the son of Haggith promoted himself, saying, "I will be king." He prepared chariots and horsemen, and fifty men to run before him.

<sup>6</sup> His father had never rebuked him by saying, "Why did you do this?" He was a very handsome man born after Absalom.

<sup>7</sup> He consulted with Joab the son of Zeruiah and Abiathar the priest. They followed and helped Adonijah.

<sup>8</sup> But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei and the mighty men who belonged to David, did not support Adonijah.

<sup>9</sup> Adonijah slew sheep, oxen and fattened cattle by the stone of Zoheleth, near the En-rogel spring. He invited all his brothers, the king's sons, and all the royal officials of Judah.

<sup>10</sup> But he did not invite Nathan the prophet, Benaiah, the mighty men and his brother Solomon.

<sup>11</sup> Then Nathan warned Bathsheba the mother of Solomon, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord doesn't know it?"

<sup>12</sup> Now therefore come, let me give you advice so that you may save your own life, and the life of your son Solomon.

<sup>13</sup> Go in at once to king David, and ask him, 'My lord, O king, didn't you swear to your servant, promising, "Solomon your son will surely reign after me, and he will sit on my throne?" Why then has Adonijah become king?'

<sup>14</sup> While you are still talking there with the king, I will come in after you, and confirm your words."

<sup>15</sup> So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was taking care of the king.

<sup>16</sup> Bathsheba bowed, prostrating herself before the king. The king asked, "What can I do for you?"

<sup>17</sup> She replied, "My lord, you swore by the LORD your God to your servant, 'Solomon your son will surely reign after me, and will sit on my throne.'

<sup>18</sup> Now look, Adonijah has become king, and you, my lord the king, don't even know about it.

<sup>19</sup> He has slain many oxen, fattened calves and sheep and has invited all the sons of the king, Abiathar the priest and Joab the captain of the army; but he has not invited your servant Solomon.

<sup>20</sup> Now my lord the king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him.

<sup>21</sup> Otherwise it will come to pass, when my lord the king sleeps with his fathers, that my son Solomon and I will be treated as criminals."

<sup>22</sup> While she was still talking with the king, Nathan the prophet came in.

<sup>23</sup> The king was told, "Here is Nathan the prophet." When he came in before the king, he bowed himself before the king with his face to the ground.

<sup>24</sup> Then Nathan said, "Did my lord, O king, announce Adonijah will reign after me, and he will sit on my throne?"

<sup>25</sup> For he has gone down today, and has sacrificed numerous oxen, fattened calves and sheep, and has invited all the king's sons, the captains of the army, and Abiathar the priest. They are eating and drinking before him, and proclaiming, 'Long live king Adonijah.'

<sup>26</sup> But he did not invite me, your servant, Zadok the priest, Benaiah the son of Jehoiada, and your servant Solomon.

<sup>27</sup> Has my lord the king ordered this without letting your servants know who should sit on the throne of my lord the king after him?"

<sup>28</sup> Then king David answered, "Call Bathsheba to me." She came into the king's presence, and stood before the king.

<sup>29</sup> Then the king swore, "As the LORD lives, who has redeemed my soul out of every danger,

<sup>30</sup> as I swore to you by the LORD, the God of Israel, your son Solomon will surely reign after me, and he will sit on my throne this day in my place."

<sup>31</sup> Then Bathsheba bowed her face to the ground, and prostrated herself before the king, and said, "May my lord king David live forever."

<sup>32</sup> Then king David ordered, "Summon Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada here to me." So they came before the king.

<sup>33</sup> Then the king commanded them, "Take with you the servants of your lord, and put my son Solomon on my personal mule, and bring him down to the Gihon spring.

<sup>34</sup> Let Zadok the priest and Nathan the prophet anoint him king over Israel there. Then blow the trumpet, and proclaim, 'Long live king Solomon.'

<sup>35</sup> Then you shall follow him up, and he will come and sit on my throne. He will be king in my place for I have appointed him to be ruler over Israel and Judah."



<sup>36</sup> Then Benaiah the son of Jehoiada answered the king, "Let it be. May the LORD, the God of my lord the king, order it so.

<sup>37</sup> As the LORD has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord king David."

<sup>38</sup> So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, along with the Cherethites and Pelethites went down and put Solomon on king David's mule, and brought him to the Gihon spring.

<sup>39</sup> Then Zadok the priest took the horn of olive oil out of the sacred tent and anointed Solomon. They blew the trumpet, and all the people proclaimed, "Long live king Solomon."

<sup>40</sup> All the people came up after him, playing flutes and celebrating with great joy, so that the ground shook from the sound of them.

<sup>41</sup> Now Adonijah and all the guests who were with him heard it as they finished eating. When Joab heard the sound of the trumpet, he asked, "Why is the city in such an uproar?"

<sup>42</sup> While he was still speaking, Jonathan the son of Abiathar the priest arrived and Adonijah said, "Come in, for you are a worthy man, and must be bringing good news."

<sup>43</sup> Jonathan answered Adonijah, "No, for our lord king David has made Solomon king.

<sup>44</sup> The king sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, along with the Cherethites and Pelethites; and they have put him on the king's mule.

<sup>45</sup> Zadok the priest and Nathan the prophet have anointed him king at the Gihon spring. They have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard.

<sup>46</sup> Solomon now sits on the royal throne."

<sup>47</sup> Moreover the king's officials have come to bless our lord king David, saying, "May your God make the name of Solomon more famous than your own name, and make the reign of his throne greater than your throne." Then the king bowed himself on the bed.

<sup>48</sup> So the king prayed, "Blessed be the LORD, the God of Israel, who has granted one to sit on my throne this day and even allowed my eyes to see it."

<sup>49</sup> Then all the guests of Adonijah were terrified, got up and went their separate ways.

<sup>50</sup> Adonijah was afraid because of Solomon, so he went and grabbed hold of the horns of the altar.

<sup>51</sup> Solomon was told, "Look, Adonijah is afraid of king Solomon for he has taken hold of the horns of the altar, saying, 'Let king Solomon swear to me first that he will not kill his servant with the sword.'"

<sup>52</sup> So Solomon promised, "If he will show himself to be a worthy man, not a hair of his head will fall to the ground; but if wickedness is found in him, then he will die."

<sup>53</sup> So king Solomon sent men to bring him down from the altar. Adonijah came and prostrated himself before king Solomon. Solomon told him, "Go home."

**DASV: 1 Kings 2**

<sup>1</sup> When the time of David's death drew near, he charged his son Solomon, saying,

<sup>2</sup> "I am going the way of all the earth. Be strong and act like a man.

<sup>3</sup> Keep the requirements of the LORD your God, walk in his ways, keep his statutes, his commandments, his regulations, and his laws as written in the law of Moses, that you may prosper in everything you do, and wherever you decide to go.

<sup>4</sup> Then the LORD will keep his word that he promised me, 'If your children pay careful attention to their way, to walk before me in truth with all their heart and with all their soul, then you will never fail to have a successor on the throne of Israel.'

<sup>5</sup> Moreover you know also what Joab the son of Zeruiah did to me, when he murdered the two commanders of the armies of Israel, Abner the son of Ner, and Amasa the son of Jether, shedding the blood of war in a time of peace, and putting the blood of war on his belt around his waist and on the sandals on his feet.

<sup>6</sup> Take care of this according to your wisdom, and do not let his gray head go down to the grave in peace.

<sup>7</sup> But show loyal kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for they came to my aid when I fled from Absalom your brother.

<sup>8</sup> Shimei the son of Gera, the Benjaminite, of Bahurim is still with you. He cursed me with a terrible curse in the day when I fled to Mahanaim. When he came down to meet me at the Jordan River, and I swore to him by the LORD, 'I will not put you to death with the sword.'

<sup>9</sup> Now therefore do not hold him guiltless, for you are a wise man and you will know what you ought to do to him. Make sure you bring his gray head down to grave with blood."

<sup>10</sup> Then David slept with his fathers, and was buried in the City of David.

<sup>11</sup> David reigned over Israel forty years. He reigned seven years in Hebron, and thirty-three years in Jerusalem.

<sup>12</sup> Now Solomon sat on the throne of David his father; and his kingdom was firmly established.

<sup>13</sup> Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. She asked, "Do you come in peace?" He replied, "Yes, in peace."

<sup>14</sup> Then he added, "I do have a favor to ask of you." She said, "Tell me about it."

<sup>15</sup> He said, "You know that the kingdom was mine, and that all Israel expected that I should have been the one to reign. But the kingdom was turned around and became my brother's; for it was his from the LORD.

<sup>16</sup> Now I ask you for just one favor, do not refuse me." She said to him, "Tell me what it is."

<sup>17</sup> He requested, "Please ask king Solomon--for he will not refuse you--that he give me Abishag the Shunammite as my wife."

<sup>18</sup> So Bathsheba said, "All right, I will speak to the king for you."

<sup>19</sup> So Bathsheba went to king Solomon, to speak to him on Adonijah's behalf. The king rose to meet her, and bowed himself to her, then sat down on his throne. He had a throne brought for the king's mother, and she sat at his right hand.

<sup>20</sup> Then she said, "I have just one small request to ask of you. Do not refuse me." The king said to her, "Go ahead and make your request my mother; for I will not refuse you."

<sup>21</sup> Then she requested, "Let Abishag the Shunammite be given to Adonijah your brother as a wife."

<sup>22</sup> But king Solomon answered his mother, "Why are you asking for Abishag the Shunammite for Adonijah? Why not ask to give him the kingdom too, since he is my older brother. Why ask just for him, why not for Abiathar the priest, and for Joab the son of Zeruah too?"

<sup>23</sup> Then king Solomon swore by the LORD, "God do so to me, and more also, if Adonijah has not made this request at the cost of his own life.

<sup>24</sup> Now therefore as the LORD lives, who has established me and set me on the throne of David my father, and who has established my dynasty just as he promised, Adonijah will surely be put to death today."

<sup>25</sup> So king Solomon sent Benaiah the son of Jehoiada and he struck down Adonijah and he died.

<sup>26</sup> Then the king said to Abiathar the priest, "Go to Anathoth, to your fields; for you deserve to die, but I will not at this time put you to death, because you carried the ark of the sovereign LORD before David my father, and because you shared in all the hardships my father went through. "

<sup>27</sup> So Solomon banished Abiathar from being a priest to the LORD, thereby fulfilling the word of the LORD, which he spoke concerning the house of Eli at Shiloh.

<sup>28</sup> The news came to Joab, for Joab had sided with Adonijah, though he had not supported Absalom. So Joab fled to the Tent of the LORD, and grabbed hold of the horns of the altar.

<sup>29</sup> King Solomon was told that Joab had fled to the Tent of the LORD, and that he was beside the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down."

<sup>30</sup> So Benaiah came to the Tent of the LORD, and told him, "This is what the king says, Come out." But he refused, "No, I will die here." Then Benaiah reported back to the king, "This is what Joab said, and this is how he answered me."

<sup>31</sup> Then the king replied, "Do as he has requested. Strike him down and bury him so that you may remove the guilt of Joab's having shed innocent blood from me and from my father's house.

<sup>32</sup> The LORD will bring back his bloody actions on his own head, because he struck down with the sword two men more righteous and better than he, without my father David knowing it, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.

<sup>33</sup> So their blood will come back on the head of Joab, and on the head of his descendants forever, but may the LORD grant peace to David and his descendants and to his house and his throne forever."

<sup>34</sup> Then Benaiah the son of Jehoiada went up, and struck Joab down and killed him; he was buried in his own house in the wilderness.

<sup>35</sup> The king put Benaiah the son of Jehoiada in Joab's place over the army, and the king replaced Abiathar with Zadok the priest.

<sup>36</sup> The king sent and summoned Shimei, and said to him, "Build a house in Jerusalem, and live there, do not leave there to go anywhere else.

<sup>37</sup> For on the day you go out, and cross the Kidron Valley, know for sure that you will die. Your blood will be on your own head."

<sup>38</sup> Shimei answered the king, "The sentence is fair. Your servant will do just as my lord the king has commanded." So Shimei lived in Jerusalem many days.

<sup>39</sup> But after three years, two of Shimei's servants ran away to Achish, son of Maacah, king of Gath. Shimei was told, "Look, your servants are in Gath."

<sup>40</sup> So Shimei got up and saddled his donkey, and went to Gath to Achish, to search for his servants. Shimei went and brought back his servants from Gath.

<sup>41</sup> Solomon was told that Shimei had left Jerusalem to go to Gath, and had returned.

<sup>42</sup> The king summoned Shimei and said to him, "Didn't I make you swear by the LORD, and warn you, 'Know for sure that on the day you leave to go out anywhere, you will surely die?' You promised me, 'The sentence is fair, I accept it.'

<sup>43</sup> Why then have you not kept your oath to the LORD, and the command I have charged you?"

<sup>44</sup> The king also said to Shimei, "You know all the wicked things you did to my father David; so the LORD will return your wickedness on your own head.

<sup>45</sup> But king Solomon will be blessed, and the throne of David will be established before the LORD forever."

<sup>46</sup> So the king ordered Benaiah the son of Jehoiada, and he went out and struck him down, and he died. So the kingdom was firmly established in Solomon's hand.

**DASV: 1 Kings 3**

<sup>1</sup> Solomon made an alliance with Pharaoh king of Egypt and married Pharaoh's daughter. He brought her into the City of David, until he had finished building his own house, the house of the LORD and the wall around Jerusalem.

<sup>2</sup> The people were still sacrificing at the high places, because the temple had not yet been built for the name of the LORD.

<sup>3</sup> Now Solomon loved the LORD, walking in the statutes of David his father, except he sacrificed and burnt incense on the high places.

<sup>4</sup> The king went to Gibeon to sacrifice there; for there was the great high place there. Solomon offered on that altar a thousand burnt offerings.

<sup>5</sup> In Gibeon the LORD appeared to Solomon in a dream at night. God said, "Ask for anything you want me to give you."

<sup>6</sup> Solomon replied, "You have shown to your servant David my father great loyal love, because he walked before you in truth, righteousness and uprightness of heart. You have continued this great loyal love for him by giving him a son to sit on his throne to this very day.

<sup>7</sup> Now, O LORD my God, you have made your servant king instead of David my father, but I am only a little child not knowing how to go out or come in.

<sup>8</sup> Your servant is in the midst of your chosen people, a great people so numerous they cannot be counted or numbered.

<sup>9</sup> Give your servant therefore a listening heart to judge your people, that I may discern between good and evil; for who is able to judge this your great people?"

<sup>10</sup> It pleased the Lord that Solomon had asked for this.

<sup>11</sup> So God said to him, "Because you have asked this, and have not asked for long life, or riches for yourself, nor have you asked for the death of your enemies, but have asked for understanding to discern justice,

<sup>12</sup> I will do what you have requested. I will give you a wise and an understanding heart so that there never has been anyone like you before nor will there be after you.

<sup>13</sup> Plus I will also give you what you have not asked for, both riches and honor, so that no other king will compare to you all the rest of your life.

<sup>14</sup> If you will walk in my ways, keep my statutes and commandments as your father David did, then I will lengthen your life."

<sup>15</sup> Solomon awoke and realized it was a dream. He returned to Jerusalem, stood before the ark of the covenant of the LORD, and offered up burnt offerings and peace offerings. He held a feast for all his servants.

<sup>16</sup> Then two women who were prostitutes came to the king and stood before him.

<sup>17</sup> The one woman said, "Please my lord, this woman and I live in the same house. I gave birth while she was in the house.

<sup>18</sup> Three days after I had given birth, this woman also gave birth. We were together and there was no one else with us in the house except for the two of us.

<sup>19</sup> This woman's child died in the night because she laid on top of him.

<sup>20</sup> She got up in the middle of the night and took my son from my side, while your servant was sleeping. She laid him at her breast, then laid her dead son at my breast.

<sup>21</sup> When I got up in the morning to nurse my child, he was dead. But when I had looked at him in the morning light, I discovered it was not my son whom I had borne."

<sup>22</sup> The other woman objected, "No. The living child is my son, and the dead one is yours." But the first one responded, "No. The dead one is your son, and the living one is my son." This is how they each argued their case before the king.

<sup>23</sup> Then said the king, "The one says, 'This is my son that is alive, and your son is the dead one,' while the other says, 'No, but your son is the dead one, and my son is the living one.'"

<sup>24</sup> The king said, "Bring me a sword." So they brought a sword to the king.

<sup>25</sup> Then the king said, "Cut the living child in two, and give half to the one mother, and half to the other."

<sup>26</sup> Then the mother of the living child spoke up to the king, for her heart had compassion on her son, so she said, "Oh, my lord, give her the living child, only don't kill him." But the other woman blurted, "Neither one of us should have him. Cut him in two."

<sup>27</sup> Then the king ruled, "Give her the living child, and do not kill him, for she is his mother."

<sup>28</sup> When all Israel heard of the decision the king had rendered, they stood in awe of the king, because they saw that he had the wisdom of God to administer justice.

**DASV: 1 Kings 4**

<sup>1</sup> Now Solomon was king over all Israel.

<sup>2</sup> These were his high officials: Azariah the son of Zadok was the priest.

<sup>3</sup> Elihoreph and Ahijah, the sons of Shisha were court scribes. Jehoshaphat the son of Ahilud was the court recorder.

<sup>4</sup> Benaiah the son of Jehoiada was commander over the army. Zadok and Abiathar were priests.

<sup>5</sup> Azariah the son of Nathan was over the district governors. Zabud the son of Nathan was priest and the king's personal advisor.

<sup>6</sup> Ahishar was manager of the palace. Adoniram the son of Abda was in charge of the forced labor.

<sup>7</sup> Solomon had twelve district governors over all Israel, who were responsible for providing food for the king and his household. Each one had to supply provisions for a month in the year.

<sup>8</sup> These are their names: Ben-hur, in the hill-country of Ephraim;

<sup>9</sup> Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan;

<sup>10</sup> Ben-hesed, in Arubboth, including Socoh and all the land of Hephher;

<sup>11</sup> Ben-abinadab, in all the Naphath-Dor, who married Taphath, Solomon's daughter;

<sup>12</sup> Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shan near Zarethan, beneath Jezreel, from Beth-shan to Abel Meholah, and beyond Jokmeam;

<sup>13</sup> Ben-geber, in Ramoth-gilead he was over the towns of Jair the son of Manasseh in Gilead; along with the region of Argob in Bashan, sixty large towns with walls and bronze gate bars;

<sup>14</sup> Ahinadab the son of Iddo, in Mahanaim;

<sup>15</sup> Ahimaaz, in Naphtali who married Basemath, Solomon's daughter;

<sup>16</sup> Baana the son of Hushai, in Asher and Aloth;

<sup>17</sup> Jehoshaphat the son of Paruah, in Issachar;

<sup>18</sup> Shimei the son of Ela, in Benjamin;

<sup>19</sup> Geber son of Uri, in the land of Gilead, including the former territory of Sihon king of the Amorites and Og king of Bashan. He was the only governor over that area.

<sup>20</sup> The people Judah and Israel were as innumerable as the sand of the sea; they ate and drank and were happy.

<sup>21</sup> Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines, down to the border of Egypt. These kingdoms brought tribute and served Solomon all the days of his life.

<sup>22</sup> Solomon's provision for one day was 150 bushels of fine flour, and 300 bushels of meal,



<sup>23</sup> ten pen-fattened cattle, and twenty pasture-fed cattle, and a hundred sheep, besides deer, gazelles, roebucks, and fattened poultry.

<sup>24</sup> He ruled over all kingdoms west of the Euphrates River, from Tiphseh to Gaza, and had peace on all sides around him.

<sup>25</sup> During Solomon's lifetime, Judah and Israel lived in safety, everyone under his vine and fig tree.

<sup>26</sup> Solomon had 40,000 stalls for his chariot horses, and 12,000 horsemen.

<sup>27</sup> The district governors supplied provisions for king Solomon, and for all who came to king Solomon's table, each one in his month; they made sure nothing was lacking.

<sup>28</sup> They also brought to the required place barley and straw for the chariot horses and other horses, each according to his charge.

<sup>29</sup> God gave Solomon great wisdom and understanding, and breadth of understanding as vast as the sand on the seashore.

<sup>30</sup> Solomon's wisdom surpassed all the wise men of the east, and all the sages of Egypt.

<sup>31</sup> He was wiser than anyone else, wiser than Ethan the Ezrahite, Heman, Calcol and Darda, the sons of Mahol. His fame spread throughout all the surrounding nations.

<sup>32</sup> He spoke 3,000 proverbs and composed 1005 songs.

<sup>33</sup> He spoke of trees, from the cedar that is in Lebanon even to the hyssop that springs out of the wall. He spoke about animals, birds, creeping things and fish.

<sup>34</sup> People came from all nations to hear the wisdom of Solomon, sent by all the kings of the earth, who had heard of his wisdom.

**DASV: 1 Kings 5**

<sup>1</sup> Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in the place of his father, because Hiram had always been a friend of David.

<sup>2</sup> Solomon sent this message to Hiram,

<sup>3</sup> "You know that David my father could not build a house for the name of the LORD his God because of the wars his enemies waged all around him, until the LORD subjugated them under the soles of his feet.

<sup>4</sup> But now the LORD my God has given me rest on every side; there is no adversary or misfortune.

<sup>5</sup> So I have decided to build a house for the name of the LORD my God, as the LORD said to my father David, 'Your son, whom I will set on your throne in your place, he will build the house for my name.'

<sup>6</sup> Now then give the order to cut cedar trees from Lebanon for me. My workers will be with yours; and I will give you wages for your workers according to whatever wage you set, for you know that no one among us knows how to cut timber like the Sidonians."

<sup>7</sup> When Hiram heard the words of Solomon, he was overjoyed, and said, "Blessed be the LORD this day, who has given to David such a wise son to rule over this great nation."

<sup>8</sup> Hiram sent word to Solomon, "I have received the message you have sent me. I will provide you all the cedar and cypress timber you need.

<sup>9</sup> My workers will bring them down from Lebanon to the sea. I will turn them into rafts to float them by sea to the place you stipulate and will break the rafts into logs there, so you can haul them away. In return, you will accommodate my wishes by providing food for my household."

<sup>10</sup> So Hiram gave Solomon as much cedar and cypress timber as he wanted.

<sup>11</sup> Solomon gave Hiram 100,000 bushels of wheat to feed his household, and 110,000 gallons of pure olive oil. Solomon provided this for Hiram year after year.

<sup>12</sup> The LORD gave Solomon wisdom, just as he promised him. There was peace between Hiram and Solomon, and they made a treaty together.

<sup>13</sup> King Solomon conscripted 30,000 men as forced labor out of all Israel.

<sup>14</sup> He sent them to Lebanon, 10,000 per month in shifts. They would spend a month in Lebanon, and then two months at home. Adoniram was in charge of the forced labor crews.

<sup>15</sup> Solomon also had 70,000 who transported materials, and 80,000 who were stone-cutters in the mountains.

<sup>16</sup> This was besides Solomon's 3,300 supervisors who oversaw the work. They were put in charge of the people actually doing the work.

<sup>17</sup> Then the king gave the order and they cut out large costly stones, to lay the foundation of the temple with chiseled stone.

<sup>18</sup> Solomon's and Hiram's builders and the Gebalites did the stone-cutting preparing the timber and stones to build the temple.

**DASV: 1 Kings 6**

<sup>1</sup> In the four hundred and eightieth year after the Israelites came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, he began to build the temple of the LORD.

<sup>2</sup> The temple king Solomon built for the LORD was 90 feet long, 30 feet wide and 45 feet high.

<sup>3</sup> The porch in front of the entry hall of the temple was 30 feet long matching the width of the temple. It extended 15 feet out from the front of the temple.

<sup>4</sup> He made windows with recessed framed lattice work for it.

<sup>5</sup> He built attached structures to the wall of the temple all the way around its main room in which he made side-chambers.

<sup>6</sup> The lowest story was 7.5 feet wide, and the middle floor was 9 feet wide and the third story was 10.5 feet wide. The outside rooms he connected with beams set on ledges on the wall of the temple around it, in order that the beams would not have to be inserted into the walls of the temple.

<sup>7</sup> As the temple was being built, the stones were prepared at the quarry. There was no sound of hammer, axe or any tool of iron heard in the temple area while it was being built.

<sup>8</sup> The entrance for the lowest floor was on the south side of the temple with a winding stair way up to the middle floor, and another flight of stairs from the middle to the third story.

<sup>9</sup> So he built the temple and finished it. He covered the ceiling with beams and planks of cedar.

<sup>10</sup> He built the side rooms against the whole temple, each was 7.5 feet high and they were attached to the house by cedar beams.

<sup>11</sup> The word of the LORD came to Solomon,

<sup>12</sup> "Concerning this temple you are building, if you will walk in my statutes, obey my regulations, and keep all my commandments and walk in them, then will I fulfill my promise through you, that I made with your father David.

<sup>13</sup> I will dwell among the Israelites, and will not forsake my people Israel."

<sup>14</sup> So Solomon built the temple, and finished it.

<sup>15</sup> He lined the inside walls of the temple with cedar boards from the floor of the temple to the ceiling. He covered the floor of the temple with cypress boards.

<sup>16</sup> He lined the inner sanctuary of the temple with cedar boards from the floor to the ceiling 30 feet long. He built an inner sanctuary as the most holy place.

<sup>17</sup> The main room of the temple, in front of the inner sanctuary, was 60 feet long.

<sup>18</sup> The cedar paneling within the temple totally covered the walls so no stone was seen. It had carvings of gourds and flowers.

<sup>19</sup> He prepared the inner sanctuary inside the temple to set the ark of the covenant of the LORD there.

<sup>20</sup> The interior of the inner sanctuary was 30 feet long, 30 feet wide and 30 feet high. He overlaid it with pure gold as well as the cedar altar.

<sup>21</sup> Solomon overlaid the inside of the temple with pure gold. He draped gold chains across in front of the most holy place which he had overlaid with gold.

<sup>22</sup> So he finished overlaying the whole interior of the temple with gold. He also overlaid the altar that belonged to the inner sanctuary with gold.

<sup>23</sup> In the inner sanctuary he made two cherubim of olive wood, each 15 feet high.

<sup>24</sup> The one wing of the cherub was 7.5 feet long and the other wing of the cherub was also 7.5 feet long. The total wingspan from one tip to the other was 15 feet.

<sup>25</sup> The other cherub also had a 15 foot wingspan; both cherubim were the same shape and size.

<sup>26</sup> The height of the one cherub was 15 feet, as was the other cherub.

<sup>27</sup> He set the cherubim inside the inner sanctuary of the temple. The wings of the cherubim were stretched out, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall, with their wings touching one another in the middle of the room.

<sup>28</sup> He overlaid the cherubim with gold.

<sup>29</sup> He carved on all the walls around the temple figures of cherubim, palm trees and open flowers, both in the inner and outer rooms.

<sup>30</sup> The floor of the temple he overlaid with gold, both in the inner and outer rooms.

<sup>31</sup> For the entrance of the inner sanctuary he made doors of olive wood with the lintel and door posts being five sided.

<sup>32</sup> So on the two doors of olive wood he carved cherubim, palm trees and open flowers, then overlaid them with gold. He plated the cherubim and the palm trees with hammered gold.

<sup>33</sup> He also made for the entrance of the temple door posts of four-sided olive wood.

<sup>34</sup> There were two cypress doors each with the two folding leaves.

<sup>35</sup> He carved on them cherubim, palm trees and open flowers and then overlaid them with hammered gold evenly applied on the carved work.

<sup>36</sup> He built the inner court with three courses of chiseled stone, and a row of cedar beams.

<sup>37</sup> The foundation of the temple of the LORD was laid in the month of Ziv of the fourth year.

<sup>38</sup> In the eleventh year, in the month Bul, which is the eighth month, the temple was finished in all its details according to all its specifications. So he took seven years to build it.

**DASV: 1 Kings 7**

<sup>1</sup> Solomon took thirteen years to finish building his own palace.

<sup>2</sup> He built the Palace of the Forest of Lebanon which was 150 feet long, 75 feet wide and 45 feet high. There were four rows of cedar pillars, with cedar beams set on the pillars.

<sup>3</sup> It was roofed with forty-five cedar beams, that were set on the pillars; fifteen per row.

<sup>4</sup> There were three rows of windows set in groups of three.

<sup>5</sup> All the doors and posts were made square with beams and arranged in sets of three.

<sup>6</sup> He made a Hall of Pillars 75 feet long and 45 feet wide. There was a porch in front of it with pillars and a canopy.

<sup>7</sup> He also built a throne room where he pronounced judgment, it was called the Hall of Justice. It was covered with cedar from floor to ceiling.

<sup>8</sup> His house where he was to live, in the other court back of the hall was of similar construction. Solomon also built a house similar to this hall for Pharaoh's daughter whom he had married.

<sup>9</sup> All these were built with costly stones, chiseled to fit, and sawed on all sides, even from the foundation unto the eaves, and from the outside to the great court.

<sup>10</sup> The foundation was made of large costly stones, some stones were 15 feet long and others 12 feet.

<sup>11</sup> Above the foundation were costly stones, cut to fit, and cedar beams.

<sup>12</sup> Around the great court were three courses of chiseled stone, and a row of cedar beams, like the inner court of the temple of the LORD with its front porch.

<sup>13</sup> King Solomon sent and brought Hiram from Tyre.

<sup>14</sup> He was the son of a widow from the tribe of Naphtali. His father was an artisan from Tyre, a skillful craftsman in bronze. Hiram was filled with wisdom, understanding and skill, in any work in bronze. He came to king Solomon and did all his assigned work.

<sup>15</sup> He fashioned the two bronze pillars, each 27 feet high and 18 feet in circumference.

<sup>16</sup> He made two capitals of cast bronze to set on the tops of the pillars. The height of each capital was 7.5 feet.

<sup>17</sup> There were nets of lattice work, and wreaths of chain works set for the capitals that were on the top of the pillars, seven for the each capital.

<sup>18</sup> On the pillars he made two rows of pomegranates on the lattice work to decorate the capitals that were upon the top of the pillars. He did the same for the each capital.

<sup>19</sup> The capitals that were on the top of the pillars in the porch were shaped like lilies, 6 feet tall.

<sup>20</sup> The capitals on top of the two pillars, right by the buldge beside the lattice work had 200 pomegranates in rows around each of the capitals.

<sup>21</sup> He set up the pillars at the front portico of the temple. He set up the pillar on the south and named it Jakin [he establishes], and set up the pillar on the north, and named it Boaz [in him is strength].

<sup>22</sup> The top of the pillars were shaped like lilies. So the construction of the pillars were completed.

<sup>23</sup> Then Hiram made the large metal basin of 15 feet from rim to rim, and 7.5 feet high. Its circumference was about 45 feet.

<sup>24</sup> Under its rim there were two rows of decorative gourds, six gourds per foot all the way around it and were cast with it when the Sea was cast.

<sup>25</sup> The Sea stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The Sea was set on top of them, and all their back sides were set inward.

<sup>26</sup> It was 3 inches thick, and the rim was made like the rim of a cup, like a lily blossom. It held 11,500 gallons.

<sup>27</sup> He also made the ten bronze portable stands; each 6 feet long, 6 feet wide and 4.5 feet high.

<sup>28</sup> The stands were constructed of side panels framed with crossbracing.

<sup>29</sup> On the panels that were between the bracings were ornamental lions, oxen and cherubim. Above and beneath the lions and oxen were decorative wreaths.

<sup>30</sup> Every stand had four bronze wheels with bronze axles; with four supports for a basin. The supports were cast with the wreaths on each side.

<sup>31</sup> The top of the stand was an opening projected 1.5 feet above the stand and its opening was 2.25 feet across. Around its opening there were carvings, and their panels were square, not round.

<sup>32</sup> The four wheels were underneath the panels; and the axles for the wheels were one piece with the stand. The stand wheels were 2.25 feet high.

<sup>33</sup> The wheels were shaped like chariot wheels with their axles, rims, spokes and hubs, all made of cast metal.

<sup>34</sup> There were four supports at each of the four corners. The supports were also one piece with the stand itself.

<sup>35</sup> In the top of the stand there was a rim about nine inches high. The top of the stand had supports and panels which were one piece with it.

<sup>36</sup> On the plates of its supports and on its panels, he carved cherubim, lions, and palm trees, wherever there was space, with wreaths all around.

<sup>37</sup> This is the way he made the ten stands: all of them were cast in one mold being the same size and shape.

<sup>38</sup> Hiram made ten basins of bronze, one for each stand. Each basin held 230 gallons and was six feet across.

<sup>39</sup> He set the stands, five on the south side of the temple, and five on the north. He set the Sea on the southeast corner of the temple.

<sup>40</sup> Hiram made the pots, shovels and bowls. So Hiram completed all the work that he had been assigned for king Solomon in the temple of the LORD.

<sup>41</sup> The two pillars, the two bowl-shaped capitals that were on the top of the pillars, the latticework to cover the two bowls of the capitals that were on the top of the pillars,

<sup>42</sup> the 400 pomegranates for the two latticeworks; two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars,

<sup>43</sup> the ten portable stands, and their ten basins,

<sup>44</sup> the Sea, and the twelve oxen under the Sea,

<sup>45</sup> the pots, the shovels, and the bowls, were made by Hiram for king Solomon for the temple of the LORD. They were all of burnished bronze.

<sup>46</sup> The king had them cast in the Jordan River plain in clay molds between Succoth and Zarethan.

<sup>47</sup> Solomon left all the vessels unweighed, because there were so many of them. The weight of the bronze could not be determined.

<sup>48</sup> Solomon made all the vessels that were in the temple of LORD: the golden altar, the gold table for the Bread of the Presence,

<sup>49</sup> the pure gold lampstands, five on the south side, and five on the north, in front of the inner sanctuary; with the flowers, lamps, and tongs also of gold.

<sup>50</sup> The cups, the lamp snuffers, sprinkling bowls, and the firepans, were all pure gold. The hinges, both for the doors of the inner sanctuary, the most holy place, and for the doors of the main room of the temple were also made of gold.

<sup>51</sup> So when king Solomon finished building the temple of the LORD, he brought in the things which David his father had dedicated, the silver, gold, and the other articles, and put them in the treasuries of the temple of the LORD.



**DASV: 1 Kings 8**

<sup>1</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the leaders of the Israelite families to king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

<sup>2</sup> All the people of Israel assembled themselves to king Solomon at the festival, in the month Ethanim, which is the seventh month.

<sup>3</sup> When all the elders of Israel arrived, the priests picked up the ark.

<sup>4</sup> They brought up the ark of the LORD, the Tent of Meeting and all the holy furnishings that were in the Tent. The priests and Levites brought them up.

<sup>5</sup> Then king Solomon and all the congregation of Israel, who were assembled before him in front of the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered.

<sup>6</sup> The priests brought in the ark of the covenant of the LORD to its place in the inner sanctuary of the temple, to the most holy place, under the wings of the cherubim.

<sup>7</sup> The cherubim spread their wings over the place where the ark was, and the cherubim made a covering over the ark and its poles.

<sup>8</sup> The poles were so long that the ends of the poles were seen from the holy place in front of the inner sanctuary; but they could not be seen from the outside. They remain there to this day.

<sup>9</sup> There was nothing in the ark except the two tables of stone Moses had put in it at Horeb, when the LORD made a covenant with the Israelites, when they came out of the land of Egypt.

<sup>10</sup> When the priests came out of the holy place, a cloud filled the temple of the LORD.

<sup>11</sup> The priests could not perform their service because of the cloud, for the glory of the LORD filled the temple of the LORD.

<sup>12</sup> Then Solomon spoke, "The LORD has said that he would live in thick darkness.

<sup>13</sup> I have certainly built you a majestic temple for you to live in forever."

<sup>14</sup> Then the king turned his head around, and blessed all the assembly of Israel while the entire assembly of Israel stood there.

<sup>15</sup> He said, "Praise be to the LORD, the God of Israel, who has with his hand fulfilled what he promised with his own mouth to my father David, saying,

<sup>16</sup> 'Since the day that I brought my people Israel out of Egypt, I never chose a city from all the tribes of Israel as a place to build a temple, that my name might be there; but I chose David to be over my people Israel.'

<sup>17</sup> Now it was in the heart of my father David to build a temple for the name of the LORD, the God of Israel.

<sup>18</sup> But the LORD said to my father David, 'It was good for your heart to want to build a temple for my name.'

<sup>19</sup> Nevertheless you will not build the temple; but your own son, who will be born to you, he will build the temple for my name.'

<sup>20</sup> The LORD has kept the promise that he made, for I have succeeded my father David, and sit on the throne of Israel, just as the LORD promised. I have now built the temple for the name of the LORD, the God of Israel.

<sup>21</sup> I have made a place for the ark, containing the covenant of the LORD, which he made with our forefathers, when he brought them out of the land of Egypt."

<sup>22</sup> Solomon stood in front of the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands toward heaven

<sup>23</sup> and prayed, "O LORD, the God of Israel, there is no God like you, in heaven above, or on earth beneath. You keep your covenant and loyal love with your servants who walk before you with all their heart.

<sup>24</sup> You have kept your promise with my father your servant David. Yes, you promised with your own mouth, and have fulfilled it with your own hands this day.

<sup>25</sup> Now therefore, O LORD, the God of Israel, keep the promise you made with my father your servant David, when you said, 'You will never fail to have a successor to sit on the throne of Israel, if only your descendants will guard their ways, making sure to walk before me just as you have walked before me.'

<sup>26</sup> Now therefore, O God of Israel, let your promise, I pray, be fulfilled, which you spoke to my father your servant David.

<sup>27</sup> But will God really live on the earth? Even the heaven and highest heavens cannot contain you, how much less this temple that I have built!

<sup>28</sup> Yet have regard to the prayer of your servant, and to his plea, O LORD my God, listen to the cry and the prayer that your servant is praying before you this day.

<sup>29</sup> May your eyes watch over this temple night and day, even this place of which you said, 'My name will be there,' that you may listen to the prayer your servant prays toward this place.

<sup>30</sup> Listen to the plea of your servant, and of your people Israel, when they pray toward this place. Yes, hear in heaven your dwelling place; and when you hear, forgive.

<sup>31</sup> If someone sins against his neighbor and is required to swear to his innocence before your altar in this temple;

<sup>32</sup> then hear from heaven, act, and judge your servants, condemning the wicked by bring his conduct back on his own head, and justifying the righteous, rewarding him according to his righteousness.

<sup>33</sup> When your people Israel are smitten down before the enemy because they have sinned against you; if they turn to you, confess your name, pray and plead with you in this temple,

<sup>34</sup> then hear from heaven, and forgive the sin of your people Israel, and bring them again to the land you have given to their forefathers.

<sup>35</sup> When heaven is shut up, and there is no rain because they have sinned against you, if they pray toward this place, confess your name and turn from their sin because you are punishing them,

<sup>36</sup> then hear from heaven, and forgive the sin of your servants, and your people Israel. Then teach them the good way in which they should walk. Send rain on your land, which you have given to your people for an inheritance.

<sup>37</sup> If there is in the land a famine, plague, crop disease, mildew, locust or caterpillar, if their enemy besieges them in any of the cities in the land, whatever plague or whatever sickness there is,

<sup>38</sup> and if any person from all your people Israel will pray and plead, each one knowing the pain of his own heart, and spread out his hands toward this temple,

<sup>39</sup> then hear in heaven your dwelling place, forgive, act, and render to everyone according to all his ways, since you know their heart, for only you know every human heart.

<sup>40</sup> Then they will fear you all the days they live in the land you have given to our forefathers.

<sup>41</sup> Likewise when a foreigner who does not belong to your people Israel, comes from a far country for your name's sake,

<sup>42</sup> for they will hear about your great name and your mighty hand and outstretched arm, when he prays toward this temple,

<sup>43</sup> hear in heaven your dwelling place, and do according to all that the foreigner has asked you for. Then all the nations of the earth will know your name and fear you, just like your people Israel do. They will realize that this temple I have built is indeed called by your name.

<sup>44</sup> If your people go out to battle against their enemy, by whatever way you will send them, and they pray to the LORD toward the city you have chosen, and toward the temple I have built for your name,

<sup>45</sup> then hear in heaven their prayer and their plea, and maintain their cause.

<sup>46</sup> If they sin against you, for there is no one who doesn't sin, and you get angry with them, and deliver them to the enemy, so that they carry them off captive to the land of the enemy, whether it is far away or near,

<sup>47</sup> yet if they come to their senses in the land where they have been taken captive, and repent, and pray to you in the land of their captors, saying, 'We have sinned, and have done wrong, we have acted wickedly,'

<sup>48</sup> if they return to you with all their heart and with all their soul in the land of their enemies who took them captive, and pray to you toward their land you gave to

their forefathers, the city you have chosen and the temple I have built for your name,

<sup>49</sup> then hear their prayer and their plea in heaven your dwelling place, and maintain their cause.

<sup>50</sup> Forgive your people who have sinned against you, and all their offences they committed against you, and give them compassion in the sight of their captors, so that they may have compassion on them,

<sup>51</sup> for they are your people, and your inheritance, whom you brought out of Egypt, from the midst of an iron-smelting furnace.

<sup>52</sup> May your eyes be open to the plea of your servant, and to the plea of your people Israel. May you listen to them whenever they cry out to you.

<sup>53</sup> For you separated them from among all the nations of the earth to be your inheritance, as you spoke by Moses your servant, when you brought our forefathers out of Egypt, O sovereign LORD."

<sup>54</sup> When Solomon finished praying this entire prayer and plea to the LORD, he got up from before the altar of the LORD where he had been kneeling on his knees with his hands spread out toward heaven.

<sup>55</sup> Then he stood and blessed all the assembly of Israel in a loud voice, saying,

<sup>56</sup> "Praise the LORD, who has given rest to his people Israel, just as he promised. Not one word of his good promise has failed, which he promised through his servant Moses.

<sup>57</sup> The LORD our God be with us, as he has been with our forefathers. Let him never leave or abandon us.

<sup>58</sup> May he bend our hearts toward him, to walk in all his ways, and to keep his commandments, statutes, and regulations that he commanded our forefathers.

<sup>59</sup> Let these my words, by which I have made requests before the LORD, be near to the LORD our God day and night, that he vindicate the cause of his servant, and the cause of his people Israel, as each day requires.

<sup>60</sup> Then all the nations of the earth will know that the LORD, he is God, there is no other.

<sup>61</sup> Let your heart therefore be absolutely committed to the LORD our God, to walk in his statutes, and to keep his commandments, as you are doing today."

<sup>62</sup> The king, and all Israel with him, offered sacrifices before the LORD.

<sup>63</sup> Solomon offered for a sacrifice of peace offerings to the LORD, 22,000 cattle and 120,000 sheep. So the king and all the Israelites dedicated the temple of the LORD.

<sup>64</sup> That same day the king consecrated the middle of the courtyard that was in front of the temple of the LORD. There he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that was before the LORD

was too small to receive the burnt offerings, grain offering, and the fat of the peace offerings.

<sup>65</sup> At that time Solomon held the feast and all Israel with him. It was a great gathering before the LORD our God, with people from the Lebo-hamath all the way down to the brook of Egypt for seven days for the consecration and seven days for the festival, fourteen days total.

<sup>66</sup> On the eighth day he sent the people away; and they blessed the king, and went unto their homes joyful and glad of heart because of all the good things the LORD had done for his servant David and for his people Israel.

**DASV: 1 Kings 9**

<sup>1</sup> When Solomon had finished the building of the temple of the LORD, the king's palace, and everything else Solomon desired to build,

<sup>2</sup> the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon.

<sup>3</sup> The LORD said to him, "I have heard your prayer and your request, that you have made before me. I have consecrated this temple you have built to put my name there forever. My eyes and my heart will be there for all time.

<sup>4</sup> As for you, if you will walk before me with integrity of heart and uprightness, as David your father walked, to do according to all that I have commanded you, and will keep my statutes and my regulations,

<sup>5</sup> then I will establish the throne of your kingdom over Israel forever, just as I promised your father David, saying, 'You will not fail to have a successor on the throne of Israel.'

<sup>6</sup> But if you turn away from following me, you or your children, and do not keep my commandments and statutes I have set before you, but go, serve and worship other gods,

<sup>7</sup> then will I cut off Israel from the land I have given them and this temple I have consecrated for my name, I will cast out of my sight, and Israel will be a proverb and a slogan of ridicule among all nations.

<sup>8</sup> Though this temple is so impressive, yet everyone who passes by it will be astonished, and will scornfully hiss and say, 'Why has the LORD done this to this land, and to this temple?'

<sup>9</sup> Then they will answer, 'Because they abandoned the LORD their God, who brought their forefathers out of the land of Egypt, and embraced other gods, worshipped and served them. Therefore the LORD has brought all this evil on them.'"

<sup>10</sup> It took twenty years for Solomon to build the two houses, the temple for the LORD and the king's palace.

<sup>11</sup> King Solomon gave Hiram twenty cities in the land of Galilee because Hiram the king of Tyre had furnished Solomon with all the cedar and cypress trees and gold he wanted.

<sup>12</sup> Hiram left Tyre to inspect the cities Solomon had given him, but they did not please him.

<sup>13</sup> So he grumbled, "What kind of towns are these that you have given me, my brother?" He called them the land of Cabul [worthless] as it is called to this day.

<sup>14</sup> Now Hiram had sent to the king 9,000 pounds of gold.

<sup>15</sup> Here is the account of the forced labor king Solomon conscripted, to build the temple of the LORD, his own palace, Millo terraces and the wall of Jerusalem, along with Hazor, Megiddo and Gezer.

<sup>16</sup> Pharaoh king of Egypt had gone up and taken Gezer. He burned it and killed the Canaanites who lived in the city, and gave it as a wedding gift to his daughter, Solomon's wife.

<sup>17</sup> So Solomon rebuilt Gezer, and lower Beth-horon,

<sup>18</sup> Baalath, Tamar in the wilderness, within his land.

<sup>19</sup> Solomon built the storage cities and the cities for his chariots, and cities for his horsemen. Whatever Solomon wanted he built in Jerusalem, Lebanon, and throughout all the land he ruled over.

<sup>20</sup> As for all the survivors of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not Israelites,

<sup>21</sup> their descendants who were left in the land, whom the Israelites were not able to totally destroy, Solomon conscripted them into forced labor to this day.

<sup>22</sup> But Solomon did not make the Israelites do forced labor, but they were the men of war, his officials, leaders, captains and commanders of his chariots and horsemen.

<sup>23</sup> These were the chief officers who were over Solomon's construction efforts, 550 who supervised the people who actually did the work.

<sup>24</sup> But Pharaoh's daughter came up out of the city of David to her house which Solomon had built specially for her. Then he built the Millo terraces.

<sup>25</sup> Three times a year Solomon offered burnt offerings and peace offerings on the altar he built to the LORD, burning incense along with them before the LORD. So he finished the temple.

<sup>26</sup> King Solomon made navy of ships at Eziongeber, which is near Elath in the land of Edom, on the shore of the Red Sea.

<sup>27</sup> Hiram sent his fleet and his sailors who had knowledge of the sea with the servants of Solomon.

<sup>28</sup> They went to Ophir, and brought back 16 tons of gold from there, and brought it to king Solomon.

**DASV: 1 Kings 10**

<sup>1</sup> When the queen of Sheba heard of the fame of Solomon because of the name of the LORD, she came to test him with hard questions.

<sup>2</sup> She arrived in Jerusalem with a very great number of attendants, with camels that bore spices, a large amount of gold and precious stones. When she came to Solomon, she consulted with him about all that was on her heart.

<sup>3</sup> Solomon answered all her questions; there was nothing hidden from the king which he could not explain to her.

<sup>4</sup> When the queen of Sheba saw all the wisdom of Solomon, and the palace he had built,

<sup>5</sup> the food on his table, the seating of his officials, the attendance of his servants, their clothes, his cupbearers, and the burnt offerings he offered at the house of the LORD; it took her breath away.

<sup>6</sup> She confessed to the king, "The report I heard in my own country of your acts and of your wisdom was true.

<sup>7</sup> Although I did not believe the reports, until I came and saw it with my own eyes. In fact, not even half of it was told me. Your wisdom and prosperity exceed the report I had heard.

<sup>8</sup> Happy are your men, happy are these your servants, who continually stand before you, and hear your wisdom.

<sup>9</sup> Blessed be the LORD your God, who delighted in you, to set you on the throne of Israel. Because the LORD loved Israel forever, he made you king, to administer justice and righteousness."

<sup>10</sup> She gave the king 9,000 pounds of gold, a huge quantity of spices and precious stones. Never again was there such abundance of spices as those the queen of Sheba gave to king Solomon.

<sup>11</sup> The navy of Hiram also brought gold from Ophir, as well as bringing from Ophir great quantities of almug wood and precious stones.

<sup>12</sup> The king made from the almug wood supports for the temple of the LORD, and the king's palace, and also harps and lyres for the musicians. So much almug wood has not been seen to this day.

<sup>13</sup> King Solomon gave to the queen of Sheba all that she desired, whatever she asked for, besides the customary gifts Solomon had given her out of his royal bounty. So she and her attendants returned to her own land.

<sup>14</sup> Now the weight of gold that came to Solomon in one year totaled twenty-five tons of gold,

<sup>15</sup> besides what came from the merchants and traders, and from all the Arabian kings, and of the governors of the land.

<sup>16</sup> King Solomon made 200 large shields of hammered gold with 15 pounds of gold used to make each shield.



<sup>17</sup> He also made 300 smaller shields of hammered gold with four pounds of gold going into each of these shields. The king put them in the Palace of the Forest of Lebanon.

<sup>18</sup> The king made a great ivory throne, and overlaid it with the finest gold.

<sup>19</sup> There were six steps to the throne, and the top of the throne had a rounded back. The throne had two armrests with a lion statue standing beside each of the armrests.

<sup>20</sup> Twelve lions stood there with one on each side of the six steps. Nothing like it was ever made in any other kingdom.

<sup>21</sup> All king Solomon's goblets were made of gold, and all the utensils for the Palace of the Forest of Lebanon were also made of pure gold. None were made of silver for silver was worth very little in the days of Solomon.

<sup>22</sup> The king had a fleet of merchant ships at sea along with Hiram's fleet, once every three years the merchant ships returned bringing gold, silver, ivory, apes and peacocks.

<sup>23</sup> So king Solomon surpassed all the kings of the earth in wealth and wisdom.

<sup>24</sup> All the earth sought an audience with Solomon, to hear the wisdom which God had put in his heart.

<sup>25</sup> Each of them brought gifts, items of silver and gold, clothes, weapons, spices, horses and mules, year after year.

<sup>26</sup> Solomon accumulated chariots and horsemen. He had 1,400 chariots, and 12,000 horsemen that he stationed in the chariot cities and also with the king at Jerusalem.

<sup>27</sup> The king made silver to be as common in Jerusalem as stones, and cedars as plentiful as the sycamore fig trees are in the Shephelah foothills.

<sup>28</sup> The horses Solomon had were brought from Egypt and from Cilicia; and the king's traders acquired them from Cilicia at a standard price.

<sup>29</sup> A chariot imported from Egypt cost 600 shekels of silver, and a horse was 150. They also exported them to all the kings of the Hittites and for the kings of Aram.

**DASV: 1 Kings 11**

<sup>1</sup> Now king Solomon loved many foreign women, along with the daughter of Pharaoh. There were Moabites, Ammonites, Edomites, Sidonians and Hittites.

<sup>2</sup> They were from the nations concerning which the LORD had warned the Israelites, "You must not intermarry with them, for they will surely turn your heart away after their gods." Yet Solomon clung to them in love.

<sup>3</sup> He had 700 wives of royal birth, and 300 concubines; and his wives turned his heart away.

<sup>4</sup> As Solomon aged, his wives turned his heart away after other gods, and his heart was not faithfully devoted to the LORD his God, as the heart of his father David had been.

<sup>5</sup> Solomon worshipped Ashtoreth the goddess of the Sidonians, and Milcom the abomination of the Ammonites.

<sup>6</sup> Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as his father David had.

<sup>7</sup> Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites on the mountain to the east across from Jerusalem.

<sup>8</sup> This is what he did for all his foreign wives, who burned incense and sacrificed to their gods.

<sup>9</sup> The LORD was angry with Solomon, because his heart had turned away from LORD, the God of Israel, who had appeared to him twice.

<sup>10</sup> He had commanded him concerning this very issue, that he should not worship other gods. But he did not do what the LORD commanded.

<sup>11</sup> So the LORD said to Solomon, "Since you have done this, and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.

<sup>12</sup> Yet for your father David's sake, I will not do it in your lifetime, but I will tear it out of the hand of your son.

<sup>13</sup> I will not, however, tear away all the kingdom. I will give one tribe to your son, for my servant David's sake and for the sake of Jerusalem, which I have chosen."

<sup>14</sup> The LORD raised up an adversary against Solomon, Hadad the Edomite who was of the royal line in Edom.

<sup>15</sup> When David was in Edom, and Joab, the commander of the army, had gone up to bury the dead, he attempted to kill every male in Edom.

<sup>16</sup> For Joab and all Israel stayed there for six months until he had eliminated every male in Edom.

<sup>17</sup> But Hadad, being a young boy, escaped to Egypt along with some other Edomites who were his father's servants.

<sup>18</sup> They set out from Midian and came to Paran and mustered more men out of Paran. They went to Egypt to Pharaoh king of Egypt, who gave him a house, and appointed him provisions and even gave him land.

<sup>19</sup> Hadad found great favor in the sight of Pharaoh, so he gave Hadad his own wife's sister in marriage, the sister of Tahpenes the queen.

<sup>20</sup> The sister of Tahpenes bore him a son, Genubath. Tahpenes raised him in Pharaoh's palace and Genubath grew up in Pharaoh's palace along with the sons of Pharaoh.

<sup>21</sup> When Hadad heard in Egypt that David slept with his fathers, and that Joab the commander of the host was dead, Hadad said to Pharaoh, "Let me leave, that I may go back to my own country."

<sup>22</sup> Then Pharaoh asked him, "But what have you lacked with me that makes you want to go back to own country?" He answered, "Nothing, but please let me go."

<sup>23</sup> God raised up another adversary against Solomon, Rezon the son of Eliada, who fled from his master, Hadadezer king of Zobah.

<sup>24</sup> He gathered men, and became commander over an army after David killed many of them. They went to Damascus, and settled there and he became king in Damascus.

<sup>25</sup> He was an adversary to Israel all the days of Solomon, besides the trouble caused by Hadad. He despised Israel, and reigned over Aram.

<sup>26</sup> Jeroboam the son of Nebat, an Ephraimite from Zeredah, was one of Solomon's officials, whose mother's name was Zeruah, a widow, he also lifted up his hand in rebellion against king Solomon.

<sup>27</sup> This was the reason why he lifted up his hand in rebellion against the king. Solomon built Millo terraces, and closed up the gap in the wall of the city of his father David.

<sup>28</sup> Now Jeroboam was a very talented young man; and when Solomon saw the young man was industrious, he put him in charge over all the forced labor of the house of Joseph.

<sup>29</sup> One time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Ahijah had clothed himself with a new garment and the two of them were alone in the field.

<sup>30</sup> Ahijah grabbed a hold of the new robe he was wearing, and tore it into twelve pieces.

<sup>31</sup> Then he said to Jeroboam, "Take ten pieces. For this is what the LORD, the God of Israel says, 'I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you.'

<sup>32</sup> But he will retain one tribe, for my servant David's sake and for the sake of Jerusalem, the city I have chosen out of all the tribes of Israel.

<sup>33</sup> I will do this because they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of

the Ammonites. They have not walked in my ways, nor done what is right in my eyes, by keeping my statutes and regulations, as his father David did.

<sup>34</sup> Nevertheless I will not take the whole kingdom out of Solomon's hand; but I will allow him to rule all the days of his life, for my servant David's sake whom I chose and who did keep my commandments and my statutes.

<sup>35</sup> But I will take the kingdom out of his son's hand, and will give the other ten tribes to you.

<sup>36</sup> To his son will I give one tribe, that my servant David may have a lamp always before me in Jerusalem, the city where I have chosen to put my name.

<sup>37</sup> I have chosen you, and you will reign over all your soul desires, and you will be king over Israel.

<sup>38</sup> If you obey all that I command you and will walk in my ways and do what is right in my eyes to keep my statutes and my commandments, as my servant David did, then I will be with you, and will build you an enduring house, as I built for David, and will give Israel to you.

<sup>39</sup> Because of this I will punish David's descendants, but not forever."

<sup>40</sup> Solomon tried to kill Jeroboam, but Jeroboam got up and fled to Egypt, to Shishak king of Egypt. He stayed in Egypt until the death of Solomon.

<sup>41</sup> Now the rest of the acts of Solomon, and all that he did and his wisdom, are they not written in the Scroll of the Acts of Solomon?

<sup>42</sup> Solomon reigned over all Israel in Jerusalem for forty years.

<sup>43</sup> Then Solomon slept with his fathers, and was buried in the city of his father David and Rehoboam his son ruled in his place.

**DASV: 1 Kings 12**

<sup>1</sup> Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

<sup>2</sup> When Jeroboam the son of Nebat heard this, he was still in Egypt, where he had fled to escape from king Solomon.

<sup>3</sup> They sent for him, so Jeroboam and all the assembly of Israel came and said to Rehoboam,

<sup>4</sup> "Your father put a heavy yoke on us, but now lighten the burdensome labor and harsh service your father put on us, and we will serve you."

<sup>5</sup> He replied to them, "Go away for three days, then come back to me." So the people left.

<sup>6</sup> Then king Rehoboam consulted with the old men, who had stood before his father Solomon while he was still alive, saying, "How would you advise me to answer this people?"

<sup>7</sup> They responded, "If you will be a servant to this people today, and will serve them, and give them a favorable answer, then they will be your servants forever."

<sup>8</sup> But he rejected the advice the old men had given him, and consulted with the young men with whom he had grown up and were now his advisers.

<sup>9</sup> He asked them, "What advice would you give? How should we answer this people, who have told to me, 'Make the yoke that your father put on us lighter'?"

<sup>10</sup> The young men who had grown up with him told him, "This is what you should say to those people who said to you, 'Your father put a heavy yoke on us, but make it lighter.' Tell them, 'My little finger will be thicker than my father's thighs.

<sup>11</sup> My father put a heavy yoke on you, but I will make it even heavier. My father beat you with whips, but I will beat you with scorpions. '"

<sup>12</sup> So Jeroboam and all the people came to Rehoboam on the third day, just as the king had requested, "Come back to me after three days."

<sup>13</sup> The king answered the people harshly, and rejected the advice the old men had given him.

<sup>14</sup> Instead he spoke to them following the advice of the young men, "My father made your yoke heavy, but I will make it even heavier. My father beat you with whips, but I will beat you with scorpions."

<sup>15</sup> So the king did not listen to the people, because the LORD was bringing about this turn of events so that he might fulfill his word spoken by Ahijah the Shilonite to Jeroboam the son of Nebat.

<sup>16</sup> When all Israel saw that the king refused to listen to them, the people answered the king back, "What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel. Take care of your own house, David." So Israel went home.

<sup>17</sup> But as for the Israelites who lived in the cities of Judah, Rehoboam still reigned over them.

<sup>18</sup> Now king Rehoboam sent Adoniram, who was over the forced labor crews; and all Israel stoned him to death. So king Rehoboam quickly jumped into his chariot to flee to Jerusalem.

<sup>19</sup> So Israel has been in rebellion against the house of David to this day.

<sup>20</sup> When all Israel heard that Jeroboam had returned, they sent and called him to the assembly, and made him king over all Israel. No one followed the house of David except the tribe of Judah.

<sup>21</sup> When Rehoboam arrived at Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, 180,000 chosen warriors, to make war against the house of Israel, attempting to restore the kingdom to Rehoboam the son of Solomon.

<sup>22</sup> But the word of God came to Shemaiah the man of God, saying,

<sup>23</sup> "Tell Rehoboam the son of Solomon, king of Judah, all the house of Judah and Benjamin, and the rest of the people,

<sup>24</sup> "This is what the LORD says, "Do not go up and fight against your brothers, the Israelites. Go home all of you; for this thing is from me."" So they listened to the word of the LORD, and went home again just as the LORD had ordered them to do.

<sup>25</sup> Then Jeroboam built up Shechem in the hill country of Ephraim, and lived there; from there he went on and built up Penuel.

<sup>26</sup> Jeroboam thought in his heart, "Now the kingdom may return to the house of David.

<sup>27</sup> If these people go up to offer sacrifices in the temple of LORD at Jerusalem, then their heart will turn back to their former master, Rehoboam king of Judah. They may kill me, and return to Rehoboam king of Judah."

<sup>28</sup> So the king sought counsel, and made two gold calves. Then he said to the people, "It is too much for you to go up to Jerusalem. Look, here are your gods, O Israel, which brought you up out of the land of Egypt."

<sup>29</sup> He set the one up in Bethel, and the other he set up in Dan.

<sup>30</sup> This thing became a sin, for the people went as far as Dan to worship before one of them.

<sup>31</sup> He built temples on the high places, and made priests from among all kinds of people, even those who were not Levites.

<sup>32</sup> Jeroboam instituted a feast on the fifteenth day of the eighth month, like the feast that was in Judah. He offered up sacrifices on the altar at Bethel, offering sacrifices to the calves he had made. He installed in Bethel the priests for the high places that he had made.

<sup>33</sup> He went up to the altar he had made in Bethel on the fifteenth day of the eighth month, even in the month which he had devised in his own heart and he ordained a feast for the Israelites, and approached the altar to burn incense.

**DASV: 1 Kings 13**

<sup>1</sup> Now a man of God came out of Judah by the word of the LORD and went to Bethel, and Jeroboam was standing by the altar about to burn incense.

<sup>2</sup> He cried out against the altar by the word of the LORD, "O altar, altar. This is what the LORD says. A son will be born to the house of David, Josiah by name. On you he will sacrifice the priests of the high places that burn incense on you. Human bones will be burned on you."

<sup>3</sup> That same day he also gave a sign, "This is the sign the LORD has spoken: This altar will split apart, and the ashes on it will be poured out."

<sup>4</sup> When the king heard what the man of God cried out against the altar in Bethel, Jeroboam reached out his hand from the altar ordering, "Seize him." But the hand he stretched out against him became paralyzed so that he could not pull it back.

<sup>5</sup> The altar split apart and the ashes poured out of the altar, just as the sign the man of God had announced by the word of the LORD.

<sup>6</sup> The king answered and said to the man of God, "Please ask for the favor of the LORD your God and pray for me, that my hand may be restored." So the man of God asked the LORD, and the king's hand was restored becoming as it was before.

<sup>7</sup> Then the king said to the man of God, "Come home with me, and refresh yourself, and I will give you a gift."

<sup>8</sup> But the man of God said to the king, "If you would give me half of your house, I will not go with you, nor will I eat any food or drink water in this place.

<sup>9</sup> For I was ordered by the word of the LORD, 'You must not eat any food, or drink any water, or return by the way you came.'"

<sup>10</sup> So he took another way and returned a different way than how he had come to Bethel.

<sup>11</sup> Now there was an old prophet who lived in Bethel. His sons came and told him all the works that the man of God had done that day in Bethel and told their father all the words he had spoken to the king.

<sup>12</sup> Their father said to them, "Which way did he go?" His sons showed him which road the man of God from Judah had taken.

<sup>13</sup> He said to his sons, "Saddle my donkey." So they saddled his donkey and he mounted it.

<sup>14</sup> He set out after the man of God, and found him sitting under an oak tree, and he asked him, "Are you the man of God who came from Judah?" He replied, "Yes, I am."

<sup>15</sup> Then old prophet said to him, "Come home with me, and eat some food."

<sup>16</sup> But he replied, "I can't turn back or go with you, or eat food or drink water with you in this place."

<sup>17</sup> For I was ordered by the word of the LORD, 'You must not eat any bread or drink any water there, or turn again to go back by the way that you came.'

<sup>18</sup> Then the old prophet said to him, "I also am a prophet as you are, and an angel spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, so that he may eat some food and drink some water.'" But the old prophet was lying to him.

<sup>19</sup> So he went back with him, and ate food and drank water in his house.

<sup>20</sup> As they were sitting at the table, the word of the LORD came to the prophet who brought him back.

<sup>21</sup> He cried out to the man of God who came from Judah, "This is what the LORD says, 'Because you disobeyed the word of the LORD, and have not kept the commandment the LORD your God gave you,

<sup>22</sup> but came back, and have eaten food and drank water in the place where he told you, "Do not eat any food or drink water," your body will not be buried in the tomb of your forefathers.'"

<sup>23</sup> After he had eaten food and drunk, the old prophet saddled the donkey for the prophet he had brought back.

<sup>24</sup> As he went on his way a lion met him on the road, and killed him. His body was thrown onto the road, and the donkey stood beside it; the lion also stood by the body.

<sup>25</sup> People passed by, and saw the body lying in the road, and the lion standing by the body. They came and told the city where the old prophet lived about it.

<sup>26</sup> When the prophet who brought him back from the way heard the report, he said, "It is the man of God, who disobeyed the word of the LORD. The LORD has delivered him to the lion, which has torn him up, and killed him, just as the word of the LORD, told him."

<sup>27</sup> He ordered his sons, "Saddle the donkey for me," so they saddled it.

<sup>28</sup> Then he went and found his body lying on the road, and the donkey and the lion standing by the body. The lion had not eaten the corpse or attacked the donkey.

<sup>29</sup> The prophet picked up the body of the man of God, and laid it on the donkey, and brought it back to the city of the old prophet, to mourn and to bury him.

<sup>30</sup> The old prophet laid his body in his own grave; and they mourned over him, "Alas, my brother!"

<sup>31</sup> After he had buried him, he requested of his sons, "When I am dead, bury me in the tomb where the man of God is buried. Put my bones beside his bones."

<sup>32</sup> For the saying which he cried out by the word of the LORD against the altar in Bethel, and against all the shrines of the high places that are in the towns of Samaria, will surely come to pass."



<sup>33</sup> Even after this, Jeroboam did not change his evil ways, but continued to install all kinds of people as priests of the high places. Anyone who wanted, he consecrated as a priest of the high places.

<sup>34</sup> This issue became sin to the house of Jeroboam, so that it came to an end and was destroyed from off the face of the earth.

**DASV: 1 Kings 14**

<sup>1</sup> At that time Abijah the son of Jeroboam became sick.

<sup>2</sup> Jeroboam told his wife, "Go, disguise yourself, so that you will not be recognized as the wife of Jeroboam. Then go to Shiloh, for Ahijah the prophet is there. He is the one who told me that I would be king over this people.

<sup>3</sup> Take ten loaves, some cakes, and a jar of honey, and go to him. He will tell you what will happen to the child."

<sup>4</sup> So Jeroboam's wife did it, and went to Shiloh where she came to the house of Ahijah. Now Ahijah could not see, for his eyesight was gone because of his age.

<sup>5</sup> The LORD said to Ahijah, "The wife of Jeroboam is coming to you to inquire concerning her son, for he is sick. Tell her thus and so, for when she arrives she will disguise herself pretending to be another woman."

<sup>6</sup> When Ahijah heard the sound of her feet as she came through the door, he said, "Come in, wife of Jeroboam. Why do you disguise yourself pretending to be someone else? For I have come with bad news for you.

<sup>7</sup> Go, tell Jeroboam, 'This is what the LORD, the God of Israel says, "I exalted you from among the people, and made you a leader over my people Israel.

<sup>8</sup> I tore the kingdom away from the house of David, and gave it you. Yet you have not been like my servant David, who kept my commandments, and followed me with all his heart doing only what was right in my eyes.

<sup>9</sup> You have done evil above everyone who has been before you, and have gone and made other gods and metal idols, provoking me to anger, and have turned your back on me.

<sup>10</sup> Therefore, I will bring disaster on the house of Jeroboam, and will cut off every one of Jeroboam's male children, slave or free everywhere in Israel. I will totally burn up the house of Jeroboam, as a man burns manure until it is all gone.

<sup>11</sup> Anyone in Jeroboam's family who dies in the city will be eaten by dogs; and the one who dies in the field the birds of the heavens will eat, for the LORD has decreed it.

<sup>12</sup> Get up and go home. When your feet enter the city the boy will die.

<sup>13</sup> All Israel will mourn for him and bury him, for he is the only one of Jeroboam descendants who will have a proper burial, because in him there is found some things pleasing to the LORD, the God of Israel, in the house of Jeroboam.

<sup>14</sup> Furthermore the LORD will raise up a king over Israel, who will cut off Jeroboam's descendants today, it is ready to happen right now.

<sup>15</sup> For the LORD will strike Israel, like a reed swaying in the water. He will root up Israel out of this good land he gave to their forefathers, and will scatter them beyond the Euphrates River, because they have made their Asherah poles, provoking the LORD to anger.

<sup>16</sup> He will abandon Israel because of the sins of Jeroboam, which he has sinned and by which he made Israel to sin."'''

<sup>17</sup> Jeroboam's wife got up, left and came to Tirzah. When she crossed the threshold of the house, the boy died.

<sup>18</sup> All Israel buried and mourned for him, just as the word of the LORD had predicted through his servant the prophet Ahijah.

<sup>19</sup> The rest of the acts of Jeroboam, his wars and how he reigned, they are written in the Scroll of the Annals of the Kings of Israel.

<sup>20</sup> Jeroboam reigned twenty-two years and he slept with his fathers. Then Nadab his son reigned in his place.

<sup>21</sup> 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 the LORD had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonitess.

<sup>22</sup> Judah did what was evil in the sight of the LORD, and they provoked him to jealousy with the sins they committed, beyond all that their forefathers had done.

<sup>23</sup> For they also built high places, sacred pillars, and Asherah poles, on every high hill and under every green tree.

<sup>24</sup> There were also male shrine prostitutes in the land. They committed all the detestable practices of the nations the LORD drove out before the Israelites.

<sup>25</sup> In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem.

<sup>26</sup> He carried off the treasures of the temple of the LORD and the treasures of the king's palace. He carried off everything including all the shields of gold Solomon had made.

<sup>27</sup> King Rehoboam replaced them with bronze shields, and assigned them to the hands of the royal guard, who guarded the entrance of the king's palace.

<sup>28</sup> Whenever the king went to the temple of the LORD, the guards carried them, and then returned them into the guardroom.

<sup>29</sup> Now the rest of the acts of Rehoboam, and all that he did, are they not written in the Scroll of the Annals of the Kings of Judah?

<sup>30</sup> There was constant war between Rehoboam and Jeroboam.

<sup>31</sup> Rehoboam slept with his fathers and was buried with his fathers in the city of David. His mother's name was Naamah the Ammonitess. Abijam his son reigned in his place.

**DASV: 1 Kings 15**

<sup>1</sup> Now Abijam began to reign over Judah in the eighteenth year of king Jeroboam the son of Nebat.

<sup>2</sup> He reigned three years in Jerusalem. His mother's name was Maacah the daughter of Abishalom.

<sup>3</sup> He walked in all the sins that his father before him had committed. His heart was not wholly devoted to the LORD his God, as the heart of David his forefather had been.

<sup>4</sup> Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem by giving him a son to succeed him and by establishing Jerusalem.

<sup>5</sup> It was because David did what was right in the eyes of the LORD, and did not turn aside from anything he commanded him all the days of his life, except in the incident of Uriah the Hittite.

<sup>6</sup> Now there was war between Rehoboam and Jeroboam all the days of Abijam's life.

<sup>7</sup> The rest of the acts of Abijam, and all that he did, are they not written in the Scroll of the Annals of the Kings of Judah? There was constant war between Abijam and Jeroboam.

<sup>8</sup> Abijam slept with his fathers; and they buried him in the city of David. Asa his son reigned in his place.

<sup>9</sup> Asa began to reign over Judah in the twentieth year of Jeroboam king of Israel.

<sup>10</sup> He reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom.

<sup>11</sup> Asa did what was right in the eyes of the LORD, as his forefather David had done.

<sup>12</sup> He expelled the male temple prostitutes out of the land, and removed all the idols that his fathers had made.

<sup>13</sup> He also removed Maacah his mother from being queen, because she had made an abominable Asherah pole. Asa cut down her idolatrous pole, and burned it in the Kidron Valley.

<sup>14</sup> But the high places were not removed. Nevertheless the heart of Asa was wholly devoted to the LORD all his days.

<sup>15</sup> He brought into the temple of the LORD the things that he and his father had dedicated, silver, gold and other items.

<sup>16</sup> There was war between Asa and Baasha king of Israel all their days.

<sup>17</sup> Baasha king of Israel went up against Judah, and built up Ramah, that he might not allow anyone to enter or leave the land of Asa king of Judah.

<sup>18</sup> Then Asa took all the silver and gold that was left in the treasuries of the temple of the LORD, and the treasuries of the king's palace. He gave it to his servants

and sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Aram, who ruled in Damascus, along with this request,

<sup>19</sup> "Let us make a treaty like my father and your father had. I have sent you a present of silver and gold, go, break your treaty with Baasha king of Israel, that he may leave me alone."

<sup>20</sup> So Ben-hadad listened to king Asa, and sent the commanders of his army against the towns of Israel, and conquered Ijon, Dan, Abel-beth-maacah and all Kinneroth, with all the land of Naphtali.

<sup>21</sup> When Baasha heard it, he stopped fortifying Ramah, and pulled back to Tirzah.

<sup>22</sup> Then king Asa made a proclamation to all Judah, no one was exempt from carrying away the stones and timber of Ramah that Baasha had used to build up Ramah. King Asa used them to fortify Geba of Benjamin and Mizpah.

<sup>23</sup> Now the rest of all the acts of Asa, all his power, all that he did and the towns he built, are they not written in the Scroll of the Annals of the Kings of Judah? But in his old age, his feet became diseased.

<sup>24</sup> Asa slept with his fathers, and was buried with his fathers in the city of David his forefather. Jehoshaphat his son reigned in his place.

<sup>25</sup> Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah. He reigned two years over Israel.

<sup>26</sup> He did what was evil in the sight of the LORD, and walked in the way of his father, and in his sin by which he caused Israel to sin.

<sup>27</sup> Baasha the son of Ahijah, from the house of Issachar, conspired against him, and assassinated him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

<sup>28</sup> So Baasha killed him and reigned in his place in the third year of Asa king of Judah.

<sup>29</sup> As soon as he became king, he eliminated all the house of Jeroboam. He left not one of Jeroboam's descendants breathing, but destroyed them all, fulfilling the word of the LORD spoken by his servant Ahijah the Shilonite.

<sup>30</sup> This happened because of the sins which Jeroboam committed, and by which he caused Israel to sin, and because he provoked the anger of the LORD, the God of Israel.

<sup>31</sup> Now the rest of the acts of Nadab, and all that he did, are they not written in the Scroll of the Annals of the Kings of Israel?

<sup>32</sup> There was war between Asa and Baasha king of Israel all their days.

<sup>33</sup> Baasha the son of Ahijah began to reign over all Israel from Tirzah, in the third year of Asa king of Judah. He reigned for twenty-four years.

<sup>34</sup> He did what was evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he caused Israel to sin.

**DASV: 1 Kings 16**

<sup>1</sup> The word of the LORD came to Jehu the son of Hanani against Baasha, saying,  
<sup>2</sup> "I exalted you from the dust, and made you leader over my people Israel, but you have walked in the way of Jeroboam, and have made my people Israel to sin, provoking me to anger with their sins.

<sup>3</sup> I will consume Baasha and his house, and I will make your house like the house of Jeroboam the son of Nebat.

<sup>4</sup> Those in Baasha's family who die in the city will be eaten by dogs; and those who die in the field, the birds of the heavens will eat."

<sup>5</sup> Now the rest of the acts of Baasha and what he did, and his power, are they not written in the Scroll of the Annals of the Kings of Israel?

<sup>6</sup> Baasha slept with his fathers, and was buried in Tirzah. Elah his son reigned in his place.

<sup>7</sup> The word of the LORD against Baasha and his house came through the prophet Jehu the son of Hanani, because of all the evil he did in the sight of the LORD, provoking him to anger with the work of his hands, by being like the house of Jeroboam, and because he destroyed it.

<sup>8</sup> Elah the son of Baasha began to reign over Israel in Tirzah for two years in the twenty-sixth year of Asa king of Judah.

<sup>9</sup> His servant Zimri, commander of half of his chariots, conspired against him. Now he was in Tirzah, drinking himself drunk in the house of Arza, who was supervisor of the palace in Tirzah.

<sup>10</sup> Zimri came in, struck him down and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.

<sup>11</sup> When he began to reign, as soon as he was seated on his throne, he executed the entire house of Baasha. He did not leave a single male child alive, including his relatives and friends.

<sup>12</sup> So Zimri destroyed all the house of Baasha, fulfilling the word of the LORD that he spoke against Baasha by Jehu the prophet.

<sup>13</sup> This happened because of all the sins of Baasha, and the sins of his son Elah, which they had committed, and by which they caused Israel to sin, provoking the LORD, the God of Israel to anger with their worthless idols.

<sup>14</sup> Now the rest of the acts of Elah, and all that he did, are they not written in the Scroll of the Annals of the Kings of Israel?

<sup>15</sup> In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the troops were camped against Gibbethon, which belonged to the Philistines.

<sup>16</sup> The troops who were camped heard the news, "Zimri has conspired, and has assassinated the king." So all Israel made Omri, the commander of the army, king over Israel that day in the camp.

<sup>17</sup> Omri and all Israel went up from Gibbethon and besieged Tirzah.

<sup>18</sup> When Zimri saw that the city was taken, he went into the citadel of the king's palace, and burned down the king's house over himself--so he died.

<sup>19</sup> This happened because the sins he committed were evil in the sight of the LORD, by walking in the way of Jeroboam, and for his sin which he committed, causing Israel to sin.

<sup>20</sup> Now the rest of the acts of Zimri, and his conspiracy that he carried out, are they not written in the Scroll of the Annals of the Kings of Israel?

<sup>21</sup> Then the people of Israel were split into two factions. Half of the people followed Tibni the son of Ginath, to make him king, and other half followed Omri.

<sup>22</sup> But the people that followed Omri overcame the people that followed Tibni the son of Ginath. So Tibni died, and Omri became king.

<sup>23</sup> Omri began to reign over Israel in the thirty-first year of Asa king of Judah. He reigned twelve years total with six of them in Tirzah.

<sup>24</sup> He bought the hill of Samaria from Shemer for 150 pounds of silver. He built a town on the hill, and named the town Samaria, after Shemer, the former owner of the hill.

<sup>25</sup> Omri did what was evil in the sight of the LORD, doing more evil than all who had come before him.

<sup>26</sup> For he walked in all the way of Jeroboam the son of Nebat, and in his sins by which he caused Israel to sin, provoking the LORD, the God of Israel, to anger with their worthless idols.

<sup>27</sup> Now the rest of the acts of Omri, and his power that he showed, are they not written in the Scroll of the Annals of the Kings of Israel?

<sup>28</sup> So Omri slept with his fathers, and was buried in Samaria. His son Ahab reigned in his place.

<sup>29</sup> Ahab the son of Omri began to reign over Israel in the thirty-eighth year of Asa king of Judah. Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

<sup>30</sup> Ahab the son of Omri did what was evil in the sight of the LORD above all who were before him.

<sup>31</sup> As if it was trivial for him to walk in the sins of Jeroboam the son of Nebat, he married Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshipped him.

<sup>32</sup> He built an altar for Baal in the temple of Baal he had built in Samaria.

<sup>33</sup> Ahab made an Asherah pole. Ahab did more to provoke the LORD, the God of Israel, to anger than all the kings of Israel who preceded him.

<sup>34</sup> In his days, Hiel the Bethelite built Jericho. He laid its foundation at the cost of his firstborn Abiram, and set up its gates at the cost of his youngest son Segub, just as the word of the LORD had spoken by Joshua the son of Nun.

**DASV: 1 Kings 17**

<sup>1</sup> Elijah the Tishbite, who was from Tishbe in Gilead, said to Ahab, "As the LORD, the God of Israel lives, before whom I stand, there will not be dew or rain these years, except when I give the word."

<sup>2</sup> The word of the LORD came to him, saying,

<sup>3</sup> "Leave here and go to the east, and hide by the Kerith Valley, east of the Jordan River.

<sup>4</sup> Drink from the brook, and I have told the ravens to feed you there."

<sup>5</sup> So he went and did what he was told by the word of the LORD. He went and stayed by the Kerith Valley, that is east of the Jordan River.

<sup>6</sup> The ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook.

<sup>7</sup> After a while the brook dried up, because there was no rain in the land.

<sup>8</sup> Then the word of LORD came to him, saying,

<sup>9</sup> "Get up and go to Zarephath, which belongs to Sidon, and stay there. I have commanded a widow there to provide for you."

<sup>10</sup> So he got up and went to Zarephath. When he came to the gate of the city, there was a widow gathering sticks there. He called to her, "Please bring me, a little cup of water, so that I may have a drink."

<sup>11</sup> As she was going to get it, he called to her, "Please bring me, a piece of bread in your hand too."

<sup>12</sup> She said, "As the LORD your God lives, I don't have any food except a handful of flour in a jar, and a little olive oil in a jug. Now I am gathering a couple sticks that I may go home and cook it for my son and me, so that we may eat it and die."

<sup>13</sup> Elijah said to her, "Don't be afraid, go and do just as you have said, but first make me a little cake from it, then bring it to me, and afterward make some for you and your son.

<sup>14</sup> For this is what the LORD, the God of Israel, says, "The jar of flour will not be emptied, and the jug of olive oil will not run dry, until the day the LORD sends rain on the earth."

<sup>15</sup> So she went and did exactly as Elijah told her. The result was that she, Elijah and her house ate it for many days.

<sup>16</sup> The jar of flour was not emptied, and the jug of olive oil did not fail, exactly as the word of the LORD had declared through Elijah.

<sup>17</sup> After this, the son of the woman who owned the house, fell sick and his sickness was so severe that he stopped breathing.

<sup>18</sup> She complained to Elijah, "What do you have against me, O man of God? You have come to me only to expose my sin, and to slay my son!"

<sup>19</sup> He said to her, "Give me your son." Then he took him out of her arms, and carried the boy up to his guestroom, and laid him down on his own bed.



<sup>20</sup> Then he cried out to the LORD, "O LORD my God, why have you brought disaster on this widow I am staying with, by killing her son?"

<sup>21</sup> Then he stretched himself out on the child three times, and cried to the LORD, and said, "O LORD my God, please let this child's life come back into him."

<sup>22</sup> The LORD listened to the voice of Elijah, and the child's life returned to him, and he revived.

<sup>23</sup> Then Elijah took the child, and brought him down from the upper room into the house. He presented him to his mother, and Elijah announced, "See, your son is alive."

<sup>24</sup> The woman confessed to Elijah, "Now I know that you are a man of God, and that the word of the LORD from your mouth is truth."

**DASV: 1 Kings 18**

<sup>1</sup> After a while the word of the LORD came to Elijah, in the third year of the famine, saying, "Go, present yourself to Ahab, for I will send rain on the land."

<sup>2</sup> So Elijah went to present himself to Ahab. The famine was severe in Samaria.

<sup>3</sup> Ahab summoned Obadiah, who was manager of the palace. Now Obadiah was devoted to the LORD.

<sup>4</sup> When Jezebel was killing off the prophets of the LORD, Obadiah took a hundred prophets, and hid them with fifty in each cave and supplied them with food and water.

<sup>5</sup> Ahab said to Obadiah, "Go through the land to all the springs and all the valleys. Perhaps we can find some grass to keep the horses and mules alive, so that we don't lose all the animals."

<sup>6</sup> So they split up the land between them to search through it. Ahab went one way and Obadiah went the other.

<sup>7</sup> As Obadiah was on his way, Elijah met him, and he recognized him, falling on his face, he asked, "Is it really you, my lord Elijah?"

<sup>8</sup> Elijah replied, "Yes, it is I. Go, tell your master, Elijah is here."

<sup>9</sup> Obadiah responded, "How have I sinned, that you would hand your servant over to Ahab, to kill me?"

<sup>10</sup> As the LORD your God lives, there is no nation or kingdom, where my lord has not searched for you. When they said, 'He is not here,' he made that kingdom or nation take an oath that they had not found you there.

<sup>11</sup> Now you are telling me, 'Go, tell your master, Elijah is here.'

<sup>12</sup> But as soon as I leave you, the Spirit of LORD may carry you off to who knows where, and so when I come and tell Ahab and when he still can't find you, he will kill me. But I, your servant have feared the LORD from my youth.

<sup>13</sup> Was it not told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD's prophets with fifty of them in each cave, and fed them with food and water?

<sup>14</sup> Now you are telling me, 'Go, tell your master, Elijah is here.' Then he will certainly kill me."

<sup>15</sup> Elijah said, "As the LORD of hosts lives, before whom I stand, I will surely present myself to him today."

<sup>16</sup> So Obadiah went and told Ahab, and Ahab went to meet Elijah.

<sup>17</sup> When Ahab saw Elijah, Ahab said to him, "Is it really you, you troubler of Israel?"

<sup>18</sup> Elijah answered, "I have not troubled Israel, but you, and your father's house, in that you have forsaken the commandments of the LORD, and you have followed the Baals.

<sup>19</sup> Now summon and assemble all Israel to me at Mount Carmel, including the 450 prophets of Baal, and the 400 prophets of Asherah who eat at Jezebel's table."

<sup>20</sup> So Ahab summoned all the Israelites, and assembled the prophets together at Mount Carmel.

<sup>21</sup> Elijah approached all the people, and declared, "How long will you go swaying between two opinions? If the LORD is God, follow him, but if Baal is, then follow him." But the people would not answer him a word.

<sup>22</sup> Then Elijah said to the people, "I am the only prophet of the LORD who is left; but there are 450 prophets of Baal.

<sup>23</sup> Let two bulls be provided. Let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but do not set it on fire. Then I will prepare the other bull, and lay it on the wood, but not set it on fire.

<sup>24</sup> Then call on the name of your god, and I will call on the name of the LORD and the God that answers by fire, he is the real God." So all the people agreed, "Good idea."

<sup>25</sup> Elijah said to the prophets of Baal, "Choose one bull for yourselves, and prepare it first, since there are so many of you. Call on the name of your god, but do not set it on fire."

<sup>26</sup> So they took the bull that had been given to them, and they prepared it, and called on the name of Baal from morning even until noon, "O Baal, hear us." But there was not a sound and no answer. So they ritually limped around the altar they had made.

<sup>27</sup> At noon, Elijah mocked them, jeering, "Yell louder; for surely he is a god. Perhaps he is deep in thought, or is relieving himself, or is away on business. Maybe he is sleeping and must be awakened."

<sup>28</sup> So they shouted louder, and cut themselves with knives and swords, till the blood gushed out all over them, as was their usual ritual.

<sup>29</sup> As midday passed, they continued raving in a prophetic frenzy until the time of the evening sacrifice. But there still was not a sound, answer, or any response.

<sup>30</sup> Then Elijah told all the people, "Come here to me." All the people approached him. He repaired the altar of the LORD that had been torn down.

<sup>31</sup> Then Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, "Israel will be your name."

<sup>32</sup> With the stones he built an altar in the name of the LORD. He dug a trench around the altar, large enough to hold three gallons of seed.

<sup>33</sup> Then he arranged the wood, and cut the bull in pieces, and laid it on the wood. Then he said, "Fill four jars with water, and pour it on the burnt offering and on the wood."

<sup>34</sup> He said, "Do it again." So they did it the second time. Then he said, "Do it a third time." So they did it a third time.

<sup>35</sup> The water ran all over the altar and even the trench was filled with water.

<sup>36</sup> At the time for the evening sacrifice, Elijah the prophet approached the altar, and prayed, "O LORD, the God of Abraham, Isaac and Israel, let it be known this day proving that you are God in Israel, and that I am your servant, and that I have done all these things at your word.

<sup>37</sup> Answer me, O LORD, answer me, so that this people may know that you, O LORD, are God, and that you are attempting to turn their hearts back again."

<sup>38</sup> Then the fire of the LORD fell, and consumed the burnt offering, the wood, the stones, along with the dust, and even licked up the water that was in the trench.

<sup>39</sup> When all the people saw it, they fell on their faces, and they exclaimed, "The LORD, he is God! The LORD, he is God!"

<sup>40</sup> Then Elijah ordered, "Seize the prophets of Baal, let none of them escape." So they grabbed them; and Elijah brought them down to the Kishon Valley, and killed them there.

<sup>41</sup> Elijah told Ahab, "Go get something to eat and drink; for there is the sound of a heavy rain storm coming."

<sup>42</sup> So Ahab went up to eat and drink, but Elijah went up to the top of Carmel. He bowed himself down to the ground, and put his face between his knees.

<sup>43</sup> He said to his servant, "Go up now, look toward the sea." So he went up, looked, and reported, "There is nothing." Elijah sent him back seven times.

<sup>44</sup> On the seventh time, he declared, "Look, a cloud as small as a man's hand is rising out of the sea." Elijah said, "Go, tell Ahab, 'Prepare your chariot and get down from here before the rain stops you. '"

<sup>45</sup> Shortly after that, the heavens grew black with clouds and wind, and there was a heavy rain storm. Ahab rode off and went back to Jezreel.

<sup>46</sup> The hand of the LORD was on Elijah, so he tucked up his robe, and ran before Ahab to the entrance of Jezreel.

**DASV: 1 Kings 19**

<sup>1</sup> Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.

<sup>2</sup> 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 like the life of one of them by this time tomorrow."

<sup>3</sup> Elijah was afraid, got up, and fled for his life. He came to Beersheba in Judah, and left his servant there,

<sup>4</sup> while he himself went a day's journey into the wilderness. He went and sat down under a broom tree and he prayed that he might die. He said, "I've had enough. O LORD, take my life; for I am no better than my fathers."

<sup>5</sup> Then he laid down and slept under a broom tree. All of a sudden an angel touched him, and told him, "Get up and eat."

<sup>6</sup> He looked, and there was by his head some bread baked on the coals and a jug of water. He ate and drank, then laid down again.

<sup>7</sup> The angel of the LORD came back a second time, touched him, and said, "Get up and eat, because the journey is too much for you."

<sup>8</sup> He got up, ate and drank, and went on the strength gained from that food forty days and forty nights to Horeb, the mountain of God.

<sup>9</sup> There he came to a cave and spent the night. The word of the LORD came to him, and asked him, "What are you doing here, Elijah?"

<sup>10</sup> Elijah replied, "I have been very zealous for the LORD, the God of hosts; but the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I am the only one left and now they are trying to kill me too."

<sup>11</sup> The LORD said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by. Then a great gale blasted the mountains, and even the rocks broke in pieces before the LORD, but the LORD was not in the wind. After the wind, there was an earthquake, but the LORD was not in the earthquake.

<sup>12</sup> After the earthquake, a fire, but the LORD was not in the fire. After the fire, there was a sound like a gentle whisper.

<sup>13</sup> When Elijah heard it, he wrapped his face in his robe, went out and stood at the entrance of the cave. Then a voice asked him, "What are you doing here, Elijah?"

<sup>14</sup> He replied, "I have been very zealous for the LORD, the God of hosts; but the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I am the only one left, and now they are trying to kill me too."

<sup>15</sup> The LORD said to him, "Go back the way you came, then proceed to the wilderness of Damascus. When you arrive there anoint Hazael to be king over Aram.

<sup>16</sup> Then anoint Jehu the son of Nimshi to be king over Israel, and anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place.

<sup>17</sup> It will be that whoever escapes the sword of Hazael will be killed by Jehu; and whoever escapes from the sword of Jehu will be killed by Elisha.

<sup>18</sup> I have 7,000 left in Israel, all of whom have never bowed the knee to Baal or have kissed him with their mouths."

<sup>19</sup> So he left there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen ahead of him. He was plowing with the twelfth pair. Elijah came up to him, and threw his mantle over him.

<sup>20</sup> Elisha left the oxen, and ran after Elijah, and said, "Please let me kiss my father and my mother good-bye, then I will follow you." Elijah said to him, "Go back again, but think about what I have done to you?"

<sup>21</sup> So Elisha left him and took the yoke of oxen and slew them. Lighting a fire made from the yoke, he cooked the meat of the oxen and gave it to the people, and they ate. Then he got up and followed Elijah and became his assistant.

**DASV: 1 Kings 20**

<sup>1</sup> Now Benhadad the king of Aram gathered all his army together, including thirty-two kings with their horses and chariots. He went up and besieged Samaria and attacked it.

<sup>2</sup> He sent messengers into the city to Ahab king of Israel, saying, "This is what Ben-hadad says,

<sup>3</sup> 'Your silver and gold are mine, the best of your wives and children, are also mine.'"

<sup>4</sup> The king of Israel answered, "It is just as you have said, my lord, O king. I and all that I have are yours."

<sup>5</sup> The messengers came again and said, "This is what Ben-hadad says, 'I sent to you, saying, 'You must hand over to me your silver, gold, your wives and children.'"

<sup>6</sup> But I will send my servants to you about this time tomorrow, and they will search your house, and the houses of your servants. They will seize everything you have of value and take it away.'"

<sup>7</sup> Then the king of Israel summoned all the elders of the land, and said, "Please note how this man is looking for trouble. I did not refuse when he sent to me for my wives and children, and for my silver and gold."

<sup>8</sup> Then all the elders and all the people advised him, "Do not listen or consent."

<sup>9</sup> So he said to the messengers of Ben-hadad, "Tell my lord the king, 'All that you first demanded of your servant I will do; but this latest demand I cannot agree to.'"

The messengers left, and brought back his answer to Ben-hadad.

<sup>10</sup> Ben-hadad sent another message to him: "The gods do so to me, and more also, if there remains enough dirt in Samaria for each of my soldiers who follow me to scoop up a handful."

<sup>11</sup> The king of Israel replied, "Tell him, 'Let not him who puts on his armor boast like one who takes it off.'"

<sup>12</sup> When Ben-hadad heard this message, he and the other kings were drinking in their tents. He told his servants, "Prepare to attack." So they prepared to attack the city.

<sup>13</sup> Now a prophet came to Ahab king of Israel, and said, "This is what the LORD says, 'Have you seen this great multitude? I will deliver it into your hand today. Then you will know that I am the LORD.'"

<sup>14</sup> Ahab said, "By whom will he do it?" He said, "This is what the LORD says, 'By the young men of the district governors.'" Then Ahab asked, "Who will begin the battle?" He answered, "You will."

<sup>15</sup> Then he mustered the 232 young men from the district governors, and after them he mustered all the people, even all the Israelites. There were 7,000.

<sup>16</sup> They went out at noon. But Ben-hadad was drinking himself drunk in the tents, he and the thirty-two kings who were allied with him.

<sup>17</sup> The young men of the district governors went out first. Ben-hadad sent out scouts, and they reported to him, "There are troops coming out of Samaria."

<sup>18</sup> He ordered, "Whether they have come out for peace or war, take them alive."

<sup>19</sup> So the young men of the district governors went out of the city with the army following them.

<sup>20</sup> Each one killed his enemy opponent. The Arameans fled, and Israel pursued them, but Ben-hadad the king of Aram escaped on horseback with some horsemen.

<sup>21</sup> The king of Israel went out, and destroyed the horses and chariots, and struck down the Arameans with a great slaughter.

<sup>22</sup> Meanwhile the prophet came to the king of Israel, and said to him, "Go, strengthen yourself, and be careful, figure out what you must do for in the spring the king of Aram will come up against you again."

<sup>23</sup> The servants of the king of Syria advised him, "Their god is a god of the hills. So they were stronger than we were, but let us fight against them in the plain, and surely we will be stronger than they are."

<sup>24</sup> Do this: remove the kings every one of them out of his position, and put captains in their place.

<sup>25</sup> Muster an army like the one you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we shall be stronger than they are." So he listened to their voice, and that is what he did.

<sup>26</sup> Next spring, Ben-hadad mustered the Arameans, and went to Aphek, to fight against Israel.

<sup>27</sup> The Israelites were mustered and got their provisions, they went out against them. The Israelites camped before them like two little flocks of goats, but the Arameans filled the country.

<sup>28</sup> A man of God came and spoke to the king of Israel, "This is what the LORD says, 'Because the Syrians have said, "The LORD is a god of the hills, but he is not a god of the valleys," I will deliver all this great multitude into your hand, and you will know that I am the LORD.'"

<sup>29</sup> They camped opposite each other for seven days. On the seventh day the battle began. The Israelites killed 100,000 Aramean foot soldiers in one day.

<sup>30</sup> But the rest fled into the town of Aphek, but the wall fell on 27,000 of the survivors. Now Ben-hadad had fled into the town and was hiding in an inner room.

<sup>31</sup> His servants said to him, "Look, we have heard that the kings of the house of Israel are merciful. Let us put sackcloth around our waists and ropes on our heads, and give ourselves up to the king of Israel, perhaps he will spare your life."



<sup>32</sup> So they put sackcloth around their waists, and put ropes on their heads, and came out to the king of Israel, and said, "Your servant Ben-hadad says, 'I beg you, let me live.'" Ahab asked, "Is he still alive? He is my brother."

<sup>33</sup> Now the men took this as a good omen, and quickly picked up on his words. They added, "Yes, it is your brother Ben-hadad." Then Ahab told them, "Go, get him." Then Ben-hadad came out to him; and Ahab had him come up into his chariot.

<sup>34</sup> Then Ben-hadad said, "The cities my father took from your father I will give back; and you may set up markets for yourself in Damascus, as my father did in Samaria." Then Ahab said, "I will let you go on the basis of this treaty." So Ahab made a treaty with him, and let him go.

<sup>35</sup> One of the sons of the prophets ordered his companion by the word of the LORD, "Please hit me." But the man refused to hit him.

<sup>36</sup> Then said he to him, "Because you have not obeyed the voice of the LORD, as soon as you leave me, a lion will kill you." No sooner had he left than a lion attacked him, and killed him.

<sup>37</sup> The prophet found another man, and ordered, "Please hit me." The man struck him and wounded him.

<sup>38</sup> Then the prophet left and waited for the king by the road. He disguised himself with his bandage over his eyes.

<sup>39</sup> As the king passed by, he cried out to the king "Your servant went out into the thick of the battle. A man turned aside and brought me a prisoner, and said, 'Guard this man. If he ends up missing, then it will be your life for his, or else you will have to pay 75 pounds of silver.

<sup>40</sup> As your servant got busy here and there, the prisoner escaped." So the king of Israel said to him, "So that's what your judgment will be. You have decided it yourself."

<sup>41</sup> He quickly pulled the bandage away from his eyes. The king of Israel recognized that he was one of the prophets.

<sup>42</sup> Then he said to him, "This is what the LORD says, 'Because you have released from your hand the man I had devoted to destruction, therefore you will pay with your life in exchange for his life, and your people for his people.'"

<sup>43</sup> So the king of Israel went home to Samaria sullen and resentful.

**DASV: 1 Kings 21**

<sup>1</sup> After these things, Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of Ahab king of Samaria.

<sup>2</sup> Ahab asked Naboth, "Give me your vineyard, that I may have it for a vegetable garden, because it is near my palace. I will give you a better vineyard for it, or if you want I will pay you what it's worth."

<sup>3</sup> But Naboth said to Ahab, "The LORD forbid that I should give you the inheritance of my fathers."

<sup>4</sup> Ahab went into his palace sullen and angry because of what Naboth the Jezreelite had told him, for he said, 'I will not give you the inheritance of my fathers.'" Ahab laid down sulking on his bed, turned away his pouting face, and would not eat.

<sup>5</sup> But Jezebel his wife came to him, and asked him, "Why are you so sad, that you won't even eat?"

<sup>6</sup> So he told her, "Because I spoke to Naboth the Jezreelite, and asked him, 'Sell me your vineyard or else, if you want, I will give you another vineyard for it.' He replied, 'I will not give you my vineyard.'"

<sup>7</sup> Jezebel his wife said to him, "Are you the king of Israel or not? Get up and eat some food and let your heart cheer up. I will get you the vineyard from Naboth the Jezreelite."

<sup>8</sup> So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and nobles that live in Naboth's town with him.

<sup>9</sup> She wrote in the letters, "Proclaim a fast, and set Naboth in a place of honor among the people.

<sup>10</sup> Then seat two scoundrels, across from him, and let them accuse him, 'You cursed God and the king.' Then carry him out and stone him to death."

<sup>11</sup> The men of his town, the elders and the town leaders, did as Jezebel had ordered, just as it was written in the letters she sent them.

<sup>12</sup> They proclaimed a fast, and seated Naboth at head of the people.

<sup>13</sup> The two scoundrels came in and sat opposite him. The scoundrels testified against Naboth, in the presence of the people, alleging, "Naboth cursed God and the king." Then they carried him out of the town, and stoned him to death.

<sup>14</sup> Then they reported to Jezebel, "Naboth has been stoned, and he is dead."

<sup>15</sup> When Jezebel heard that Naboth had been stoned, and was dead, Jezebel told Ahab, "Get up, take possession of the vineyard Naboth the Jezreelite refused to sell you, for Naboth is no longer alive."

<sup>16</sup> When Ahab heard that Naboth was dead, Ahab got up to go down to take possession of the vineyard of Naboth the Jezreelite.

<sup>17</sup> But the word of the LORD came to Elijah the Tishbite, saying,

<sup>18</sup> "Get up, go down to meet Ahab king of Israel, who lives in Samaria. He is in the vineyard of Naboth, where he is gone to take possession of it.

<sup>19</sup> Tell him, 'This is what the LORD says, "Haven't you murdered a man and now taken possession of his property?' You shall say to him, 'This is what the LORD says, 'In the place where dogs licked up the blood of Naboth, dogs will lick up your blood, yes yours.'"

<sup>20</sup> Then Ahab said to Elijah, "Have you found me, O my enemy?" Elijah answered, "I have found you, because you have sold yourself to do what is evil in the sight of the LORD.

<sup>21</sup> He says, 'I will bring disaster on you, and will totally consume you and will cut off every male descendant from Ahab, slave or free, anywhere in Israel.

<sup>22</sup> I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah because you have provoked me to anger, and led Israel into sin.'

<sup>23</sup> Also concerning Jezebel the LORD says, 'Dogs will eat Jezebel by the outer wall of Jezreel.'

<sup>24</sup> Any of Ahab's family who dies in the town the dogs will eat, and the one who dies in the field the birds of the heavens will eat."

<sup>25</sup> There was no one like Ahab, who sold himself to do what was evil in the sight of the LORD, incited by his wife Jezebel.

<sup>26</sup> He did disgusting things in worshipping idols, just as the Amorites had done, whom the LORD cast out before the Israelites.

<sup>27</sup> When Ahab heard these words, he tore his clothes, put sackcloth on his bare skin, and fasted. He even slept in sackcloth and went around dejectedly.

<sup>28</sup> The word of the LORD came to Elijah the Tishbite, saying,

<sup>29</sup> "Have you seen how Ahab has humbled himself before me? Because he humbled himself before me, I will not bring the disaster in his lifetime, but in I will bring the disaster on his house in the days of his son."

**DASV: 1 Kings 22**

<sup>1</sup> For three years there was no war between Syria and Israel.

<sup>2</sup> In the third year, Jehoshaphat the king of Judah came down to visit the king of Israel.

<sup>3</sup> The king of Israel said to his servants, "Do you realize that Ramoth in Gilead is ours, yet we are doing nothing to retake it from the hand of the king of Aram?"

<sup>4</sup> He asked Jehoshaphat, "Will you go with me to battle for Ramoth in Gilead?" Jehoshaphat replied to the king of Israel, "Yes, I am as you are, my people as your people, my horses as your horses."

<sup>5</sup> Jehoshaphat said to the king of Israel, "Let's first inquire what the word of the LORD is concerning this."

<sup>6</sup> So the king of Israel summoned the prophets together, about 400 of them, and asked them, "Shall I go to war against Ramoth Gilead, or shall I wait?" They replied, "Go up, for the Lord will deliver it into the hand of the king."

<sup>7</sup> But Jehoshaphat objected, "Is there not a prophet of the LORD here that we may inquire of him?"

<sup>8</sup> The king of Israel replied to Jehoshaphat, "There is still one man through whom we may inquire of the LORD, Micaiah the son of Imlah, but I hate him, for he does not prophesy anything good about me, only disaster." Jehoshaphat said, "The king shouldn't talk like that."

<sup>9</sup> So the king of Israel summoned an officer, and said, "Quickly, go get Micaiah the son of Imlah."

<sup>10</sup> Now the king of Israel and Jehoshaphat the king of Judah were each sitting on his throne, attired in their royal robes, at the threshing floor by the entrance of the gate of Samaria. All the prophets were prophesying in front of them.

<sup>11</sup> Zedekiah the son of Kenaanah made iron horns, and said, "This is what the LORD says, 'With these will you push the Arameans, until they are destroyed.'"

<sup>12</sup> All the prophets prophesied the same thing, saying, "Go up to Ramoth Gilead, and be victorious, for the LORD will deliver it into the hand of the king."

<sup>13</sup> The messenger who went to summon Micaiah spoke to him, saying, "Now look, the words of the prophets are unanimously favorable to the king. Let your word, be in agreement with theirs, give a favorable prediction."

<sup>14</sup> Micaiah said, "As the LORD lives, whatever the LORD tells me, that is what I will speak."

<sup>15</sup> When he came to the king, the king asked him, "Micaiah, shall we go to war against Ramoth Gilead, or shall we wait?" He answered, "Go up and be victorious, and the LORD will deliver it into the hand of the king."

<sup>16</sup> Then the king said to him, "How many times must I make you swear that you tell me nothing but the truth in the name of the LORD?"

<sup>17</sup> Micaiah replied, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. The LORD said, 'These have no master; let each of them go home in peace.'"

<sup>18</sup> The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy anything good concerning me, but only disaster?"

<sup>19</sup> Micaiah said, "Therefore hear the word of the LORD: 'I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

<sup>20</sup> Then the LORD asked, 'Who will entice Ahab, so that he will go up and die at Ramoth Gilead?' One proposed this and another that.

<sup>21</sup> Then a spirit came forward, and stood before the LORD, and said, "I will entice him."

<sup>22</sup> The LORD asked him, "How?" He said, "I will go out and be a lying spirit in the mouth of all his prophets." Then he said, "Go entice him, and you will succeed. Go and do it."

<sup>23</sup> So now look, the LORD has put a lying spirit in the mouth of all these prophets of yours and the LORD has pronounced disaster on you."

<sup>24</sup> Then Zedekiah the son of Kenaanah approached Micaiah and slapped him on the cheek, and snarled, "Which way did the Spirit of the LORD go from me to speak to you?"

<sup>25</sup> Micaiah replied, "You will see on the day when you hide yourself in an inner room."

<sup>26</sup> The king of Israel said, "Take Micaiah, and return him to Amon the governor of the city, and to the king's son, Joash."

<sup>27</sup> Tell him, "This is what the king says, 'Put this fellow in the prison, and feed him only a meager ration of bread and water, until I return safely.'"

<sup>28</sup> But Micaiah said, "If you return safely, then the LORD has not spoken through me." He continued, "Listen, you peoples, all of you."

<sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

<sup>30</sup> The king of Israel told Jehoshaphat, "I am going to disguise myself before going into the battle; but you put on your royal robes." So the king of Israel disguised himself, and went into the battle.

<sup>31</sup> Now the king of Syria had ordered thirty-two of his chariot commanders, "Don't bother fighting just anyone whether small or great, focus your attack only on the king of Israel."

<sup>32</sup> When the chariot commanders saw Jehoshaphat, they thought, "Surely he is the king of Israel." So they turned to fight against him; but Jehoshaphat cried out.

<sup>33</sup> When the chariot commanders realized that it was not the king of Israel, they

broke off their pursuit of him.

<sup>34</sup> Now a certain man drew his bow at random, and shot the king of Israel between the joints of his armor. So he told the driver of his chariot, "Turn around, and get me out of the battle, because I have been wounded."

<sup>35</sup> The battle raged all that day, and the king was propped up in his chariot in front of the Arameans. The blood ran from the wound into the bottom of the chariot and he died that evening.

<sup>36</sup> Then at sunset there went a cry throughout the troops, "Everyone return to his own town and everyone go back to his own land."

<sup>37</sup> So the king died, and was brought to Samaria. They buried the king in Samaria.

<sup>38</sup> As they washed the chariot by the pool of Samaria, the dogs licked up his blood in the place where the prostitutes usually washed themselves; just as the word of the LORD had said.

<sup>39</sup> Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the towns he built, are they not written in the Scroll of the Annals of the kings of Israel?

<sup>40</sup> So Ahab slept with his fathers, and Ahaziah his son reigned in his place.

<sup>41</sup> Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

<sup>42</sup> Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi.

<sup>43</sup> He walked in all the ways of Asa his father, he did not turn aside from it. He did what was right in the eyes of the LORD, although the high places were not removed. The people still sacrificed and burned incense on the high places.

<sup>44</sup> Jehoshaphat made peace with the king of Israel.

<sup>45</sup> Now the rest of the acts of Jehoshaphat, and his power that he showed, and his military ventures, are they not written in the Scroll of the Annals of the Kings of Judah?

<sup>46</sup> The male prostitutes who remained from the days of his father Asa, he removed from the land.

<sup>47</sup> There was no king in Edom at that time, an appointed governor was ruler.

<sup>48</sup> Jehoshaphat built merchant ships and had them go to Ophir for gold, although they never made the trip because the ships were wrecked at Ezion-geber.

<sup>49</sup> Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants sail with your servants in the ships." But Jehoshaphat refused.

<sup>50</sup> Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father. His son Jehoram reigned in his place.

<sup>51</sup> Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.

<sup>52</sup> He did what was evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who caused Israel to sin.

<sup>53</sup> He served and worshipped Baal and provoked the LORD, the God of Israel to anger, just like his father had done.

**DASV: 2 Kings 1**

<sup>1</sup> Moab rebelled against Israel after the death of Ahab.

<sup>2</sup> Ahaziah fell through the lattice in his upper chamber in Samaria and hurt himself. He sent messengers, and said to them, "Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this injury."

<sup>3</sup> Now the angel of the LORD said to Elijah the Tishbite, "Get up, go to meet the messengers of the king of Samaria, and ask them, 'Is it because there is no God in Israel, that you are going to inquire of Baal-zebub, the god of Ekron?'"

<sup>4</sup> Now therefore this is what the LORD says, 'You will not leave the bed on which you are confined, but you will surely die.'" So Elijah went and did it.

<sup>5</sup> When the messengers returned to the king, he asked them, "Why have you returned?"

<sup>6</sup> They replied, "A man came up to us, and told us, 'Go back to the king who sent you, and tell him, "This is what the LORD says, 'Is it because there is no God in Israel, that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you will not leave the bed on which you are confined, but you will surely die.'"""

<sup>7</sup> The king asked them, "What did the man look like who came up to you and told you these things?"

<sup>8</sup> They answered, "He was a hairy man, with a leather belt around his waist." He surmised, "It is Elijah the Tishbite."

<sup>9</sup> So the king sent a captain of fifty with his fifty men to him. He went up to Elijah who was sitting on the top of the hill and told him, "O man of God, the king has ordered, 'Come down here.'"

<sup>10</sup> Elijah answered the captain of fifty, "If I am indeed a man of God, let fire come down from heaven, and consume you and your fifty men." Then fire came down from heaven, and consumed him and his fifty.

<sup>11</sup> Again Ahaziah sent to him another captain of fifty with his fifty men. He said to him, "O man of God, this is what the king has ordered, 'Come down quickly.'"

<sup>12</sup> Elijah replied, "If I am indeed a man of God, let fire come down from heaven, and consume you and your fifty men." Then the fire from God came down from heaven, and consumed him and his fifty.

<sup>13</sup> Again he sent a third captain with his fifty men. The third captain of fifty went up and fell on his knees before Elijah, and begged him, "O man of God, I beg you, let my life, and the life of these fifty servants of yours, be precious in your sight.

<sup>14</sup> Look, fire came down from heaven, and consumed the two previous captains of fifty with their fifties; but now may my life be precious in your sight."

<sup>15</sup> The angel of the LORD said to Elijah, "Go down with him. Do not be afraid of him." So he got up, and went down with him to the king.



<sup>16</sup> Elijah said to the king, "This is what the LORD says, 'Why did you send messengers to inquire of Baal-zebub, the god of Ekron; is it because there is no God in Israel to inquire of his word? Therefore you will not come down from the bed on which you are confined, but you will surely die.'"

<sup>17</sup> So Ahaziah died according to the word of the LORD that Elijah had spoken. Jehoram began to reign in his place in the second year of Jehoram the son of Jehoshaphat king of Judah, because Ahaziah had no son.

<sup>18</sup> Now the rest of the acts that Ahaziah did, are they not written in the scroll of the Annals of the Kings of Israel?

**DASV: 2 Kings 2**

<sup>1</sup> When the LORD was about to take Elijah up into heaven in a whirlwind, Elijah and Elisha traveled from Gilgal.

<sup>2</sup> Elijah told Elisha, "Wait here, for the LORD has sent me to Bethel. Elisha responded, "As surely as the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel.

<sup>3</sup> The sons of the prophets who were in Bethel came out to Elisha, and asked him, "Do you know that the LORD will take your master away from you today?" He replied, "Yes, I know, be quiet about it."

<sup>4</sup> Then Elijah told him, "Elisha, wait here, for the LORD has sent me to Jericho." He responded, "As surely as the LORD lives, and as you yourself live, I will not leave you." So they went to Jericho.

<sup>5</sup> The sons of the prophets who were at Jericho approached Elisha, and asked him, "Do you know that the LORD will take your master away from you today?" He replied, "Yes, I know, be quiet about it."

<sup>6</sup> Then Elijah told him, "Wait here, for the LORD has sent me to the Jordan River." He responded, "As surely as the LORD lives, and as you yourself live, I will not leave you." So they went on together.

<sup>7</sup> Fifty men of the sons of the prophets also went and stood at a distance as the two of them stood by the Jordan River.

<sup>8</sup> Then Elijah took his cloak, rolled it up, and struck the water with it. The water split to the one side and other, so that they crossed over on dry ground.

<sup>9</sup> After they crossed, Elijah said to Elisha, "Tell me what I can do for you before I am taken away from you." Elisha replied, "Let me inherit a double portion of your spirit."

<sup>10</sup> Elijah said, "What you've requested is difficult. If you see me when I am taken away from you, your request will be granted, but if not, it won't happen."

<sup>11</sup> As they continued walking on and talking, suddenly a chariot of fire and horses of fire appeared. They separated the two of them and Elijah went up in a whirlwind into heaven.

<sup>12</sup> When Elisha saw it, he cried out, "My father, my father. The chariots of Israel and its horsemen!" That was the last Elisha saw of him. He grabbed hold of his own clothes and tore them in two pieces.

<sup>13</sup> He picked up the cloak that had fallen from Elijah, and went back and stood on the bank of the Jordan River.

<sup>14</sup> Then he took the cloak of Elijah that had fallen from him, and struck the waters, and asked, "Where is the LORD, the God of Elijah?" When he hit the waters, they divided to the one side and the other, and Elisha crossed over.

<sup>15</sup> When the sons of the prophets who were at Jericho some way off saw him, they said, "The spirit of Elijah rests on Elisha." They came out to meet him, and bowed themselves to the ground before him.

<sup>16</sup> They said to him, "Look, there are fifty capable men with your servants. Please let them go, and look for your master, lest the Spirit of the LORD has taken him up, and thrown him on some mountain, or into some valley." But he said, "No, don't send them."

<sup>17</sup> They continued to pester him until he was ashamed to refuse. He said, "Send them." So they sent the fifty men, and they searched for three days, but did not find him.

<sup>18</sup> When they came back to him, while he was staying at Jericho, he said to them, "Didn't I tell you not to go?"

<sup>19</sup> The men of the town said to Elisha, "The location of the town is good, as my lord can see, but the water is bad, and the land unproductive."

<sup>20</sup> Then he said, "Bring me a new bowl, and put salt in it." So they brought it to him.

<sup>21</sup> Elisha went out to the spring and threw the salt into it, and said, "This is what the LORD says, 'I have purified these waters. No longer will death or infertility come from it.'"

<sup>22</sup> So the waters were purified to this day, just as Elisha had spoken.

<sup>23</sup> He went up from there to Bethel. As he was going up on the road, some boys came out of the town, and mocked him, heckling him, "Go up, baldy. Go up, baldy."

<sup>24</sup> He turned around and saw them, and cursed them in the name of the LORD. Then two female bears came out of the woods, and mauled forty-two of the boys.

<sup>25</sup> From there he went to Mount Carmel, and then he returned to Samaria.

**DASV: 2 Kings 3**

<sup>1</sup> Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah. He reigned twelve years.

<sup>2</sup> He did evil in the sight of the LORD, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made.

<sup>3</sup> Nevertheless he embraced the sins of Jeroboam the son of Nebat, who led Israel to sin; he did not turn away from it.

<sup>4</sup> Now Mesha king of Moab was a sheep breeder. He paid 100,000 lambs, and the wool of 100,000 rams as tribute to the king of Israel.

<sup>5</sup> When Ahab died, the king of Moab rebelled against the king of Israel.

<sup>6</sup> So king Jehoram went out of Samaria at that time and mustered all Israel.

<sup>7</sup> He sent this request to Jehoshaphat the king of Judah, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?" Jehoshaphat replied, "I will go up with you. I am as you are, my people as your people, my horses as your horses."

<sup>8</sup> Jehoshaphat asked, "Which way shall we go up?" Jehoram replied, "By the way of the wilderness of Edom."

<sup>9</sup> So the king of Israel set out along with the king of Judah and the king of Edom. They made a roundabout march of seven days, and there was no water either for the troops or for the animals that were with them.

<sup>10</sup> So the king of Israel said, "Unfortunately the LORD has called us three kings together to be delivered into the hand of Moab."

<sup>11</sup> But Jehoshaphat said, "Is there not here a prophet of the LORD, through whom we may inquire of the LORD?" One of the king of Israel's servants answered, "Elisha the son of Shaphat is here. He used to pour water on the hands of Elijah."

<sup>12</sup> So Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

<sup>13</sup> Elisha said to the king of Israel, "What do I have do with you? Go to your father's and mother's prophets." But the king of Israel said to him, "No, for the LORD has called us three kings together to be delivered into the hand of Moab."

<sup>14</sup> Elisha said, "As the LORD of hosts lives, before whom I stand, surely, if were it not that I regard the presence of Jehoshaphat the king of Judah, I would not even look at or pay attention to you.

<sup>15</sup> But now bring me a musician." Now when the musician played, the hand of the LORD came on him.

<sup>16</sup> Then he said, "This is what the LORD says, 'Make this valley full of trenches.'

<sup>17</sup> For this is what the LORD says, 'You will not see wind or rain, yet this valley will be filled with water, and you will drink, both you, your cattle and your animals.'

<sup>18</sup> This is but a trivial matter in the sight of the LORD. He will also deliver the Moabites into your hand.

<sup>19</sup> You will conquer every fortified city, and every choice city. You will cut down every good tree, and stop up all the springs, and ruin every good piece of land with stones."

<sup>20</sup> The next day, about the time of the morning offering, all of a sudden water came running from the direction of Edom and the land was filled with water.

<sup>21</sup> Now when all the Moabites heard that the kings had come up to fight against them, they gathered themselves together, everyone old enough to put on armor stationed themselves at the border.

<sup>22</sup> They got up early in the morning, and the sun shone on the water. To the Moabites who were some distance away the water looked as red as blood.

<sup>23</sup> They concluded, "This is blood; the kings must have fought and destroyed each other. Now therefore, Moab, grab the plunder."

<sup>24</sup> When they came to the camp of Israel, the Israelites rose up and struck down the Moabites, so that they fled before them. They proceeded into their land striking down the Moabites.

<sup>25</sup> They pulled down their cities, and each man threw a stone on every good piece of land until it was covered. They stopped up all the springs, and cut down all the good trees. Only Kir-hareseth had its stones left intact, but the men with slings surrounded it and attacked it.

<sup>26</sup> When the king of Moab saw that he was losing the battle, he took with him 700 swordsmen, in an attempt to break through to the king of Edom; but they were unable to do so.

<sup>27</sup> Then he took his eldest son who should have reigned in his place, and offered him for a burnt offering upon the wall. There was great wrath against Israel, so they withdrew, and returned to their own land.

**DASV: 2 Kings 4**

<sup>1</sup> Now one of the wives of the sons of the prophets cried out to Elisha, "Your servant my husband is dead, and you know that your servant feared the LORD. The creditor has come to take away my two boys as slaves."

<sup>2</sup> Elisha asked her, "What can I do for you? Tell me, what do you have in the house?" She replied, "Your servant has nothing except a small jar of olive oil in the house."

<sup>3</sup> Then he said, "Go, borrow as many empty containers from your neighbors as you can.

<sup>4</sup> Go in shutting the door behind you and your sons. Then pour the oil into all those containers; and when each one is full set it aside."

<sup>5</sup> So she left him, and shut the door behind her and her sons. As they brought the containers to her, she kept pouring.

<sup>6</sup> When the containers were full, she said to her son, "Bring me another container." But he replied, "There are no more." Then the olive oil stopped flowing.

<sup>7</sup> When she came and told the man of God, he said, "Go, sell the olive oil, and pay your debt, and you and your sons can live on the rest."

<sup>8</sup> One day Elisha was passing by Shunem. There was a wealthy woman who lived there who invited him for a meal. So whenever he passed by, he would stop in for something to eat.

<sup>9</sup> She said to her husband, "Look, I'm certain that the man who regularly visits us is a holy man of God.

<sup>10</sup> Let's build a small upper room for him with a bed, table, chair and candlestick. Then whenever he visits us he will have a place to stay."

<sup>11</sup> One day when Elisha went there, he went up to the guestroom and laid down.

<sup>12</sup> He said to Gehazi his servant, "Call this Shunammite." So he called her and she stood before him.

<sup>13</sup> He said to Gehazi, "Tell her, you have gone to all this trouble for us; what can we do for you? Can we put in a good word for you to the king or the captain of the army?" She answered, "I'm well taken care of by my own people."

<sup>14</sup> Elisha asked, "What then can we do for her?" Gehazi replied, "Well, she has no son, and her husband is old."

<sup>15</sup> So Elisha said, "Call her." So he called her, and she stood at the door.

<sup>16</sup> He said, "At this time next year you will hold a son in your arms." She said, "No, my lord! O man of God, do not deceive your servant."

<sup>17</sup> But the woman conceived, and bore a son at that time the following year just as Elisha had told her.

<sup>18</sup> One day when the child had grown, he went out to his father who was with the reapers.

<sup>19</sup> He complained to his father, "My head, my head." His father said to his servant, "Carry him back to his mother."

<sup>20</sup> So the servant carried him, and brought him to his mother. The boy sat on her lap until noon, and then died.

<sup>21</sup> She went up and laid the boy on the bed of the man of God, and shut the door on him and left.

<sup>22</sup> She called her husband, and said, "Please send me one of the servants and one of the donkeys, so that I may go to the man of God quickly, then come back again."

<sup>23</sup> He said, "Why would you go to him today? It is not a new moon or Sabbath." She said, "It will be all right."

<sup>24</sup> Then she saddled a donkey, and said to her servant, "Hurry up, don't slow down unless I tell you to."

<sup>25</sup> So she went out and came to the man of God at Mount Carmel. When the man of God saw her in the distance, he said to Gehazi his servant, "Look, there's the Shunammite woman."

<sup>26</sup> Please run to meet her, and say to her, 'Is everything all right? Is your husband all right? Is the child well?'" Then she answered, "Everything is fine."

<sup>27</sup> When she came to the man of God at the mountain, she caught hold of his feet. Gehazi came near to push her away, but the man of God said, "Leave her alone, for she is deeply troubled; and the LORD has hidden it from me, and has not told me."

<sup>28</sup> Then she said, "Did I ask my lord for a son? Did I not say, 'Do not deceive me?'"

<sup>29</sup> Then Elisha told Gehazi, "Tuck your robes up, and take my staff in your hand, and go. If you meet anyone, do not greet him; and if anyone greets you, do not answer him. Lay my staff on the child's face."

<sup>30</sup> The mother of the child said, "As the LORD lives, and as you live, I will not leave you." So Elisha got up and followed her.

<sup>31</sup> Gehazi ran on ahead of them, and laid the staff on the child's face but there was no sound or sign of life. So Gehazi returned to meet Elisha and told him, "The child has not awakened."

<sup>32</sup> When Elisha arrived at the house, there was the child dead, lying on his bed.

<sup>33</sup> So he went in and shut the door on the two of them, and prayed to the LORD.

<sup>34</sup> He went up, and lay upon the child, putting his mouth on his mouth, his eyes upon his eyes and his hands upon his hands. As he stretched himself out on him, the flesh of the child became warm.

<sup>35</sup> Then Elisha got up and walked back and forth in the room. He again got on the bed and stretched himself out on him and the child sneezed seven times and opened his eyes.

<sup>36</sup> Elisha called Gehazi, and said, "Call this Shunammite." So he called her. When she came in, he said, "Take your son."

<sup>37</sup> She went in, fell at his feet and bowed herself to the ground. She took her son and left.

<sup>38</sup> Now when Elisha returned to Gilgal there was a famine in the land. The sons of the prophets were sitting before him, and he said to his servant, "Put the large pot on the fire, and boil stew for the sons of the prophets."

<sup>39</sup> One of them went out into the field to gather some herbs and found a wild vine. He picked a lap full of wild gourds from it, and came and cut them up into the pot of stew although no one knew what they were.

<sup>40</sup> So they dished up the stew for the men to eat. As they were eating from the stew, they cried out, "O man of God, there is death in the pot." They could not eat it.

<sup>41</sup> But Elisha said, "Then bring me some flour." He threw it into the pot. Then he said, "Dish it up for the people, so that they may eat." Then there was nothing harmful in the pot.

<sup>42</sup> A man came from Baal-shalishah, and brought the man of God from the firstfruits, twenty barley loaves and some fresh ears of grain in his sack. Elisha said, "Give it to the people, so that they may eat."

<sup>43</sup> His servant said, "How can I set this before a hundred men?" But he said, "Give it to the people, so that they may eat. For this is what the LORD says, 'They will eat, and have some leftover.'"

<sup>44</sup> So he set it before them, they ate, and there were leftovers, according to the word of the LORD.



**DASV: 2 Kings 5**

<sup>1</sup> Now Naaman, commander of the army of the king of Aram, was a great man and highly respected by his master, because through him the LORD had given victory to Aram. He was also a mighty warrior, but he had a skin disease.

<sup>2</sup> The Arameans had in one of their raids taken captive a young girl out of the land of Israel and she became a servant to Naaman's wife.

<sup>3</sup> She said to her mistress, "If only my lord could visit the prophet that is in Samaria. He would heal him of his skin disease."

<sup>4</sup> So Naaman went and told his master what the girl from the land of Israel had said to him.

<sup>5</sup> The king of Aram said, "Go now, and I will send a letter to the king of Israel." So he left, and brought with him 750 pounds of silver, and 150 pounds of gold, and ten sets of clothes.

<sup>6</sup> He presented the letter to the king of Israel, saying, "With this letter I have sent to you my servant Naaman, so that you may cure him of his skin disease."

<sup>7</sup> When the king of Israel finished reading the letter he tore his clothes and objected, "Am I God, to kill and to make alive? Why does this man ask me to cure a man of his skin disease? See how he is seeking to pick a fight with me."

<sup>8</sup> When Elisha, the man of God, heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why have you torn your clothes? Send him to me, and he will know that there is a prophet in Israel."

<sup>9</sup> So Naaman came with his horses and chariots, and stood at the door of Elisha's house.

<sup>10</sup> Elisha sent a messenger to him saying, "Go and wash in the Jordan River seven times, and your flesh will be restored, and you will be clean."

<sup>11</sup> But Naaman was furious and left, complaining, "I expected that he would surely come out to meet me, stand and call on the name of the LORD his God, and wave his hand over the spot, and cure the disease.

<sup>12</sup> Are not the rivers of Damascus, the Abana and Pharpar, better than any of the waters in Israel? Could I not just wash in them and be cleansed?" So he turned and went away in a rage.

<sup>13</sup> His servants approached him and said, "My father, if the prophet had asked you to do some great thing, wouldn't you have done it? How much more then, when all he tells you is to 'Wash, and be clean'?"

<sup>14</sup> So he went down, and dipped himself seven times in the Jordan River, as the man of God had told him to. His skin became like the skin of a little child, and he was clean.

<sup>15</sup> He returned to the man of God, he and all his company, and came and stood before him. He said, "Now I know that there is no God in all the earth except in Israel. Please accept a present from your servant."

<sup>16</sup> But Elisha replied, "As the LORD lives, before whom I serve, I will not accept anything from you." Naaman urged him to take it, but Elisha still refused.

<sup>17</sup> Naaman said, "If not, please let your servant load up my two mules with dirt; for your servant will no longer offer burnt offerings or sacrifices to any other gods except the LORD.

<sup>18</sup> But may the LORD forgive your servant. When my master goes into the temple of Rimmon to worship there, and he leans on my arm, and I bow myself in the temple of Rimmon, may the LORD forgive your servant for this."

<sup>19</sup> So Elisha said to him, "Go in peace." But when he had traveled a little way,

<sup>20</sup> Gehazi, the servant of Elisha the man of God, thought, "My master has let this Aramean Naaman off too easily in not accepting from his hands that which he offered him. As the LORD lives, I will run after him, and get something out of him."

<sup>21</sup> So Gehazi went after Naaman. When Naaman saw him running after him, he got down from his chariot to meet him, and asked, "Is everything all right?"

<sup>22</sup> He replied, "Everything is fine. My master has sent me, saying, 'Two men of the sons of the prophets have come to me just now from the hill-country of Ephraim. Would you be kind enough to give them 75 pounds of silver and two sets of clothes.'"

<sup>23</sup> Naaman said, "Please accept 150 pounds of silver." He insisted and tied up two bags of silver along with two sets of clothes, and gave them to two of his servants who carried them for Gehazi.

<sup>24</sup> When he came to the citadel, he took the items from their hand, and stowed them away in the house. Then he dismissed the men and they left.

<sup>25</sup> But when he went in and stood before his master, Elisha asked him, "Where have you been, Gehazi?" He replied, "Your servant hasn't gone anywhere."

<sup>26</sup> Elisha said to him, "Didn't my heart go with you, when the man turned from his chariot to meet you? Is this the time to receive money and clothes, olive groves and vineyards, sheep and cattle and male and female servants?"

<sup>27</sup> Therefore Naaman's skin disease will cling to you, and to your descendants forever." Then Gehazi left his presence with his skin having become white as snow.

**DASV: 2 Kings 6**

<sup>1</sup> The sons of the prophets said to Elisha, "Look, the place we are living with you is too small for us.

<sup>2</sup> Please, let us go to the Jordan River, and each of us will get a log and make a place for us to live there." He replied, "Go ahead."

<sup>3</sup> One of them said, "Please, come with your servants." He replied, "I will."

<sup>4</sup> So he went with them. When they came to the Jordan, they began cutting down trees.

<sup>5</sup> But as one of them was cutting down a tree, the ax head fell into the water. He yelled, "Oh, my master, it was borrowed."

<sup>6</sup> The man of God said, "Where did it fall?" He showed him the place. Elisha cut down a stick, and threw it in at that spot, and made the iron ax head float.

<sup>7</sup> Then Elisha said, "Pick it up." So he reached out his hand and grabbed it.

<sup>8</sup> Now the king of Aram was at war with Israel so he consulted with his officers, saying, "We should set up camp in such and such a place."

<sup>9</sup> The man of God sent to the king of Israel, saying, "Beware that you don't pass by this place, because the Arameans are going down there."

<sup>10</sup> The king of Israel sent a message to the place the man of God told and warned him about. So several times he protected himself in such places.

<sup>11</sup> The heart of the king of Aram was very troubled over this. So he summoned his officers, and asked them, "Which of you has betrayed us to the king of Israel?"

<sup>12</sup> One of his officers said, "No, my lord, O king, but Elisha, the prophet who is in Israel, tells the king of Israel the very words you speak in your bedroom."

<sup>13</sup> So the king ordered, "Go and find out where he is, so that I may send troops and capture him." He was told, "Look, he is in Dothan."

<sup>14</sup> Therefore he sent horses, chariots and a large army there. They came at night and surrounded the city.

<sup>15</sup> When the servant of the man of God got up early, and went out, an army with horses and chariots was surrounding the city. His servant asked him, "Oh no, my master! What can we do now?"

<sup>16</sup> He replied, "Do not be afraid; for there are more with us than there are with them."

<sup>17</sup> Elisha prayed, and said, "LORD, I pray, open his eyes, so that he may see." The LORD opened the eyes of the young man, and he saw that the mountain was full of horses and chariots of fire all around Elisha.

<sup>18</sup> When they came down to him, Elisha prayed to the LORD, and said, "Please strike this people with blindness." So he struck them with blindness according to the word of Elisha.

<sup>19</sup> Then Elisha said to them, "This is the wrong way and the wrong city. Follow me, and I will bring you to the man whom you are seeking." Then he led them to Samaria.

<sup>20</sup> When they arrived at Samaria, Elisha prayed, "LORD, open the eyes of these men, that they may see." So the LORD opened their eyes, and they saw that they were in the middle of Samaria.

<sup>21</sup> When he saw them, the king of Israel asked Elisha, "My father, should I kill them? Should I kill them?"

<sup>22</sup> He answered, "No, do not kill them. Would you kill those you have taken captive with your sword and bow? Give them food and water, so they may eat and drink, and then return to their master."

<sup>23</sup> So he prepared a great feast for them, and after they had eaten and drunk, he sent them on their way, and they returned to their master. After that no more raiding parties from Aram entered the land of Israel.

<sup>24</sup> A while later, Benhadad king of Aram gathered his entire army, went up and besieged Samaria.

<sup>25</sup> There was a great famine in Samaria. They laid siege to it, until a donkey's head was sold for eighty pieces of silver, and a cup of dove's dung for five pieces of silver.

<sup>26</sup> As the king of Israel was passing by on the wall, a woman cried out to him, "Help, my lord, O king."

<sup>27</sup> He replied, "If the LORD does not help you, how can I help you? From the empty threshing floor or winepress?"

<sup>28</sup> The king asked her, "What is the problem?" She replied, "This woman said to me, 'Give up your son, let's eat him today, and tomorrow we will eat my son.'

<sup>29</sup> So we boiled my son, and ate him. The next day I said to her, 'Give up your son, so we may eat him,' and now she has hidden her son."

<sup>30</sup> When the king heard the words of the woman, he tore his clothes. As he was passing by on the wall, the people could see that he was wearing sackcloth next to his skin under his robe.

<sup>31</sup> Then he said, "God do so to me, and more also, if the head of Elisha the son of Shaphat stays on his shoulders today."

<sup>32</sup> But Elisha was sitting in his house, and the elders were sitting with him. The king sent a messenger but before the messenger arrived, Elisha said to the elders, "Are you not aware that this son of a murderer has sent someone to cut off my head? When the messenger arrives, shut the door and hold it closed against him. Is not the sound of his master's feet coming behind him?"

<sup>33</sup> Right then, while he was yet talking with them, the messenger arrived. He said, "This evil is from the LORD. Why should I wait for the LORD any longer?"

**DASV: 2 Kings 7**

<sup>1</sup> Then Elisha said, "Hear the word of the LORD: This is what the LORD says, 'Tomorrow about this time, five quarts of fine flour will be sold for a shekel, and ten quarts of barley for a shekel, in the gate of Samaria.'"

<sup>2</sup> Then the officer on whose arm the king leaned answered the man of God, "Even if the LORD should open the windows of heaven, could this really happen?" Elisha replied, "You will see it with your own eyes, but you will not eat any of it."

<sup>3</sup> Now there were four leprous men at the entrance of the gate. They said to each other, "Why should we just sit here until we die?"

<sup>4</sup> If we say, 'We will enter the city,' there is famine in the city, and we will starve to death there. If we sit here, we will die too. So come on, let's surrender to the Aramean army. If they spare our lives, we will live, and if they kill us, we would have died anyway."

<sup>5</sup> So they got up in the twilight to go to the camp of the Arameans. When they came to the edge of the Aramean camp, there was no one there.

<sup>6</sup> For the Lord had caused the Aramean army to hear the sound of chariots and horses, and the sound of a great army. They said to each other, "The king of Israel has hired the kings of the Hittites and the Egyptians to fight against us."

<sup>7</sup> So they got up and fled in the twilight, and left their tents, horses and donkeys. They left the camp just as it was and ran for their lives.

<sup>8</sup> When these lepers came to the edge of the camp, they went into one tent, and ate and drank, and carried off silver, gold, and clothes, and went and hid them. Then they came back, and entered into another tent, and carried off its spoils also, and went and hid them.

<sup>9</sup> Then they said to each other, "This isn't right. This day is a day of good news, and we haven't told anyone. If we wait until morning, we will be punished. So let's go and tell the royal palace."

<sup>10</sup> So they came and called out to the gatekeepers of the city. They told them, "We went to the camp of the Arameans, and there was no one there. The horses and donkeys were tied up, and the tents were left as they were, but there was not a sound from anyone there."

<sup>11</sup> Then the gatekeepers reported it to the royal palace.

<sup>12</sup> The king got up in the night, and said to his officers, "I will tell you what the Arameans have done to trick us. They know that we are starving; so they have left the camp and are hiding in the field, thinking, 'When they come out of the city, we will take them alive, and get into the city.'"

<sup>13</sup> One of his officials suggested, "Let some people take five of the horses still left in the city, their fate will be no different than the multitude of Israel who are left

behind, they will be just like all the Israelites who are going to die anyway. Let us send them out and find out what's going on."

<sup>14</sup> They took two chariots with horses; and the king sent them after the Aramean army, saying, "Go and find out what's going on."

<sup>15</sup> They followed them as far as the Jordan River, all the way was littered with garments and equipment that the Arameans had thrown away in their haste. The messengers returned and told the king.

<sup>16</sup> Then the people went out and plundered the camp of the Arameans. So five quarts of fine flour was sold for a shekel, and ten quarts of barley for a shekel, just as the word of the LORD had said.

<sup>17</sup> The king put the commander on whose arm he leaned in charge of the city gate. The people trampled him to death in the city gate, just as the man of God had predicted, who spoke when the king came down to him.

<sup>18</sup> The man of God told the king, "Tomorrow about this time in the gate of Samaria ten quarts of barley will be sold for a shekel, and a five quarts of fine flour for a shekel."

<sup>19</sup> For that officer had said to the man of God, "Even if the LORD should open the windows of heaven, how could such a thing be?" Elisha replied, "You will see it with your own eyes, but you will not eat any of it."

<sup>20</sup> So this is precisely what happened to him. The people trampled him to death in the city gate.

**DASV: 2 Kings 8**

<sup>1</sup> Now Elisha had spoken to the woman, whose son he had restored to life, saying, "You and your family should go to live somewhere else, for the LORD has called for a famine on the land that will last for seven years."

<sup>2</sup> The woman did as the man of God had said. She and her family settled in the land of the Philistines for seven years.

<sup>3</sup> At the end of seven years, the woman returned from the land of the Philistines. She went to appeal to the king to get her house and her land back.

<sup>4</sup> Now the king was talking with Gehazi the servant of the man of God, saying, "Tell me, all the great things that Elisha has done."

<sup>5</sup> As he was telling the king about how Elisha had restored to life one who was dead, the woman whose son he had brought back to life, appealed to the king for her house and her land. So Gehazi said, "My lord, O king, this is the woman, and this is her son, whom Elisha brought back to life."

<sup>6</sup> When the king asked the woman about it, she told him what had happened. So the king assigned a certain officer to her, saying, "Give back everything that was hers, along with all the produce of the field since the day that she left the land until now."

<sup>7</sup> Elisha went to Damascus, while Benhadad the king of Aram was sick. He was told, "The man of God has come here."

<sup>8</sup> The king said to Hazael, "Take a present in your hand, and go, meet the man of God, and inquire of the LORD through him, 'Will I recover from this sickness?'"

<sup>9</sup> So Hazael went to meet him, and took presents with him, from all the good things of Damascus loaded on forty camels. He came and stood before him, and said, "Your son Benhadad king of Aram has sent me to you, asking, 'Will I recover from this sickness?'"

<sup>10</sup> Elisha said to him, "Go tell him, 'You will surely recover,' but the LORD has revealed to me that he will surely die."

<sup>11</sup> Elisha looked straight at Hazael staring at him until Hazael became embarrassed. Then the man of God wept.

<sup>12</sup> So Hazael asked, "Why are you crying my lord?" Elisha replied, "Because I know the evil that you will do to the children of Israel. You will set their fortresses on fire, kill their young men with the sword, dash their little ones in pieces, and rip open their pregnant women."

<sup>13</sup> But Hazael said, "But how could your servant, who is merely an insignificant dog, do this great thing?" Elisha answered, "The LORD has revealed to me that you will be king over Aram."

<sup>14</sup> Then Hazael left Elisha, came to his master, who asked him, "What did Elisha tell you?" Hazael answered, "He told me that you would surely recover."

<sup>15</sup> But the next day, Hazael took a blanket, soaked it in water and spread it on his face, so that he died. Then Hazael reigned in his place.

<sup>16</sup> In the fifth year of Joram the son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah began to reign.

<sup>17</sup> He was thirty-two years old when he became king and he reigned eight years in Jerusalem.

<sup>18</sup> He walked in the way of the kings of Israel, just as the house of Ahab did for he had married the daughter of Ahab. He did what was evil in the sight of the LORD.

<sup>19</sup> But the LORD would not destroy Judah, for David his servant's sake, as he had promised to give a lamp to him and his descendants forever.

<sup>20</sup> In his days Edom revolted against the hand of Judah, and set up their own king.

<sup>21</sup> Then Jehoram [also called Joram] passed over to Zair with all his chariots. He got up at night and struck down the Edomites who had surrounded him and his chariot commanders; but his troops fled back home.

<sup>22</sup> So Edom revolted against the rule of Judah to this day. The town of Libnah also revolted at that same time.

<sup>23</sup> The rest of the acts of Jehoram, and all that he did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>24</sup> Jehoram slept with his fathers, and was buried with his fathers in the city of David. Then Ahaziah his son reigned in his place.

<sup>25</sup> In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign.

<sup>26</sup> Ahaziah was twenty-two years old when he became king and he reigned one year in Jerusalem. His mother's name was Athaliah the granddaughter of Omri king of Israel.

<sup>27</sup> He walked in the way of the house of Ahab. He did what was evil in the sight of the LORD, as the house of Ahab had done, for he was related by marriage to the house of Ahab.

<sup>28</sup> He went with Joram the son of Ahab to fight against Hazael king of Aram at Ramoth Gilead. Now the Arameans wounded Joram.

<sup>29</sup> King Joram returned to recover in Jezreel from the wounds the Arameans had inflicted on him at Ramah, when he fought against Hazael king of Aram. Then Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.



**DASV: 2 Kings 9**

<sup>1</sup> Elisha the prophet called one of the sons of the prophets, and said to him, "Tuck your cloak up into your belt, and quickly take this flask of olive oil in your hand, and go to Ramoth Gilead.

<sup>2</sup> When you arrive there, look for Jehu the son of Jehoshaphat the son of Nimshi, and go in and get him away from his companions, and bring him to a private inner chamber.

<sup>3</sup> Take the flask of olive oil, pour it on his head, and say, "This is what the LORD says, 'I have anointed you king over Israel.'" Then open the door, and get out of there quickly.

<sup>4</sup> So the young servant of the prophet went to Ramoth Gilead.

<sup>5</sup> When he arrived, the army officers were sitting around. He announced, "I have a message for you, commander." Jehu asked, "For which one of us?" He replied, "For you, commander."

<sup>6</sup> So he got up and went into the house. Then the prophet poured the olive oil on his head, and said to him, "This is what the LORD says, the God of Israel, 'I have anointed you king over the LORD's people, Israel.

<sup>7</sup> You will strike down the house of Ahab your master, so that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD shed by Jezebel.

<sup>8</sup> For the whole house of Ahab will perish, and I will cut off from Ahab every male child, slave or free that is left anywhere in Israel.

<sup>9</sup> I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

<sup>10</sup> The dogs will eat Jezebel in the parcel of land in Jezreel, and no one will bury her.'" Then he opened the door, and fled.

<sup>11</sup> When Jehu returned to his master's officers, one of them asked him, "Is everything all right? Why did this madman want to talk to you?" Jehu replied, "You know what type of person he is and the types of things they usually say."

<sup>12</sup> They said, "That isn't true, come on tell us." So he said, "This is what he said to me, 'This is what the LORD says, 'I have anointed you king over Israel.'""

<sup>13</sup> Then each of them quickly took off his cloak and spread them under Jehu's feet on the stairs. They blew the trumpet, shouting, "Jehu is king."

<sup>14</sup> So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram and all Israel were guarding Ramoth Gilead against Hazael king of Aram.

<sup>15</sup> But king Joram had returned to recover in Jezreel from the wounds the Arameans had given him, when he fought with Hazael king of Aram. Jehu said, "If this is what you want, then don't let anyone escape from the city, to report it in Jezreel."

<sup>16</sup> So Jehu rode in a chariot, and went to Jezreel, where Joram lay wounded and Ahaziah king of Judah had come down to see Joram.

<sup>17</sup> Now the watchman was standing on the tower in Jezreel, and he spotted the troops of Jehu as he came, and announced, "I see troops." Joram said, "Send a horseman to meet them, and let him ask, 'Are you coming in peace?'"

<sup>18</sup> So a horsemen rode out to meet Jehu, and said, "This is what the king says, 'Are you coming in peace?'" Jehu replied, "What have you to do with peace? Fall in behind me." The watchman reported, "The messenger came to them, but he isn't coming back."

<sup>19</sup> So the king sent out a second rider, who came to them, and asked, "This is what the king says, 'Are you coming in peace?'" Jehu replied, "What have you to do with peace? Fall in behind me."

<sup>20</sup> The watchman reported, "He came to them but he isn't coming back either. The driving is like the driving of Jehu the son of Nimshi; for he drives like a maniac."

<sup>21</sup> Joram said, "Make ready." So they got his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, to meet Jehu. They met him in the portion of land belonging to Naboth the Jezreelite.

<sup>22</sup> When Joram saw Jehu, he asked, "Have you come in peace, Jehu?" He answered, "What peace can there be, as long as the idolatry and witchcraft of your mother Jezebel continue?"

<sup>23</sup> Then Joram turned his chariot around and fled. He warned Ahaziah, "It's treason, Ahaziah."

<sup>24</sup> Jehu drew his bow with his full strength, and shot Joram between the shoulders. The arrow went straight through his heart, and he sank down in his chariot.

<sup>25</sup> Then Jehu ordered Bidkar, his officer, "Pick him up, and throw him into the portion of the field belonging to Naboth the Jezreelite. Remember when you and I rode together behind Ahab his father, that the LORD made this pronouncement of judgment on him.

<sup>26</sup> 'Surely I have seen the blood of Naboth, and the blood of his sons yesterday,' says the LORD. I will repay you on this plot of ground' says the LORD. Now therefore pick him up and throw him into the plot of ground, in accordance with the word of the LORD."

<sup>27</sup> But when Ahaziah the king of Judah saw this, he fled by the way of Beth-haggan. Jehu chased after him, and said, "Shoot him too." So they shot him in the chariot at the ascent of Gur, near Ibleam. He fled to Megiddo, and died there.

<sup>28</sup> His servants took him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.

<sup>29</sup> Ahaziah began to reign over Judah in the eleventh year of Joram the son of Ahab.

<sup>30</sup> When Jehu came to Jezreel, Jezebel heard it, so she painted her eyes, and fixed her hair, and looked out the window.

<sup>31</sup> As Jehu entered in the city gate, she said, "Have you come in peace, Zimri, your master's murderer?"

<sup>32</sup> He lifted up his face to the window, and shouted, "Who is on my side? Who?" Two or three eunuchs were looking out at him.

<sup>33</sup> He ordered, "Throw her down." So they threw her down, and some of her blood was splattered on the wall, and on the horses as Jehu trampled her under their hooves.

<sup>34</sup> When he had come in, he ate and drank, and he said, "Take care of this cursed woman, and bury her; for she is a king's daughter."

<sup>35</sup> They went to bury her but found only her skull, feet and the palms of her hands.

<sup>36</sup> When they came back and told him, he said, "This is the word of the LORD, which he spoke through his servant Elijah the Tishbite, saying, 'In the plot of ground in Jezreel dogs will devour the flesh of Jezebel.'

<sup>37</sup> Jezebel's corpse will be as dung on the face of the ground in the territory of Jezreel, so that no one will say, "This is Jezebel.'"

**DASV: 2 Kings 10**

<sup>1</sup> Now Ahab had seventy sons living in Samaria. Jehu wrote letters, and sent them to Samaria, to the rulers of Jezreel, the elders, and to the guardians who brought up the sons of Ahab, saying,

<sup>2</sup> "Since your master's sons are with you, and there are at your disposal chariots and horses, a fortified city, and weapons, as soon as this letter arrives

<sup>3</sup> select the best and ablest of your master's sons, and set him on his father's throne, and fight for your master's house."

<sup>4</sup> But they were absolutely terrified, and said, "Look, two kings could not stand against him, how then can we?"

<sup>5</sup> So the overseer of the palace, mayor of the city, the elders, and those guardians of the king's children, sent this message to Jehu, "We are your servants, and will do whatever you tell us. We will not make anyone king. Do whatever you think best."

<sup>6</sup> Then he wrote a letter the second time to them, saying, "If you are on my side, and if you will obey my voice, then take the heads of your master's sons, and come to me in Jezreel by this time tomorrow." Now the seventy king's sons were with the leading men of the city who brought them up.

<sup>7</sup> When the letter came to them, they took the king's sons, and killed all seventy of them, and put their heads in baskets, and sent them to Jehu at Jezreel.

<sup>8</sup> A messenger came and told him, "They have brought the heads of the king's sons." Jehu ordered, "Stack them into two heaps at the entrance of the city gate until morning."

<sup>9</sup> In the morning, he went out and stood there, and told all the people, "You are innocent. It was I who conspired against my master, and killed him; but who struck down all these?"

<sup>10</sup> Know now that not one of the LORD's words which the LORD spoke concerning the house of Ahab will fall to the earth unfulfilled. The LORD has done exactly what he promised through his servant Elijah."

<sup>11</sup> So Jehu struck down all who remained of the house of Ahab in Jezreel, and all his leading officials, his close friends and his priests. He left no survivors.

<sup>12</sup> Then he got up and left to go to Samaria. On the way, while he was at Beth-eked of the shepherds,

<sup>13</sup> Jehu met with the relatives of Ahaziah king of Judah, and asked, "Who are you?" They answered, "We are relatives of Ahaziah. We have come down to visit the sons of the king and the queen mother."

<sup>14</sup> So he ordered, "Take them alive." So they captured them alive, and killed all forty-two of them at the well of Beth-eked. He left no survivors.

<sup>15</sup> When he left there, he met Jehonadab the son of Rechab who was coming to meet him. He saluted him, and said to him, "Is your heart as loyal to me, as my heart is loyal to you?" Jehonadab answered, "I am." "If you are," Jehu said, "give me your hand." So he gave him his hand, and he helped him up into the chariot.

<sup>16</sup> Then he said, "Come with me, and see my zeal for the LORD." So they had him ride along in his chariot.

<sup>17</sup> When he came to Samaria, he struck down all who remained from Ahab's family in Samaria; he totally destroyed them, according to the word of the LORD that he spoke to Elijah.

<sup>18</sup> Jehu gathered all the people together, and told them, "Ahab served Baal a little, but Jehu will serve him a lot.

<sup>19</sup> Now therefore assemble before me all the prophets of Baal, along with all his worshippers and priests. Make sure none of them are missing for I am offering a great sacrifice to Baal. Whoever fails to come will not live." But Jehu was deceiving them so that he might destroy the worshippers of Baal.

<sup>20</sup> Then Jehu announced, "Consecrate a solemn assembly for Baal." So they proclaimed it.

<sup>21</sup> Then Jehu sent messengers throughout all Israel, and all the worshippers of Baal came; so that there was no one left who did not come. They entered the temple of Baal; and the temple of Baal was filled from one end to the other.

<sup>22</sup> Jehu said to the keeper of the wardrobe, "Bring out the ceremonial robes for all the worshippers of Baal." So he brought out robes for them.

<sup>23</sup> Then Jehu and Jehonadab the son of Rechab entered the temple of Baal. He announced to the worshippers of Baal, "Look around and make sure that none of the servants of the LORD are here with you, but only the worshippers of Baal."

<sup>24</sup> They went in to offer sacrifices and burnt offerings. Now Jehu had stationed eighty men outside, and said, "If any of the men whom I bring into your hands escape, you will pay for his life with your own life."

<sup>25</sup> As soon as he had made an end of offering the burnt offering, Jehu ordered the guard and commanders, "Go in, and kill them. Let none of them escape." So they struck them down with the edge of the sword; and the guard and commanders threw them out. Then they went into the inner citadel of the temple of Baal.

<sup>26</sup> They ripped out the pillars that were in the temple of Baal, and burned them.

<sup>27</sup> They demolished the pillar of Baal, and broke down the temple of Baal, and made it a public toilet to this day.

<sup>28</sup> This is how Jehu wiped out Baal worship from Israel.

<sup>29</sup> However, Jehu did not turn away from the sins of Jeroboam the son of Nebat, by which he led Israel to sin--the golden calves that were in Bethel and Dan.

<sup>30</sup> The LORD said to Jehu, "Because you have done well in accomplishing what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your sons will sit on the throne of Israel to the fourth generation."

<sup>31</sup> But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, by which he led Israel to sin.

<sup>32</sup> In those days the LORD began to reduce Israel's territory. Hazael defeated them throughout all the territory of Israel

<sup>33</sup> east of the Jordan River including all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer, which is by the Arnon gorge, as far as Gilead and Bashan.

<sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>35</sup> Jehu slept with his fathers, and they buried him in Samaria. Then Jehoahaz his son reigned in his place.

<sup>36</sup> Jehu reigned twenty-eight years over Israel in Samaria.

**DASV: 2 Kings 11**

<sup>1</sup> Now when Athaliah the mother of Ahaziah saw that her son was dead, she set out to destroy all the royal family.

<sup>2</sup> But Jehosheba, the daughter of king Joram and sister of Ahaziah, took Joash the son of Ahaziah, and slipped him away from the rest of the king's sons who were killed. She hid him and his nurse in the bedroom. They hid him from Athaliah, so he was not killed.

<sup>3</sup> He was hidden by her in the temple of the LORD for six years while Athaliah herself reigned over the land.

<sup>4</sup> In the seventh year, Jehoiada sent and brought the captains over hundreds of the Carites and the palace guard, and brought them to him in the temple of the LORD. He made a covenant with them, and made them take an oath in the temple of the LORD, then he showed them the king's son.

<sup>5</sup> He commanded them, saying, "This is what you must do. A third of you who are on duty on the Sabbath, will be guardians over the king's palace.

<sup>6</sup> A third of you will stand guard at the Sur Gate and another third at the gate behind the royal guard. This is how you will take turns guarding the palace.

<sup>7</sup> The other two units, that go off duty on the Sabbath, will keep guard of the temple of the LORD to protect the king.

<sup>8</sup> You must surround the king and every man must have his weapon in his hand. Whoever approaches your ranks is to be killed. Stick with the king whenever he goes out, and whenever he comes in."

<sup>9</sup> So the captains over hundreds did exactly as Jehoiada the priest commanded. They took all their men who were on duty on the Sabbath, along with those who were off duty on the Sabbath, and came to Jehoiada the priest.

<sup>10</sup> The priest gave to the captains over hundreds the spears and shields that had been king David's, which were in the temple of the LORD.

<sup>11</sup> The guards stood, each man with his weapon in his hand. They lined up from the south side of the temple to the north side, around the altar and the temple, surrounding the king.

<sup>12</sup> Then he brought out the king's son, and put the crown on him, and presented to him the covenant. They installed him as king, anointed him, and clapped their hands, proclaiming, "Long live the king."

<sup>13</sup> When Athaliah heard the noise of the guard and the people, she came to the people at the temple of the LORD.

<sup>14</sup> She looked, and there was the king standing by the pillar, as was the custom, with the captains and the trumpeters beside the king. All the people of the land rejoiced and blew trumpets. Then Athaliah tore her clothes, and screamed, "Treason! treason!"

<sup>15</sup> Jehoiada the priest commanded the captains of hundreds that were set over the host, and said to them, "Bring her out between the guards and anyone who follows her strike down with the sword." For the priest said, "Don't allow her to be killed in the house of the LORD."

<sup>16</sup> So they seized her and took her to the king's palace by the way the horses enter, and there she was put to death.

<sup>17</sup> Now Jehoiada made a covenant between the LORD, the king and the people, that they should be the LORD's people. He also made a covenant between the king and the people.

<sup>18</sup> All the people of the land went to the temple of Baal, and tore it down. They smashed his altars and his images they broke in pieces. They slew Mattan, the priest of Baal, in front of the altars. Then the priest posted guards at the LORD's temple.

<sup>19</sup> He took the captains over hundreds, the Carites, the guard, and all the people of the land and they brought down the king from the LORD's temple. They entered by the way of the gate of the guards into the king's palace. He took his seat on the royal throne.

<sup>20</sup> So all the people of the land rejoiced, and the city was quiet after they struck down Athaliah with the sword at the king's palace.

<sup>21</sup> Joash was seven years old when he began to reign.



**DASV: 2 Kings 12**

<sup>1</sup> Joash [also called Jehoash] began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba.

<sup>2</sup> Joash did what was right in the eyes of the LORD all his days because Jehoiada the priest instructed him.

<sup>3</sup> Nevertheless the high places were not taken away; the people still sacrificed and burned incense on the high places.

<sup>4</sup> Joash said to the priests, "All the money for the sacred offerings brought into the temple of the LORD, including the money collected for the census tax, the money received from personal vows and all the money brought voluntarily to the temple of the LORD,

<sup>5</sup> let the priests take some from each of those donating and use it to repair whatever damage to the temple is found.

<sup>6</sup> But by the twenty-third year of king Joash, the priests still had not made the repairs on the temple.

<sup>7</sup> Then king Joash summoned Jehoiada the priest and the other priests, and asked them, "Why haven't you repaired the damage to the temple? Now therefore do not take any more money from your donors for yourselves, but use it to pay for repairing the damage to the temple."

<sup>8</sup> So the priests consented that they would not take any more money from the people, nor would they themselves repair the damage to the temple.

<sup>9</sup> But Jehoiada the priest took a chest and bored a hole in its lid. He set it beside the altar, on the right side as one enters the house of the LORD. The priests who guarded the entrance put in it all the money that was brought into the temple of the LORD.

<sup>10</sup> When they saw that there was a lot of money in the chest, the king's scribe and the high priest came up, counted the money that was found in the temple of the LORD and put it in bags.

<sup>11</sup> They gave the money that was weighed out to the construction supervisors, who had the oversight of the temple of the LORD. They hired the carpenters and the builders, who worked on the temple of the LORD,

<sup>12</sup> along with the masons and the stonecutters. They bought timber and cut stone to repair the damage to the temple of the LORD, as well as paid for any other expenses required to repair the temple.

<sup>13</sup> But the money brought to the temple of the LORD was not used for cups of silver, wick trimmers, basins, trumpets, or any other articles of silver or gold.

<sup>14</sup> It was paid to those who did the work and with it repaired the temple of the LORD.

<sup>15</sup> They did not ask for an accounting of the supervisors into whose hand they had delivered the money to give to those who did the work; for they were honest.

<sup>16</sup> The money for the trespass offerings, and the money for the sin offerings, was not brought into the temple of the LORD; it was the priests'.

<sup>17</sup> Then Hazael king of Aram went up, fought against Gath and captured it. Hazael then decided to go up against Jerusalem.

<sup>18</sup> So Joash king of Judah took all the sacred objects that Jehoshaphat, Jehoram and Ahaziah, his fathers, kings of Judah, had consecrated, and his own sacred items, and all the gold that was found in the treasuries of the temple of the LORD, and the king's palace, and sent it to Hazael king of Aram, who then withdrew from Jerusalem.

<sup>19</sup> Now the rest of the acts of Joash, and all that he did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>20</sup> His officials conspired against him and assassinated Joash at Beth Millo, on the road that goes down to Silla.

<sup>21</sup> It was Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, who struck him down so that he died. He was buried with his fathers in the city of David and Amaziah his son reigned in his place.

**DASV: 2 Kings 13**

<sup>1</sup> Jehoahaz the son of Jehu began to reign over Israel in Samaria in the twenty-third year of Joash the son of Ahaziah, king of Judah. He reigned seventeen years.

<sup>2</sup> He did what was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, by which he led Israel to sin; he did not turn from them.

<sup>3</sup> The anger of the LORD was kindled against Israel, so he repeatedly handed them over to the hand of Hazael king of Aram, and Ben Hadad the son of Hazael.

<sup>4</sup> But Jehoahaz sought the LORD's help, and the LORD listened to him; for he saw the oppression of Israel and how the king of Aram was oppressing them.

<sup>5</sup> The LORD gave Israel a deliverer, so they got out from under the domination of the Arameans. Then the Israelites lived in their homes as before.

<sup>6</sup> Nevertheless they did not turn away from the sins of the house of Jeroboam, by which he led Israel to sin, but walked in them. The Asherah pole also remained in Samaria.

<sup>7</sup> So Jehoahaz was left with an army of only 50 horsemen, 10 chariots and 10,000 foot soldiers. The king of Aram destroyed them and trampled them like the dust at threshing time.

<sup>8</sup> Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>9</sup> Jehoahaz slept with his fathers; and they buried him in Samaria. Then Jehoash his son reigned in his place.

<sup>10</sup> Jehoash the son of Jehoahaz began to reign over Israel in Samaria in the thirty-seventh year of Joash king of Judah. He reigned sixteen years.

<sup>11</sup> He did what was evil in the sight of the LORD. He did not turn from all the sins of Jeroboam the son of Nebat, by which he led Israel to sin; but he walked in them.

<sup>12</sup> Now the rest of the acts of Jehoash, and all that he did, and his might and how he fought against Amaziah king of Judah, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>13</sup> Jehoash slept with his fathers, and Jeroboam sat on his throne. Jehoash was buried in Samaria with the kings of Israel.

<sup>14</sup> Now Elisha had fallen sick with the illness by which he would ultimately die. Jehoash the king of Israel came down to visit him, and wept over him, and said, "My father, my father, the chariots of Israel and its horsemen!"

<sup>15</sup> Elisha told him, "Get a bow and arrows," so he got a bow and arrows.

<sup>16</sup> Then he said to the king of Israel, "Draw the bow with your hand," so he drew the bow with his hand. Then Elisha laid his hands on the king's hands.

<sup>17</sup> He said, "Open the window to the east," so he opened it. Then Elisha said, "Shoot," so he shot. He said, "This is the LORD's arrow of victory, even the arrow

of victory over Aram. For you will defeat the Arameans in Aphek, till you have consumed them."

<sup>18</sup> Then Elisha said, "Take the arrows," so he took them. Then he said to the king of Israel, "Strike the ground with them," so he struck three times and stopped.

<sup>19</sup> The man of God was angry with him, and said, "You should have struck five or six times then you would have struck Aram until you had totally destroyed it. But now you will strike Aram only three times."

<sup>20</sup> Then Elisha died, and they buried him. Now the Moabite raiding parties invaded the land in the spring of the year.

<sup>21</sup> As they were burying a man, they spied a raiding party. So they threw the man into the tomb of Elisha. As soon as the man touched the bones of Elisha, he came to life and stood up on his feet.

<sup>22</sup> Hazael king of Aram oppressed Israel all the days of Jehoahaz.

<sup>23</sup> But the LORD was gracious to them, had compassion on them and he turned his favor toward them because of his covenant with Abraham, Isaac and Jacob. To this day he has not destroyed them or banished them from his presence.

<sup>24</sup> Hazael king of Aram died and Ben Hadad his son reigned in his place.

<sup>25</sup> Then Jehoash the son of Jehoahaz took back from the hand of Ben Hadad the son of Hazael the towns he had taken in battle from the hand of Jehoahaz his father. Three times Jehoash defeated him and recovered the towns of Israel.

**DASV: 2 Kings 14**

<sup>1</sup> Amaziah the son of Joash king of Judah began to reign in the second year of Jehoash son of Jehoahaz king of Israel.

<sup>2</sup> He was twenty-five years old when he became king. He reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin from Jerusalem.

<sup>3</sup> He did that which was right in the eyes of the LORD, yet not like his father David. He did all the things that Joash his father had done.

<sup>4</sup> But the high places were not removed; the people still sacrificed and burned incense on the high places.

<sup>5</sup> As soon as Amaziah had firmly gained control of the kingdom, he killed the servants who had murdered his father the king.

<sup>6</sup> He did not put to death the children of the murderers; according to what is written in the scroll of the law of Moses, where the LORD commanded, "The fathers should not be put to death for the children, nor the children be put to death for the fathers; but every person must be put to death only for his own sin."

<sup>7</sup> He killed 10,000 Edomites in the Valley of Salt and captured Sela in battle. He renamed it Joktheel, as it is called to this day.

<sup>8</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let's meet face to face in battle."

<sup>9</sup> 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 wife.' Then a wild animal passed by that was in Lebanon, and trampled down the thistle.

<sup>10</sup> You have indeed defeated Edom, but now your heart has lifted you up. Be content with your glory and stay in your palace. Why do you want to stir up trouble which will only result in your own demise and Judah's as well?"

<sup>11</sup> But Amaziah would not listen. So Jehoash king of Israel attacked and he and Amaziah king of Judah faced off at Beth Shemesh, which belongs to Judah.

<sup>12</sup> Judah was defeated before Israel and everyone fled back home.

<sup>13</sup> Jehoash king of Israel captured Amaziah king of Judah, the son of Joash the son of Ahaziah, at Beth Shemesh. He then went to Jerusalem, and broke down 600 feet of the wall of Jerusalem from the Gate of Ephraim to the Corner Gate.

<sup>14</sup> Jehoash carried off all the gold and silver, all the vessels that were found in the temple of the LORD and in the treasuries of the king's palace, as well as some hostages, and returned to Samaria.

<sup>15</sup> Now the rest of the acts that Jehoash did, and his might, and how he fought with Amaziah king of Judah, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>16</sup> Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned in his place.

<sup>17</sup> Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

<sup>18</sup> Now the rest of the acts of Amaziah, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>19</sup> There was a conspiracy against him in Jerusalem so he fled to Lachish. But they sent after him to Lachish and killed him there.

<sup>20</sup> His body was carried back by horse and he was buried at Jerusalem with his fathers in the city of David.

<sup>21</sup> All the people of Judah took Azariah, who was sixteen years old, and made him king in the place of his father Amaziah.

<sup>22</sup> He rebuilt Elath, and restored it to Judah, after Amaziah slept with his fathers.

<sup>23</sup> Jeroboam the son of Jehoash king of Israel began to reign in Samaria in the fifteenth year of Amaziah the son of Joash king of Judah. He reigned forty-one years.

<sup>24</sup> He did what was evil in the sight of the LORD. He did not turn away from all the sins of Jeroboam the son of Nebat, by which he led Israel to sin.

<sup>25</sup> He restored the border of Israel from Lebo Hamath to the Sea of the Arabah [Dead Sea], according to the word of the LORD, the God of Israel, spoken by his servant Jonah the son of Amittai, the prophet from Gath-hepher.

<sup>26</sup> For the LORD saw the bitter affliction of Israel, for there was no one left, slave or free, to help Israel.

<sup>27</sup> The LORD had promised that he would not blot out the name of Israel from under heaven, so he saved them by the hand of Jeroboam the son of Jehoash.

<sup>28</sup> Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought and recovered Damascus and Hamath, which had belonged to Judah, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>29</sup> Jeroboam slept with his fathers, the kings of Israel. Zechariah his son reigned in his place.

**DASV: 2 Kings 15**

<sup>1</sup> Azariah son of Amaziah king of Judah began to reign in the twenty-seventh year of Jeroboam king of Israel.

<sup>2</sup> He was sixteen years old when he began to reign. He reigned fifty-two years in Jerusalem. His mother's name was Jecoliah from Jerusalem.

<sup>3</sup> He did what was right in the eyes of the LORD, just as his father Amaziah had done.

<sup>4</sup> But the high places were not taken away, the people still sacrificed and burned incense on the high places.

<sup>5</sup> The LORD struck the king with leprosy which he suffered with to the day of his death. He lived in a separate house, while Jotham, the king's son, was in charge of the palace, governing the people of the land.

<sup>6</sup> Now the rest of the acts of Azariah, and all that he did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>7</sup> Azariah slept with his fathers, and they buried him with his fathers in the city of David. Jotham his son reigned in his place.

<sup>8</sup> Zechariah the son of Jeroboam began to reign over Israel in Samaria six months in the thirty-eighth year of Azariah king of Judah.

<sup>9</sup> He did what was evil in the sight of the LORD, as his fathers had done. He did not turn away from the sins of Jeroboam the son of Nebat, by which he led Israel to sin.

<sup>10</sup> Now Shallum the son of Jabesh conspired against him, and struck him down in front of the people, killed him and reigned in his place.

<sup>11</sup> Now the rest of the acts of Zechariah are written in the scroll of the Annals of the Kings of Israel.

<sup>12</sup> This fulfilled the word of the LORD which he promised Jehu, "Your sons will sit on the throne of Israel to the fourth generation." That is exactly what happened.

<sup>13</sup> Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah. He reigned for one month in Samaria.

<sup>14</sup> Menahem the son of Gadi went up from Tirzah, came to Samaria, and attacked Shallum the son of Jabesh in Samaria. Menahem slew him and reigned in his place.

<sup>15</sup> Now the rest of the acts of Shallum, and the conspiracy he devised, they are written in the scroll of the Annals of the Kings of Israel.

<sup>16</sup> Then Menahem came from Tirzah and destroyed Tiphshah and all who were in it, along with its surrounding territory, because they would not open it to him. Therefore he attacked it and ripped open all the pregnant women living there.

<sup>17</sup> Menahem the son of Gadi began to reign over Israel in the thirty-ninth year of Azariah king of Judah. He reigned ten years in Samaria.

<sup>18</sup> He did what was evil in the sight of the LORD. All his days he did not turn from the sins of Jeroboam the son of Nebat, by which he led Israel to sin.

<sup>19</sup> Pul the king of Assyria invaded the land. Menahem gave Pul thirty-seven tons of silver, to gain his support and sanction his control of the kingdom.

<sup>20</sup> Menahem exacted the money of Israel by taxing the wealthy, fifty shekels of silver from each one, which he then paid to the king of Assyria. So the king of Assyria withdrew, and did not remain in the land.

<sup>21</sup> Now the rest of the acts of Menahem, and all that he did, are they not written in the scroll of the Annals of the Kings of Israel?

<sup>22</sup> Menahem slept with his fathers, and Pekahiah his son reigned in his place.

<sup>23</sup> Pekahiah the son of Menahem began to reign over Israel in Samaria in the fiftieth year of Azariah king of Judah. He reigned for two years.

<sup>24</sup> He did what was evil in the sight of the LORD. He did not turn from the sins of Jeroboam the son of Nebat, by which he led Israel to sin.

<sup>25</sup> Pekah the son of Remaliah, his captain, conspired against him, and with fifty men from Gilead he struck him down in the citadel of the king's palace in Samaria, along with Argob and Arieah. Pekah assassinated him and reigned in his place.

<sup>26</sup> Now the rest of the acts of Pekahiah, and all that he did, they are written in the scroll of the Annals of the Kings of Israel.

<sup>27</sup> Pekah the son of Remaliah began to reign over Israel in Samaria in the fifty-second year of Azariah king of Judah. He reigned twenty years.

<sup>28</sup> He did what was evil in the sight of the LORD. He did not turn from the sins of Jeroboam the son of Nebat, by which he led Israel to sin.

<sup>29</sup> In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, as well as the regions of Gilead, Galilee, and all the land of Naphtali. He carried them captive to Assyria.

<sup>30</sup> Hoshea the son of Elah conspired against Pekah the son of Remaliah, assassinated him and reigned in his place, in the twentieth year of Jotham the son of Uzziah.

<sup>31</sup> Now the rest of the acts of Pekah, and all that he did, they are written in the scroll of the Annals of the Kings of Israel.

<sup>32</sup> Jotham the son of Uzziah king of Judah began to reign in the second year of Pekah the son of Remaliah king of Israel.

<sup>33</sup> He was twenty-five years old when he began to reign. He reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok.

<sup>34</sup> He did what was right in the eyes of the LORD, just as his father Uzziah had done.



<sup>35</sup> But the high places were not removed. The people still sacrificed and burned incense on the high places. He built the Upper Gate at the temple of the LORD.

<sup>36</sup> The rest of the acts of Jotham, and all that he did, are they not written in the scroll of the Annals of the kings of Judah?

<sup>37</sup> In those days the LORD began to send Rezin the king of Aram, and Pekah the son of Remaliah against Judah.

<sup>38</sup> Jotham slept with his fathers, and was buried with them in the city of David his father. Ahaz his son reigned in his place.

**DASV: 2 Kings 16**

<sup>1</sup> Ahaz the son of Jotham king of Judah began to reign in the seventeenth year of Pekah the son of Remaliah.

<sup>2</sup> Ahaz was twenty years old when he began to reign. He reigned sixteen years in Jerusalem and he did not do what was right in the eyes of the LORD his God, like David his father.

<sup>3</sup> Instead he walked in the way of the kings of Israel. He even made his son to pass through the fire, following the detestable practices of the nations whom the LORD drove out before the Israelites.

<sup>4</sup> He sacrificed and burned incense on the high places, on the hills and under every green tree.

<sup>5</sup> Then Rezin king of Aram and Pekah son of Remaliah king of Israel came up to attack Jerusalem. They besieged Ahaz, but could not conquer him.

<sup>6</sup> At that time, Rezin king of Aram recovered Elath for Aram, and drove the Jews from Elath. The Arameans came to Elath, and live there to this day.

<sup>7</sup> So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am your servant and your son. Come up, and rescue me from the hand of the king of Aram, and from the hand of the king of Israel, who are attacking me."

<sup>8</sup> Then Ahaz took the silver and gold that was found in the temple of the LORD, and in the treasuries of the king's palace, and sent it as a present to the king of Assyria.

<sup>9</sup> The king of Assyria agreed with his request and the king of Assyria attacked Damascus, and took it. He carried its people away captive to Kir, and killed Rezin.

<sup>10</sup> King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria. There he saw the altar that was at Damascus, so King Ahaz sent to Uriah the priest a drawing of the altar and its design, giving the exact details needed for building it.

<sup>11</sup> So Uriah the priest built the altar according to all the plans King Ahaz had sent from Damascus. Uriah the priest built it before King Ahaz returned from Damascus.

<sup>12</sup> When the king returned from Damascus and saw the altar, the king approached the altar and offered sacrifices on it.

<sup>13</sup> He burned his burnt offering and his grain offering, and poured out his drink offering, and sprinkled the blood of his peace offerings on the altar.

<sup>14</sup> The bronze altar which was before the LORD, he removed from the front of the temple, from between his altar and the temple of the LORD, and put it on the north side of his altar.

<sup>15</sup> King Ahaz ordered Uriah the priest, "On the large altar burn the morning burnt offering and the evening grain offering, and the king's burnt offering, and his grain offering, along with the burnt offering for all the people of the land, and their grain offering, and their drink offerings. Sprinkle all the blood of the burnt offering and

all the blood of the sacrifice on it. The bronze altar shall be my personal altar to inquire by.

<sup>16</sup> So Uriah the priest did everything that King Ahaz commanded.

<sup>17</sup> King Ahaz cut off the frames and removed the basins from the portable stands. He took down the Sea from the bronze oxen that were under it, and put it on the stone pavement.

<sup>18</sup> He also removed the covered canopy used on the Sabbath that they had built inside the palace, and the king's special outside entry to the temple of the LORD, because of the king of Assyria.

<sup>19</sup> Now the rest of the acts which Ahaz did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>20</sup> Ahaz slept with his fathers, and was buried with them in the city of David. Hezekiah his son reigned in his place.

**DASV: 2 Kings 17**

<sup>1</sup> Hoshea the son of Elah began to reign in Samaria over Israel in the twelfth year of Ahaz king of Judah. He reigned for nine years.

<sup>2</sup> He did what was evil in the sight of the LORD, yet not as badly as the kings of Israel who were before him.

<sup>3</sup> Shalmaneser king of Assyria came up against him and Hoshea became his vassal, and paid him tribute.

<sup>4</sup> The king of Assyria found out that Hoshea was plotting against him for Hoshea had sent messengers to So king of Egypt, and did not pay his annual tribute to the king of Assyria. Therefore the king of Assyria arrested him and locked him up in prison.

<sup>5</sup> Then the king of Assyria marched throughout all the land, and went up to Samaria, and besieged it for three years.

<sup>6</sup> In the ninth year of Hoshea, the king of Assyria took Samaria and deported the Israelites to Assyria. He resettled them in Halah, and along the Habor River, the river by Gozan, and in the cities of the Medes.

<sup>7</sup> This happened because the Israelites had sinned against the LORD their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, where they had worshipped other gods;

<sup>8</sup> and walked in the customs of the nations whom the LORD had driven out before the Israelites, and in the practices the kings of Israel had introduced.

<sup>9</sup> The Israelites secretly did things that were not right against the LORD their God. They built high places in all their towns, from the watchtower to the fortified walled city.

<sup>10</sup> They set up sacred pillars and Asherah poles on every high hill and under every green tree.

<sup>11</sup> There they burned incense on all the high places, as did the nations whom the LORD carried away before them. They did wicked things that provoked the LORD to anger.

<sup>12</sup> They served idols, although the LORD had told them, "You must not do this."

<sup>13</sup> Yet the LORD warned Israel and Judah through every prophet and seer, saying, "Turn from your evil ways. Obey my commandments and my statutes, according to the entire law I commanded your forefathers that I sent to you by my servants the prophets."

<sup>14</sup> But they still would not listen, but were as stubborn as their forefathers had been, who did not believe in the LORD their God.

<sup>15</sup> They rejected his statutes and his covenant that he made with their forefathers, as well as his warnings by which he warned them. They pursued worthless idols, and became worthless themselves by following the practices of the nations that surrounded them, concerning whom the LORD had ordered that they should not do like them.

<sup>16</sup> But they abandoned all the commandments of the LORD their God, and made cast metal images of two calves, an Asherah pole, and worshipped all the hosts of heaven, and served Baal.

<sup>17</sup> They caused their sons and their daughters to pass through the fire, and used divination and sorcery. They sold themselves to do what was evil in the sight of the LORD provoking him to anger.

<sup>18</sup> Therefore the LORD was very angry with Israel, and removed them out of his sight. The only tribe left was Judah.

<sup>19</sup> Judah also refused to keep the commandments of the LORD their God, but walked in the practices Israel had introduced.

<sup>20</sup> So the LORD rejected all the descendants of Israel, afflicted them and delivered them into the hands of those who plundered them, until he had thrown them out of his sight.

<sup>21</sup> He tore Israel from the house of David. They made Jeroboam the son of Nebat king and Jeroboam drove Israel from following the LORD, and made them commit a great sin.

<sup>22</sup> The Israelites walked in all the sins that Jeroboam committed. They did not depart from them

<sup>23</sup> until the LORD removed Israel out of his sight, as he spoke by all his servants the prophets. So Israel was exiled from their own land to Assyria to this day.

<sup>24</sup> The king of Assyria brought foreigners from Babylon, Cuthah, Avva, Hamath and Sepharvaim, and placed them in the cities of Samaria to replace the Israelites. They took possession of Samaria and lived in its towns.

<sup>25</sup> So it was when they first settled there, that they did not worship the LORD, therefore the LORD sent lions among them, which killed some of them.

<sup>26</sup> The king of Assyria was told, "The nations you have carried away, and resettled in the towns of Samaria, do not know the law of the god of the land, so he has sent lions among them, and they are killing them, because they do not know the law of the god of the land.

<sup>27</sup> Then the king of Assyria commanded, "Send back one of the priests whom you have deported from there and let them go and live there. Let him teach them the law of the god of the land."

<sup>28</sup> So one of the priests whom they had carried away from Samaria came back and lived in Bethel; and taught them how they should worship the LORD.

<sup>29</sup> But the residents from every nation made gods of their own, and put them in the shrines on the high places that the Samaritans had made, every national group did this in the towns where they were resettled.

<sup>30</sup> The people of Babylon made Succoth Benoth, the people of Cuth made Nergal, the people of Hamath made Ashima,

<sup>31</sup> the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.

<sup>32</sup> So they worshipped the LORD, and appointed from among themselves priests for the high places, who sacrificed for them in the shrines on the high places.

<sup>33</sup> They worshipped the LORD, and served their own gods, after the manner of the nations among whom they had been deported.

<sup>34</sup> To this day they still practice their previous religious rituals. They did not worship the LORD nor did they obey the statutes, regulations, law or the commandment that the LORD commanded the children of Jacob, whom he named Israel.

<sup>35</sup> The LORD had made a covenant, and commanded them, "Do not worship other gods, bow down to them, serve them or sacrifice to them.

<sup>36</sup> But worship the LORD, who brought you up out of the land of Egypt with great power and with an outstretched arm. Bow down and offer sacrifices to him.

<sup>37</sup> Carefully observe forever all the statutes, regulations, laws and the commandments, he wrote for you. Do not worship other gods.

<sup>38</sup> You must not forget the covenant that I have made with you. Do not worship other gods.

<sup>39</sup> But worship the LORD your God and he will deliver you out of the hand of all your enemies."

<sup>40</sup> They refused to listen, but persisted in their previous practices.

<sup>41</sup> So these nations worshipped the LORD, and served their carved idols. Their children likewise, and their children's children, as their fathers did, and this is what they do to this day.

**DASV: 2 Kings 18**

<sup>1</sup> Hezekiah the son of Ahaz king of Judah began to reign in the third year of Hoshea son of Elah king of Israel.

<sup>2</sup> He was twenty-five years old when he became king and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah.

<sup>3</sup> He did what was right in the eyes of the LORD, just as David his father had done.

<sup>4</sup> He removed the high places, broke down the sacred pillars, and cut down the Asherah poles. He broke in pieces the bronze serpent that Moses had made because up to that time the Israelites had burned incense to it, and it was called Nehushtan.

<sup>5</sup> He trusted in the LORD, the God of Israel, so that after him there was no one like him among all the kings of Judah, or among those who were before him.

<sup>6</sup> For he remained loyal to the LORD. He did not depart from following him, but kept the commandments the LORD had given Moses.

<sup>7</sup> So the LORD was with him. He was successful in everything he attempted. He rebelled against the king of Assyria, and refused to serve him.

<sup>8</sup> He defeated the Philistines as far as Gaza and its borders, from the watchtower to the fortified city.

<sup>9</sup> In the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it.

<sup>10</sup> At the end of three years they captured it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was captured.

<sup>11</sup> The king of Assyria deported Israel to Assyria, and put them in Halah, and along the Habor River, the river by Gozan, and in the cities of the Medes.

<sup>12</sup> This happened because they had not obeyed the voice of the LORD their God, but violated his covenant, even all that Moses the servant of the LORD had commanded. They refused to listen to or obey it.

<sup>13</sup> Now in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and captured them.

<sup>14</sup> Hezekiah king of Judah sent a message to the king of Assyria at Lachish, saying, "I have done wrong. Withdraw from me and whatever you impose on me I will pay it." The king of Assyria demanded from Hezekiah king of Judah eleven tons of silver and one ton of gold.

<sup>15</sup> Hezekiah gave him all the silver that was found in the house of the LORD and in the treasuries of the king's palace.

<sup>16</sup> At that time Hezekiah stripped off the gold from the doors of the temple of the LORD, and from the pillars that Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

<sup>17</sup> The king of Assyria sent his commander-in-chief, his field commander and his chief adviser with a great army from Lachish to king Hezekiah in Jerusalem. They came up to Jerusalem and stood by the aqueduct of the Upper Pool, which is by road to the field where clothes are washed.

<sup>18</sup> When they had summoned king Hezekiah, Eliakim the son of Hilkiyah, who was over the palace, Shebna the scribe and Joah the son of Asaph the recorder came out to meet them.

<sup>19</sup> The chief adviser said to them, "Tell Hezekiah, 'This is what the great king, the king of Assyria says, "What is the source of your confidence?"

<sup>20</sup> Do you think that you have a strategy or strength for war? In whom are you trusting, that you have rebelled against me?"

<sup>21</sup> Now look, you are depending on Egypt that staff that splinters like a reed whenever someone leans on it. Its splinters pierce into one's hand. This is what Pharaoh king of Egypt is like to anyone who trusts on him.

<sup>22</sup> But if you tell me, 'We trust in the LORD our God.' Isn't he the one whose high places and whose altars Hezekiah has torn down, and told Judah and Jerusalem, 'You must worship before this altar in Jerusalem'?"

<sup>23</sup> Now therefore, strike a deal with my master the king of Assyria: I will give you two thousand horses, if you are even able to find enough riders for them.

<sup>24</sup> How then can you repulse a single captain who is the least of my master's officials, and put your trust in Egypt for chariots and horsemen?"

<sup>25</sup> Furthermore, am I not attacking this place to destroy it without LORD's direction? The LORD told me, 'Go up against this land, and destroy it.'""

<sup>26</sup> Then Eliakim the son of Hilkiyah, Shebna, and Joah, said to the chief adviser, "Please speak, to your servants in Aramaic for we understand it. Do not speak to us in Hebrew, within the hearing of the people who are on the wall."

<sup>27</sup> But the chief adviser said to them, "Has my master sent me just to speak these words to you and your master? Has he not sent me to the people who sit on the wall, who are doomed with you to eat their own excrement and to drink their own urine?"

<sup>28</sup> Then the chief adviser stood, and cried with a loud voice in Hebrew, saying, "Listen to the word of the great king, the king of Assyria.

<sup>29</sup> This is what the king says, 'Let not Hezekiah deceive you for he will not be able to rescue you from my hand.

<sup>30</sup> Do not let Hezekiah convince you to trust in the LORD, by saying, "The LORD will surely rescue us, and this city will not be given into the hand of the king of Assyria."

<sup>31</sup> Don't listen to Hezekiah. For this is what the king of Assyria says, 'Make your peace with me, and surrender to me then everyone will eat from his own vine, and from his own fig tree, and will drink from the waters of his own cistern.



<sup>32</sup> Then I will come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, so that you may live, and not die. Do not listen to Hezekiah, when he tries to persuade you, saying, "The LORD will rescue us."

<sup>33</sup> Have any of the gods of the other nations ever rescued their land out of the hand of the king of Assyria?

<sup>34</sup> Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they rescued Samaria out of my hand?

<sup>35</sup> Who among all the gods of the various countries has rescued their country out of my hand, that the LORD should be able to rescue Jerusalem out of my hand?"

<sup>36</sup> But the people were silent, and did not answer him a word for the king had ordered, "Do not answer him."

<sup>37</sup> Then Eliakim the son of Hilkiah, who was in charge of the palace, and Shebna the scribe, and Joah the son of Asaph the recorder, returned to Hezekiah with their clothes torn, and told him the words of the Assyrian chief adviser.

**DASV: 2 Kings 19**

<sup>1</sup> When king Hezekiah heard it, he tore his clothes, and put on sackcloth, and went into the temple of the LORD.

<sup>2</sup> He sent Eliakim, who was in charge of the palace, and Shebna the scribe, and the leading priests, clothed with sackcloth, to Isaiah the prophet the son of Amoz.

<sup>3</sup> They said to him, "This is what Hezekiah says, 'This is a day of trouble, insults and humiliation; like when children are ready to be born, but there is no strength to bring them out.

<sup>4</sup> It may be the LORD your God will hear all the words of the chief adviser, whom his master the king of Assyria sent to mock the living God. When the LORD your God hears maybe he will punish them. Therefore pray for the remnant that is left.'"

<sup>5</sup> So the servants of king Hezekiah came to Isaiah.

<sup>6</sup> Isaiah said to them, "This is what you shall tell your master, 'This is what the LORD says, "Do not be not afraid of the words that you have heard, by which the servants of the king of Assyria have blasphemed me.

<sup>7</sup> I will put a spirit in him, so he will hear a rumor, and will return to his own land. I will cause him to be killed by the sword in his own land.'"

<sup>8</sup> So the chief adviser returned, and found the king of Assyria fighting against Libnah; for he heard that the king had left Lachish.

<sup>9</sup> When he heard the report concerning Tirhakah king of Ethiopia, "He is come out to fight against you," he sent messengers again to Hezekiah, saying,

<sup>10</sup> "Tell Hezekiah king of Judah, 'Let not your God in whom you trust deceive you, saying, 'Jerusalem will not be given into the hand of the king of Assyria.'

<sup>11</sup> Look, you have heard what the kings of Assyria have done to all lands, by totally destroying them and you think you will be delivered?

<sup>12</sup> Have the gods of the nations my forefather destroyed rescued them--Gozan, Haran, Rezep, and the people of Eden that were in Tel-assar?

<sup>13</sup> Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, Hena, or Ivvah?"

<sup>14</sup> Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to the temple of the LORD and spread it before the LORD.

<sup>15</sup> Hezekiah prayed before the LORD, "O LORD, the God of Israel, who sits enthroned between the cherubim. You are God alone of all the kingdoms of the earth. You have made heaven and earth.

<sup>16</sup> Incline your ear, O LORD, and listen. Open your eyes, O LORD, and see. Hear the words of Sennacherib, which he has sent to mock the living God.

<sup>17</sup> It is true, O LORD, the kings of Assyria have laid waste the nations and their lands.

<sup>18</sup> They have cast their gods into the fire; for they were not real gods, but wood and stone crafted by men's hands. Therefore they were destroyed.

<sup>19</sup> Now therefore, O LORD our God, I beg you, save us out of his hand, so that all the kingdoms of the earth may know that you LORD are God alone."

<sup>20</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, "This is what the LORD, the God of Israel, says, 'I have heard your prayer against Sennacherib king of Assyria.

<sup>21</sup> This is the word that the LORD has spoken concerning him: 'The virgin daughter of Zion despises and laughs at you. The daughter of Jerusalem shakes her head in contempt as you flee.

<sup>22</sup> Whom have you mocked and blasphemed? Against whom have you raised your voice and lifted up your eyes in arrogance? It was against the Holy One of Israel.

<sup>23</sup> By your messengers you have mocked the Lord, and have said, 'With my many chariots I have conquered the height of the mountains, to the remote parts of Lebanon. I have cut down its tallest cedars, and its finest cypress trees. I have entered its farthest lodging place, its thickest forest.

<sup>24</sup> I dug wells and drank foreign waters, and with the soles of my feet I dried up all the rivers of Egypt.'

<sup>25</sup> Haven't you heard how I did it long ago, and determined it in ancient times? Now I have made it happen, so that you would smash fortified cities into heaps of rubble.

<sup>26</sup> Their inhabitants are drained of strength, they are dismayed and confused. They are scorched like the grass of the field, green vegetables, grass on the rooftops, and like grain before it has time to grow up.

<sup>27</sup> But I know your sitting down, your going out and coming in, and your raging against me.

<sup>28</sup> Because you rage against me, and because your arrogance has come up to my ears, therefore will I put my hook in your nose, and my bridle in your mouth, and I will lead you back the way you came.

<sup>29</sup> This will be the sign for you, Hezekiah: 'You will eat this year that which grows by itself, and in the second year that which grows up on its own you'll eat. In the third year sow, reap and plant vineyards and eat their fruit.

<sup>30</sup> Then the surviving remnant of the house of Judah will again take root downward, and produce fruit upward.

<sup>31</sup> A remnant will go out of Jerusalem, and from Mount Zion survivors will escape. The zeal of the LORD will do this.'

<sup>32</sup> Therefore this is what the LORD says concerning the king of Assyria, 'He will not come to this city, shoot an arrow here, come before it with a shield, or build a siege ramp against it.

<sup>33</sup> He will go back by the same way he came. He will not come to this city,' says the LORD.

<sup>34</sup> For I will defend this city to save it, for my own sake, and for the sake of my servant David."

<sup>35</sup> So it happened that night, that the angel of the LORD went out, and killed 185,000 in the camp of the Assyrians. When men got up early in the morning, there were all the dead bodies.

<sup>36</sup> So Sennacherib king of Assyria withdrew, returned home and lived at Nineveh.

<sup>37</sup> One day when he was worshipping in the temple of his god Nisroch, Adrammelech and Sharezer assassinated him with the sword. They escaped into the land of Ararat. His son Esarhaddon reigned in his place.

**DASV: 2 Kings 20**

<sup>1</sup> In those days Hezekiah became sick to the point of death. Isaiah the prophet the son of Amoz came to him, and said, "This is what the LORD says, 'Set your house in order, for you are about to die; you will not recover.'"

<sup>2</sup> Then Hezekiah turned his face to the wall, and prayed to the LORD, saying,

<sup>3</sup> "Remember, O LORD, I entreat you, how I have walked before you in truth with a perfect heart, and have done what was good in your sight." Then Hezekiah wept bitterly.

<sup>4</sup> Before Isaiah had left the middle courtyard, the word of the LORD came to him, saying,

<sup>5</sup> "Go back, and tell Hezekiah the leader of my people, 'This is what the LORD says, the God of David your father, "I have heard your prayer; I have seen your tears. I will heal you. In three days you will go up to the temple of the LORD.

<sup>6</sup> I will add fifteen years to your life and will rescue you and this city out of the hand of the king of Assyria. I will defend this city for my own sake, and for my servant David's sake.'"

<sup>7</sup> Then Isaiah said, "Bring here a fig poultice." So they took and spread it on the boil, and he recovered.

<sup>8</sup> Hezekiah asked Isaiah, "What will be the sign that the LORD will heal me, and that I will go up to the temple of the LORD on the third day?"

<sup>9</sup> Isaiah replied, "This will be your sign from the LORD, that the LORD will in fact do the thing that he has promised. Do you want the shadow to go forward ten steps, or to go backward ten steps?"

<sup>10</sup> Hezekiah answered, "It is simple for the shadow to lengthen ten steps. Rather, let the shadow move backward ten steps."

<sup>11</sup> Isaiah the prophet called to the LORD; and he made the shadow move ten steps backward, after it had gone down on the stairway of Ahaz.

<sup>12</sup> At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah because he had heard that Hezekiah had been sick.

<sup>13</sup> Hezekiah welcomed them, and showed them all the treasury with its cache of silver, gold, spices, and precious olive oil, and his armory, and everything that was found in his royal treasuries. There was nothing in his palace or in all his kingdom, that Hezekiah did not show them.

<sup>14</sup> Then Isaiah the prophet came to king Hezekiah, and asked him, "What did these men say? Where did they come from?" Hezekiah replied, "They have come from a far country, from Babylon."

<sup>15</sup> Isaiah asked, "What have they seen in your palace?" Hezekiah answered, "They have seen everything in my palace. There is nothing in my treasuries that I did not show them."

<sup>16</sup> Then Isaiah said to Hezekiah, "Hear the word of the LORD:

<sup>17</sup> 'The time is coming, when all that is in your palace, and that which your fathers have stored up to this day, will be carried to Babylon. Nothing will be left,' says the LORD.

<sup>18</sup> Some of your own sons, whom you will father, will be taken away and will become eunuchs in the palace of the king of Babylon."

<sup>19</sup> Then Hezekiah replied to Isaiah, "The word of the LORD you have spoken is good." For he thought, "At least there will be peace and security in my days."

<sup>20</sup> Now the rest of the acts of Hezekiah, and all his might, including how he built a pool, and a tunnel to bring water into the city, are they not written in the scroll of the Annals of the kings of Judah?

<sup>21</sup> Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

**DASV: 2 Kings 21**

<sup>1</sup> Manasseh was twelve years old when he began to reign. He reigned fifty-five years in Jerusalem and his mother's name was Hephzibah.

<sup>2</sup> He did what was evil in the sight of the LORD, after the detestable practices of the nations whom the LORD drove out before the Israelites.

<sup>3</sup> He rebuilt the high places Hezekiah his father had destroyed. He set up altars for Baal, and made an Asherah pole like Ahab king of Israel had done, and worshipped all the hosts of heaven, and served them.

<sup>4</sup> He built altars in the temple of the LORD, concerning which the LORD said, "In Jerusalem will I put my name."

<sup>5</sup> He built altars for all the host of heaven in the two courtyards of the temple of the LORD.

<sup>6</sup> He made his son to pass through the fire, practiced sorcery, used enchantments, and consulted with those who conjure up spirits and psychics. He did much evil in the sight of the LORD, provoking him to anger.

<sup>7</sup> He set the carved image of Asherah, that he had made, in the temple of which the LORD said to David and his son Solomon, "I will put my name forever in this temple and in Jerusalem, which I have chosen out of all the tribes of Israel.

<sup>8</sup> I will not cause the feet of Israel to wander any more out of the land that I gave their forefathers, if only they will be careful to do all that I have commanded them, and all the law that my servant Moses commanded them."

<sup>9</sup> But they did not listen. Manasseh enticed them to do more evil than the nations the LORD had destroyed before the Israelites.

<sup>10</sup> The LORD said through his servants the prophets,

<sup>11</sup> "Because Manasseh king of Judah has done these terrible sins, and has done more wickedness than all that the Amorites did before him, and has caused Judah to sin with his idols.

<sup>12</sup> Therefore this is what the LORD, the God of Israel says, 'I am about to bring such disaster on Jerusalem and Judah, that everyone who hears about it, both of his ears will ring.

<sup>13</sup> I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab. I will wipe Jerusalem as clean as a man wipes a dish, wiping it and turning it upside down.

<sup>14</sup> I will reject even the surviving remnant of my inheritance, and deliver them into the hand of their enemies. They will be looted and plundered by all their enemies

<sup>15</sup> because they have done what was evil in my sight, and have provoked me to anger, since the day their forefathers came out of Egypt, even to this day.'"

<sup>16</sup> Moreover Manasseh shed so much innocent blood that he filled Jerusalem from one end to the other, besides his sin by which he made Judah commit by doing what was evil in the sight of the LORD.

<sup>17</sup> Now the rest of the acts of Manasseh, and all that he did, and his sin that he committed, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>18</sup> Manasseh slept with his fathers, and was buried in his own palace garden, the garden of Uzza. Amon his son reigned in his place.

<sup>19</sup> Amon was twenty-two years old when he began to reign. He reigned two years in Jerusalem, and his mother's name was Meshullemeth the daughter of Haruz of Jotbah.

<sup>20</sup> He did what was evil in the sight of the LORD, as his father Manasseh had done.

<sup>21</sup> He walked in all the ways that his father walked in, and served the idols his father had served and worshipped.

<sup>22</sup> He abandoned the LORD, the God of his forefathers, and did not walk in the way of the LORD.

<sup>23</sup> The servants of Amon conspired against him, and killed the king in his own palace.

<sup>24</sup> But the people of the land killed all those who conspired against king Amon and the people of the land made his son Josiah king in his place.

<sup>25</sup> Now the rest of the acts that Amon did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>26</sup> He was buried in his tomb in the garden of Uzza and Josiah his son reigned in his place.



**DASV: 2 Kings 22**

<sup>1</sup> Josiah was eight years old when he began to reign. He reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath.

<sup>2</sup> He did what was right in the eyes of the LORD, and walked in all the way of David his father, and did not turn aside to the right or to the left.

<sup>3</sup> In the eighteenth year of king Josiah, the king sent the scribe Shaphan, the son of Azaliah the son of Meshullam, to the temple of the LORD, saying,

<sup>4</sup> "Go up to Hilkiyah the high priest, have him count the total amount of money brought into the temple of the LORD, that the gatekeepers have collected from the people.

<sup>5</sup> Let them give it to the foremen who have the oversight of the temple of the LORD. Let them give it as wages to the workmen who do the repairs on the temple of LORD,

<sup>6</sup> to the carpenters, builders and masons; and for buying timber and cut stone to repair the temple.

<sup>7</sup> But do not keep an account of the money with the supervisors that is delivered into their hand; for they are honest."

<sup>8</sup> Hilkiyah the high priest said to Shaphan the scribe, "I have found the scroll of the law in the temple of the LORD." Hilkiyah delivered the scroll to Shaphan, and he read it.

<sup>9</sup> Then Shaphan the scribe came to the king and reported, "Your servants have paid out the money that was found in the temple, and have delivered it into the hand of the foremen who have the oversight of the temple of the LORD."

<sup>10</sup> Shaphan the scribe told the king, "Hilkiyah the priest has delivered a scroll to me." Then Shaphan read it out loud to the king.

<sup>11</sup> When the king heard the words of the scroll of the law, he tore his clothes.

<sup>12</sup> The king commanded Hilkiyah the priest, Ahikam the son of Shaphan, and Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, saying,

<sup>13</sup> "Go, inquire of the LORD for me, the people and all Judah, concerning the words of this scroll that has been discovered. For great is the wrath of the LORD that has been kindled against us, because our fathers have not obeyed the words of this scroll, to do all that is prescribed for us to do."

<sup>14</sup> So Hilkiyah the priest, Ahikam, Achbor, Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; she lived in Jerusalem in the Misneh Quarter where they consulted with her.

<sup>15</sup> She said to them, "This is what the LORD, the God of Israel, says: 'Tell the man you sent to me,

<sup>16</sup> "This is what the LORD says, 'I am about to bring disaster on this place, and on its inhabitants, according to all the words of the scroll which the king of Judah has read.

<sup>17</sup> Because they have forsaken me, and have burned incense to other gods, provoking me to anger with all the work of their hands; therefore my wrath will be kindled against this place, and it will not be quenched."

<sup>18</sup> But to the king of Judah, who sent you to inquire of the LORD, tell him, 'This is what the LORD, the God of Israel says concerning words you have heard,

<sup>19</sup> "because your heart was sensitive and you humbled yourself before the LORD, when you heard what I spoke against this place and against its inhabitants, 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.

<sup>20</sup> Therefore, I will gather you to your fathers, and you will be gathered to your grave in peace. You will not witness all the disaster I will bring on this place.'" Then they brought back the message to the king.

**DASV: 2 Kings 23**

<sup>1</sup> Then the king summoned all the elders of Judah and Jerusalem.

<sup>2</sup> The king went up to the temple of the LORD, with all the people of Judah, all the inhabitants of Jerusalem, the priests, the prophets and all the people, both small and great. He read in their hearing all the words of the scroll of the covenant that was found in the temple of the LORD.

<sup>3</sup> The king stood by the pillar and renewed the covenant before the LORD, pledging to follow the LORD by keeping his commandments, testimonies and his statutes, with all his heart and soul, to perform the words of this covenant that were written in this scroll. All the people confirmed the covenant.

<sup>4</sup> Then the king commanded Hilkiah the high priest, the priests of the second rank, and the guardians of the temple gate, to take out from the temple of the LORD all the items made for Baal, Asherah and all the hosts of heaven. He burned them outside of Jerusalem in the fields of the Kidron Valley, and carried their ashes to Bethel.

<sup>5</sup> He eliminated the idolatrous priests, whom the kings of Judah had ordained to burn incense on the high places in the towns of Judah and even around Jerusalem including those who burned incense to Baal, and to the sun, moon, planets and to all the hosts of heaven.

<sup>6</sup> He brought the Asherah pole from the temple of the LORD, outside Jerusalem and burned it in the Kidron Valley. It was then ground to dust and its dust scattered on the graves of the common people.

<sup>7</sup> He broke down the houses of the male shrine prostitutes, that were in the house of the LORD, where the women were weaving for the Asherah.

<sup>8</sup> He brought all the priests out of the towns of Judah, and defiled the high places where the priests had made offerings, from Geba to Beersheba. He tore down the high places of the gates that were at the entrance of the Gate of Joshua, the city governor, which were on the left side of the city gate.

<sup>9</sup> While the priests of the high places did not come up to the altar of the LORD in Jerusalem, they did eat unleavened bread along with their fellow priests.

<sup>10</sup> He defiled Topheth, which is in the Valley of Ben Hinnom, so that no one could burn his son or his daughter as a offering to Molech.

<sup>11</sup> He removed the horses that the kings of Judah had put at the entrance of the temple of the LORD in dedication to the sun. They were kept near the quarters of Nathan-melech the eunuch, that was in the precincts. Josiah burned the chariots of the sun with fire.

<sup>12</sup> Josiah also tore down the altars that were on the roof of the upper chamber of Ahaz, that the kings of Judah had made and the altars that Manasseh had made in the two courtyards of the temple of the LORD. He smashed them and threw their dust into the Kidron Valley.

<sup>13</sup> Josiah also defiled the high places that were east of Jerusalem, to the south of the Mount of Corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of Moab and for Milcom the abomination of the Ammonites.

<sup>14</sup> He broke the pillars in pieces and cut down the Asherah pole desecrating them by covering them with human bones.

<sup>15</sup> Furthermore he tore down the altar that was at Bethel, the high place built by Jeroboam the son of Nebat, who led Israel to sin--the altar and the high place. He burned the high place and ground it to dust, and burned the Asherah pole.

<sup>16</sup> As Josiah turned, he noticed the tombs that were there on the hill. So he sent and took the bones out of those tombs and burned them on the altar and defiled it, just as the word of the LORD the man of God had predicted.

<sup>17</sup> Then he said, "What is that monument I see?" The men of the town told him, "It is the tomb of the man of God who came from Judah and predicted these things that you have done against the altar of Bethel."

<sup>18</sup> He said, "Leave it alone. Let no one move his bones." So they let his bones alone, along with the bones of the prophet who came out of Samaria.

<sup>19</sup> Josiah also removed all the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made, provoking the LORD to anger. He did to them just as he had done at Bethel.

<sup>20</sup> Josiah sacrificed all the priests of the high places who were there on the altars and burned human bones on them. Then he returned to Jerusalem.

<sup>21</sup> The king commanded all the people, "Keep the Passover to the LORD your God, as it is written in this scroll of the covenant."

<sup>22</sup> Surely there had not been such a Passover celebration from the days when the judges led Israel, or in all the days of the kings of Israel or the kings of Judah.

<sup>23</sup> This Passover was celebrated to the LORD in Jerusalem in the eighteenth year of king Josiah.

<sup>24</sup> Josiah also removed the mediums and psychics, the household gods, the idols and all the abominations that were seen in the land of Judah and Jerusalem so that he might fulfill the words of the law which were written in the scroll that Hilkiah the priest found in the temple of the LORD.

<sup>25</sup> There was no king like him before or after who turned to the LORD with all his heart, all his soul and with all his might, following all the law of Moses.

<sup>26</sup> Still the LORD did not turn from the fierceness of his great wrath, by which his anger was kindled against Judah, because of all the evil things Manasseh had provoked him with.

<sup>27</sup> The LORD said, "I will remove Judah out of my sight, just as I have removed Israel. I will reject this city that I have chosen, even Jerusalem, and the temple of which I said, 'My name will be there.'"

<sup>28</sup> Now the rest of the acts of Josiah, and all that he did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>29</sup> In his days Pharaoh Neco king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out against him, but when Pharaoh Neco met him, he killed him at Megiddo.

<sup>30</sup> His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in place of his father.

<sup>31</sup> Jehoahaz was twenty-three years old when he began to reign. He reigned three months in Jerusalem and his mother's name was Hamutal the daughter of Jeremiah of Libnah.

<sup>32</sup> He did what was evil in the sight of the LORD, just as all his forefathers had done.

<sup>33</sup> Pharaoh Neco put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem. He imposed a tax of 7,500 pounds of silver and 75 pounds of gold.

<sup>34</sup> Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he deported Jehoahaz to Egypt and he died there.

<sup>35</sup> Jehoiakim gave the silver and gold to Pharaoh but he taxed the land in order to get the money to meet the demands of Pharaoh. He exacted the silver and gold from the people of the land each one according to his valuation, to give it to Pharaoh Neco.

<sup>36</sup> Jehoiakim was twenty-five years old when he began to reign. He reigned eleven years in Jerusalem and his mother's name was Zebidah the daughter of Pedaiah from Rumah.

<sup>37</sup> He did what was evil in the sight of the LORD, just as all his forefathers had done.

**DASV: 2 Kings 24**

<sup>1</sup> In Jehoiakim's days, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years, then he turned and rebelled against him.

<sup>2</sup> The LORD sent raiding bands from the Chaldeans, Arameans, Moabites and Ammonites, against Judah to destroy it, according to the word of the LORD that he spoke through his servants the prophets.

<sup>3</sup> Surely these troubles happened to Judah at the command of the LORD, to remove them out of his sight, because of the sins Manasseh had done,

<sup>4</sup> and also because of the innocent blood that he shed. For he filled Jerusalem with innocent blood and the LORD was unwilling to pardon it.

<sup>5</sup> Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the scroll of the Annals of the Kings of Judah?

<sup>6</sup> So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place.

<sup>7</sup> The king of Egypt did not come again out of his land, for the king of Babylon had captured from the Brook of Egypt to the Euphrates River, everything that belonged to the king of Egypt.

<sup>8</sup> Jehoiachin was eighteen years old when he began to reign. He reigned in Jerusalem three months and his mother's name was Nehushta the daughter of Elnathan from Jerusalem.

<sup>9</sup> He did what was evil in the sight of the LORD, just as his father had done.

<sup>10</sup> At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem and besieged the city.

<sup>11</sup> Nebuchadnezzar king of Babylon came to the city, while his servants were besieging it.

<sup>12</sup> Then Jehoiachin the king of Judah surrendered to the king of Babylon, he, his mother, his servants, his nobles and his palace officials. The king of Babylon took him prisoner in the eighth year of his reign.

<sup>13</sup> Nebuchadnezzar carried off all the treasures of the temple of the LORD, and the treasures of the king's palace, and cut in pieces all the vessels of gold Solomon king of Israel had made in the temple of the LORD, just as the LORD had predicted.

<sup>14</sup> He carried off all Jerusalem, all the officials, and all the warriors, including 10,000 captives, including all the craftsmen and the artisans. No one was left except the poorest people of the land.

<sup>15</sup> He carried off Jehoiachin to Babylon, the king's mother, the king's wives, his officers, and the chief men of the land. They were deported into captivity from Jerusalem to Babylon.

<sup>16</sup> He also deported all the men of valor, 7,000, and the craftsmen and the artisans, 1,000, all of them strong and fit for war. These were the ones the king of Babylon brought captive to Babylon.

<sup>17</sup> The king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.

<sup>18</sup> Zedekiah was twenty-one years old when he began to reign. He reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah.

<sup>19</sup> He did what was evil in the sight of the LORD, just as Jehoiakim had done.

<sup>20</sup> Because of the anger of the LORD these things happened in Jerusalem and Judah, until he finally cast them out of his presence. Zedekiah rebelled against the king of Babylon.

**DASV: 2 Kings 25**

<sup>1</sup> Now in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon came with all his army and laid siege to Jerusalem. They built siege ramps all around it.

<sup>2</sup> So the city was besieged until the eleventh year of king Zedekiah.

<sup>3</sup> On the ninth day of the fourth month the famine was so severe in the city that there was no food left for the people of the land.

<sup>4</sup> Then a breach was made in the city wall, and all the men of war fled at night through the gate between the two walls by the king's garden though the Babylonians had the city totally surrounded. They fled toward the Arabah.

<sup>5</sup> But the Babylonian army pursued the king, and overtook him in the plains of Jericho. All his army scattered deserting him.

<sup>6</sup> When they captured the king, they took him up to the king of Babylon at Riblah where they rendered judgment on him.

<sup>7</sup> They slaughtered the sons of Zedekiah before his eyes, then put out Zedekiah's eyes, bound him in chains and deported him to Babylon.

<sup>8</sup> Now on the seventh day of the fifth month, in the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzaradan, the captain of the royal guard, a servant of the king of Babylon, came to Jerusalem.

<sup>9</sup> He burned the temple of the LORD and the king's palace and all the houses of Jerusalem. He burned down every great house.

<sup>10</sup> Then the entire Babylonian army who were with the captain of the guard, broke down the walls that surrounded Jerusalem.

<sup>11</sup> The survivors who were left in the city, and those who deserted to the king of Babylon along with the rest of the people, Nebuzaradan the captain of the guard carried into exile.

<sup>12</sup> But the captain of the guard left some of the poorest people of the land to be vinedressers and farmers.

<sup>13</sup> The pillars of bronze that were in the temple of the LORD, and the movable water stands and the bronze Sea that were in the temple of the LORD the Babylonians broke into pieces and carried off the bronze to Babylon.

<sup>14</sup> They also took the pots, shovels, lamp snuffers, incense dishes and all the bronze utensils used in service of the temple.

<sup>15</sup> The captain of the guard also carried off the censers and the basins made of silver and gold.

<sup>16</sup> The two pillars, the one Sea, and the movable water stands which Solomon had made for the temple of the LORD, the bronze from all these vessels was beyond being weighed.



<sup>17</sup> The height of the one pillar was twenty-seven feet. The bronze capital on top of it was four and a half feet tall, with bronze latticework and pomegranates decorating the capital all around it. The second pillar had the same latticework.

<sup>18</sup> The captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three gatekeepers.

<sup>19</sup> He took out of the city an officer who was in charge over the men of war, five of the king's advisers who were found in the city; and the scribe of the captain of the army, who oversaw the drafting of the people of the land; and sixty other people of the land who were found in the city.

<sup>20</sup> Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah.

<sup>21</sup> Then the king of Babylon had them put to death at Riblah in the land of Hamath. So Judah was carried into exile from its land.

<sup>22</sup> King Nebuchadnezzar appointed Gedaliah the son of Ahikam, the son of Shapan as governor over the people who were left in the land of Judah.

<sup>23</sup> Now when all the commanders of the army and their men, heard that the king of Babylon had appointed Gedaliah governor, they came to Gedaliah at Mizpah. They were Ishmael the son of Nethaniah, Johanan the son of Kareah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite along with their men.

<sup>24</sup> Gedaliah swore to them and their men, "Do not be afraid because of the Babylonian officials. Live in the land and serve the king of Babylon, and it will go well for you."

<sup>25</sup> But in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal family came with ten men and killed Gedaliah, along with the Jews and the Babylonians who were with him at Mizpah.

<sup>26</sup> Then all the people, both small and great, along with the commanders of the army, fled to Egypt, because they were afraid of the Babylonians.

<sup>27</sup> In the thirty-seventh year of the captivity of Jehoiachin king of Judah, on the twenty-seventh day of the twelfth month, Evil-merodach king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah from prison.

<sup>28</sup> He spoke kindly to him and set his throne above the throne of the other kings who were exiled with him in Babylon.

<sup>29</sup> So Jehoiachin changed out of his prison clothes and ate daily with the king for the rest of his life.

<sup>30</sup> For his allowance there was a regular daily portion given to him by the king as long as he lived.

**DASV: Digital American Standard Version****DASV: 1 Chronicles 1**

<sup>1</sup> Adam, Seth, Enosh,

<sup>2</sup> Kenan, Mahalalel, Jared,

<sup>3</sup> Enoch, Methuselah, Lamech,

<sup>4</sup> Noah, Shem, Ham, and Japheth.

<sup>5</sup> The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

<sup>6</sup> The sons of Gomer: Ashkenaz, Riphath, and Togarmah.

<sup>7</sup> The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

<sup>8</sup> The sons of Ham: Cush, Mizraim, Put, and Canaan.

<sup>9</sup> The sons of Cush: Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raamah: Sheba and Dedan.

<sup>10</sup> Cush was the father of Nimrod; he was the first heroic warrior on the earth.

<sup>11</sup> Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites,

<sup>12</sup> Pathrusites, Casluhites (from whom came the Philistines), and Caphtorites.

<sup>13</sup> Canaan was the father of Sidon his first-born, and Heth,

<sup>14</sup> and the Jebusites, Amorites, Girgashites,

<sup>15</sup> Hivites, Arkites, Sinites,

<sup>16</sup> Arvadites, Zemarites, and Hamathites.

<sup>17</sup> The sons of Shem: Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

<sup>18</sup> Arphaxad was the father of Shelah, and Shelah was the father of Eber.

<sup>19</sup> To Eber were born two sons: the name of the one was Peleg; for in his days the earth was divided; and his brother's name was Joktan.

<sup>20</sup> Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah,

<sup>21</sup> Hadoram, Uzal, Diklah,

<sup>22</sup> Ebal, Abimael, Sheba,

<sup>23</sup> Ophir, Havilah, and Jobab. All these were the sons of Joktan.

<sup>24</sup> Shem, Arphaxad, Shelah,

<sup>25</sup> Eber, Peleg, Reu,

<sup>26</sup> Serug, Nahor, Terah,

<sup>27</sup> Abram, that is, Abraham.

<sup>28</sup> The sons of Abraham: Isaac and Ishmael.

<sup>29</sup> These are their descendants: the first-born of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam,

<sup>30</sup> Mishma, Dumah, Massa, Hadad, Tema,

<sup>31</sup> Jetur, Naphish, and Kedemah. These were the sons of Ishmael.

<sup>32</sup> The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan.

<sup>33</sup> The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah.

<sup>34</sup> Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.

<sup>35</sup> The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah.

<sup>36</sup> The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, and by Timna, Amalek.

<sup>37</sup> The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

<sup>38</sup> The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

<sup>39</sup> The sons of Lotan: Hori, and Homam. Timna was Lotan's sister.

<sup>40</sup> The sons of Shobal: Alian, Manahath, Ebal, Shephi, Onam. The sons of Zibeon: Aiah, Anah.

<sup>41</sup> The sons of Anah: Dishon. The sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

<sup>42</sup> The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran.

<sup>43</sup> Now these are the kings who reigned in the land of Edom, before any king ruled over the Israelites: Bela the son of Beor; the name of his city was Dinhabah.

<sup>44</sup> When Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

<sup>45</sup> When Jobab died, Husham from the land of the Temanites reigned in his place.

<sup>46</sup> When Husham died, Hadad the son of Bedad, who defeated Midian in the field of Moab, reigned in his place; and the name of his city was Avith.

<sup>47</sup> When Hadad died, Samlah from Masrekah reigned in his place.

<sup>48</sup> When Samlah died, Shaul from Rehoboth by the river reigned in his place.

<sup>49</sup> When Shaul died, Baal-hanan the son of Achbor reigned in his place.

<sup>50</sup> When Baal-hanan died, Hadad reigned in his place; and the name of his city was Pai: his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>51</sup> Then Hadad died. The tribal chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth,

<sup>52</sup> chief Oholibamah, chief Elah, chief Pinon,

<sup>53</sup> chief Kenaz, chief Teman, chief Mibzar,

<sup>54</sup> chief Magdiel, and chief Iram. These are the tribal chiefs of Edom.

**DASV: 1 Chronicles 2**

<sup>1</sup> These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

<sup>2</sup> Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

<sup>3</sup> The sons of Judah: Er, Onan, Shelah. These three were born to him by Bathshua, a Canaanite woman. Er, Judah's first-born, was wicked in the sight of the LORD; so he killed him.

<sup>4</sup> Tamar, Judah's daughter-in-law bore him Perez and Zerah. Judah had five sons in all.

<sup>5</sup> The sons of Perez: Hezron and Hamul.

<sup>6</sup> The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara--five in all.

<sup>7</sup> The sons of Carmi: Achar, the troubler of Israel, who trespassed by taking what was to be devoted to God.

<sup>8</sup> The son of Ethan: Azariah.

<sup>9</sup> The sons born to Hezron: Jerahmeel, Ram, and Caleb.

<sup>10</sup> Ram was the father of Amminadab, and Amminadab was the father of Nahshon, prince of the sons of Judah.

<sup>11</sup> Nahshon was the father of Salma, and Salma was the father of Boaz.

<sup>12</sup> Boaz was the father of Obed, and Obed was the father of Jesse.

<sup>13</sup> Jesse was the father of his first-born Eliab, Abinadab the second, Shimea the third,

<sup>14</sup> Nethanel the fourth, Raddai the fifth,

<sup>15</sup> Ozem the sixth, and David the seventh.

<sup>16</sup> Their sisters were Zeruah and Abigail. The three sons of Zeruah: Abishai, Joab, Asahel.

<sup>17</sup> Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.

<sup>18</sup> Caleb the son of Hezron fathered children by his wife Azubah, and by Jerioth; and these were her sons: Jeshur, Shobab, and Ardon.

<sup>19</sup> After Azubah died, Caleb married Ephrath, who bore him Hur.

<sup>20</sup> Hur was the father of Uri, and Uri was the father of Bezalel.

<sup>21</sup> Afterward Hezron went in to the daughter of Makir, the father of Gilead, whom he married when he was sixty years old. She bore him Segub.

<sup>22</sup> Segub was the father of Jair, who had twenty-three villages in the land of Gilead.

<sup>23</sup> Geshur and Aram took the towns of Jair from them, along with Kenath, and its sixty villages. All these were the sons of Makir the father of Gilead.

<sup>24</sup> After the death of Hezron in Caleb Ephrathah, then Abijah, Hezron's wife, bore him Ashhur the father of Tekoa.

<sup>25</sup> The sons of Jerahmeel the firstborn of Hezron were Ram, the first-born, Bunah, Oren, Ozem, and Ahijah.

<sup>26</sup> Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.

<sup>27</sup> The sons of Ram, the first-born of Jerahmeel, were Maaz, Jamin, and Eker.

<sup>28</sup> The sons of Onam were Shammai and Jada. The sons of Shammai: Nadab and Abishur.

<sup>29</sup> The name of the wife of Abishur was Abihail; and she bore him Ahban and Molid.

<sup>30</sup> The sons of Nadab: Seled and Appaim; but Seled died without children.

<sup>31</sup> The son of Appaim: Ishi. The son of Ishi: Sheshan. The son of Sheshan: Ahlai.

<sup>32</sup> The sons of Jada, the brother of Shammai: Jether and Jonathan. Jether died without children.

<sup>33</sup> The sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.

<sup>34</sup> Now Sheshan had no sons, only daughters. Sheshan had a servant, an Egyptian, whose name was Jarha.

<sup>35</sup> Sheshan gave his daughter to Jarha his servant to marry; and she bore him Attai.

<sup>36</sup> Attai was the father of Nathan, and Nathan was the father of Zabad.

<sup>37</sup> Zabad was the father of Ephlal, and Ephlal was the father of Obed.

<sup>38</sup> Obed was the father of Jehu, and Jehu was the father of Azariah.

<sup>39</sup> Azariah was the father of Helez, and Helez was the father of Eleasah.

<sup>40</sup> Eleasah was the father of Sismai, and Sismai was the father of Shallum.

<sup>41</sup> Shallum was the father of Jekamiah, and Jekamiah was the father of Elishama.

<sup>42</sup> The sons of Caleb, the brother of Jerahmeel, were Mesha his first-born, who was the father of Ziph; and his second son Mareshah, the father of Hebron.

<sup>43</sup> The sons of Hebron: Korah, Tappuah, Rekem, and Shema.

<sup>44</sup> Shema was the father of Raham, the father of Jorkeam; and Rekem was the father of Shammai.

<sup>45</sup> The son of Shammai was Maon. Maon was the father of Beth-zur.

<sup>46</sup> Ephah, Caleb's concubine, bore Haran, Moza, and Gazez. Haran was the father of Gazez.

<sup>47</sup> The sons of Jahdai: Regem, Jothan, Geshan, Pelet, Ephah, and Shaaph.

<sup>48</sup> Maacah, Caleb's concubine, bore Sheber and Tirhanah.

<sup>49</sup> She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibe. The daughter of Caleb was Achsah.

<sup>50</sup> These were the sons of Caleb, the son of Hur, the first-born of Ephrathah: Shobal the father of Kiriath-jearim,

<sup>51</sup> Salma the father of Beth-lehem, Hareph the father of Beth-gader.

<sup>52</sup> Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Manahathites.

<sup>53</sup> The families of Kiriath-jearim: the Ithrites, Puthites, Shumathites, and the Mishraites; from whom came the Zorathites and the Eshtaolites.

<sup>54</sup> The sons of Salma: Beth-lehem, the Netophathites, Atroth-beth-joab, and half of the Manahathites, and the Zorites.

<sup>55</sup> The families of scribes that dwelt at Jabez: the Tirathites, Shimeathites, and Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

**DASV: 1 Chronicles 3**

<sup>1</sup> These were the sons of David that were born to him in Hebron: The first-born, Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail from Carmel;  
<sup>2</sup> the third, Absalom the son of Maacah the daughter of Talmi king of Geshur; the fourth, Adonijah, the son of Haggith;

<sup>3</sup> the fifth, Shephatiah by Abital; the sixth, Ithream by his wife Eglah.

<sup>4</sup> Six were born to him in Hebron, where he reigned seven years and six months. He reigned thirty-three years in Jerusalem.

<sup>5</sup> These were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon, four, by Bathsheba the daughter of Ammiel.

<sup>6</sup> Then there was Ibhar, Elishama, Eliphelet,

<sup>7</sup> Nogah, Nepheg, Japhia,

<sup>8</sup> Elishama, Eliada, and Eliphelet, nine in all.

<sup>9</sup> All these were sons of David, not including the sons of the concubines; and Tamar was their sister.

<sup>10</sup> Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son,

<sup>11</sup> Jehoram his son, Ahaziah his son, Joash his son,

<sup>12</sup> Amaziah his son, Azariah his son, Jotham his son,

<sup>13</sup> Ahaz his son, Hezekiah his son, Manasseh his son,

<sup>14</sup> Amon his son, Josiah his son.

<sup>15</sup> The sons of Josiah: the first-born Johanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum.

<sup>16</sup> The sons of Jehoiakim: Jeconiah [Jehoiachin] his son, and Zedekiah his son.

<sup>17</sup> The sons of Jeconiah, the captive were: Shealtiel his son,

<sup>18</sup> Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

<sup>19</sup> The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam, Hananiah; and their sister Shelomith.

<sup>20</sup> Five others were: Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-hesed.

<sup>21</sup> The sons of Hananiah: Pelatiah and Jeshaiiah. Jeshaiiah's son Rephaiah, whose son was Arnan, whose son was Obadiah, whose son was Shecaniah.

<sup>22</sup> The son of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six in all.

<sup>23</sup> The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three in all.

<sup>24</sup> The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven in all.

**DASV: 1 Chronicles 4**

<sup>1</sup> The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal.

<sup>2</sup> Reaiah the son of Shobal was the father of Jahath; and Jahath was the father of Ahumai and Lahad. These were the families of the Zorathites.

<sup>3</sup> These were the sons of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazzelponi.

<sup>4</sup> Penuel was the father of Gedor, and Ezer was the father of Hushah. These are the sons of Hur, the first-born of Ephrathah, the father of Bethlehem.

<sup>5</sup> Ashhur the father of Tekoa had two wives, Helah and Naarah.

<sup>6</sup> Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah.

<sup>7</sup> The sons of Helah were Zereth, Izhar, Ethnan,

<sup>8</sup> and Koz was the father of Anub, Zobebah, and the families of Aharhel the son of Harum.

<sup>9</sup> Jabez was more honorable than his brothers; and his mother called his name Jabez, saying, "Because I bore him with such pain."

<sup>10</sup> Jabez called on the God of Israel, saying, "Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm, so that I will not suffer pain!" God granted him what he requested.

<sup>11</sup> Kelub, the brother of Shuhah was the father of Mehir, who was the father of Eshton.

<sup>12</sup> Eshton was the father of Beth-rapha, Paseah, and Tehinnah the father of Irnahash. These were the men of Recah.

<sup>13</sup> The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath and Meonothai.

<sup>14</sup> Meonothai was the father of Ophrah; and Seraiah was the father of Joab the father of Ge-harashim; for they were craftsmen.

<sup>15</sup> The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. The son of Elah and Kenaz.

<sup>16</sup> The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel.

<sup>17</sup> The sons of Ezra: Jether, Mered, Ephraim, and Jalon. Mered's wife Bithiah bore Miriam, Shammai, and Ishbah, the father of Eshtemoa.

<sup>18</sup> His Judean wife bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. These were the sons of Bithiah the daughter of Pharaoh, whom Mered married.

<sup>19</sup> The sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite.

<sup>20</sup> The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth, and Ben-zoheth.



<sup>21</sup> The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of those who make fine linen at Beth-Ashbea;

<sup>22</sup> Jokim, and the men of Cozeba, and Joash, and Saraph, who had ruled in Moab, and Jashubi Lehem. These are from the ancient records.

<sup>23</sup> These were the potters, and the inhabitants of Netaim and Gederah; they lived there with the king in his service.

<sup>24</sup> The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, and Shaul;

<sup>25</sup> his sons were Shallum, Mibsam, and Mishma.

<sup>26</sup> The sons of Mishma: Hammuel, Zaccur, and Shimei.

<sup>27</sup> Shimei had sixteen sons and six daughters; but his brothers did not have many children, so their whole family was not as numerous as the descendants of Judah.

<sup>28</sup> They livet at Beersheba, Moladah, Hazar-shual,

<sup>29</sup> Bilhah, Ezem, Tolad,

<sup>30</sup> Bethuel, Hormah, Ziklag,

<sup>31</sup> Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities until the reign of David.

<sup>32</sup> Their villages were Etam, Ain, Rimmon, Token, and Ashan,--five towns.

<sup>33</sup> and all their villages surrounding these same towns, as far as the town of Baal.

These were their settlements. They have their genealogical records.

<sup>34</sup> Meshobab, Jamlech, Joshah the son of Amaziah,

<sup>35</sup> Joel, Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,

<sup>36</sup> Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,

<sup>37</sup> Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah --

<sup>38</sup> these mentioned by name were leaders in their families, and their clans increased greatly.

<sup>39</sup> They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks.

<sup>40</sup> They found good lush pasture, and the land was spacious, quiet, and peaceable; for they that lived there before were descendants of Ham.

<sup>41</sup> These recorded by name came in the days of Hezekiah king of Judah, and attacked their tents, and the Meunim who were found there. They totally destroyed them to this day, and settled in their place, because there was pasture there for their flocks.

<sup>42</sup> Some of them, 500 from the tribe of Simeon, went to mount Seir, under the leadership of Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.

<sup>43</sup> They destroyed the survivors of the Amalekites who had escaped, and live there to this day.

**DASV: 1 Chronicles 5**

<sup>1</sup> The sons of Reuben, the first-born of Israel (for he was the first-born; but because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel instead; so the genealogy is not reckoned in the normal birth order.

<sup>2</sup> For Judah prevailed over his brothers, and from him came the ruler; but the birthright was Joseph's.)

<sup>3</sup> The sons of Reuben, the first-born of Israel: Hanoch, Pallu, Hezron, and Carmi.

<sup>4</sup> The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

<sup>5</sup> Micah his son, Reaiah his son, Baal his son,

<sup>6</sup> Beerah his son, whom Tilgath-pileser king of Assyria carried into exile; he was a tribal chief of the Reubenites.

<sup>7</sup> His brothers by their families, as listed in the genealogical records: Jeiel was the chief, then Zechariah,

<sup>8</sup> and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, to Nebo and Baal-meon.

<sup>9</sup> To the east he settled as far as the entrance of the wilderness from the Euphrates River, because their cattle had multiplied in the land of Gilead.

<sup>10</sup> 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 area east of Gilead.

<sup>11</sup> The descendants of Gad lived next to them, in the land of Bashan to Salecah.

<sup>12</sup> Joel was the chief, Shapham the second-in-command, Janai and Shaphat were in Bashan.

<sup>13</sup> Their relatives by their clans were: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven in all.

<sup>14</sup> These were the sons 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.

<sup>15</sup> Ahi the son of Abdiel, the son of Guni, was chief of their clans.

<sup>16</sup> They lived in Gilead in Bashan, and in its villages, and in all the pasturelands of Sharon, as far as their borders.

<sup>17</sup> All these were listed in genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

<sup>18</sup> The sons of Reuben, the Gadites, and the half-tribe of Manasseh, had 44,760 valiant warriors, men able to carry a shield and sword, and to shoot a bow. They were skilful in warfare, who were able to go out to battle.

<sup>20</sup> They received divine aid them, and the Hagarites were delivered into their hand, and all their allies; for they cried to God in the battle, and he answered them, because they put their trust in him.

<sup>21</sup> They carried off their cattle; 50,000 of their camels, and 250,000 sheep, 2,000 donkeys, and 100,000 men.

<sup>22</sup> For many were killed, because the war was of God. And they lived in their place until the exile.

<sup>23</sup> Half-tribe of Manasseh lived in the land. They increased from Bashan to Baal-hermon, Senir and Mount Hermon.

<sup>24</sup> These were the heads of their clans: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty warriors, heroes, heads of their clans.

<sup>25</sup> They rebelled against the God of their fathers, and prostituted themselves after the gods of the peoples of the land, whom God destroyed before them.

<sup>26</sup> The God of Israel stirred up the spirit of Pul king of Assyria, that is, the spirit of Tilgath-pileser king of Assyria, and he carried them away, including the Reubenites, Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and to the river of Gozan, to this day.

**DASV: 1 Chronicles 6**

- <sup>1</sup> The sons of Levi: Gershon, Kohath, and Merari.
- <sup>2</sup> The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.
- <sup>3</sup> The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.
- <sup>4</sup> Eleazar was the father of Phinehas, Phinehas was the father of Abishua.
- <sup>5</sup> Abishua was the father of Bukki, Bukki was the father of Uzzi.
- <sup>6</sup> Uzzi was the father of Zerariah, and Zerariah was the father of Meraioth.
- <sup>7</sup> Meraioth was the father of Amariah, Amariah was the father of Ahitub.
- <sup>8</sup> Ahitub was the father of Zadok, and Zadok was the father of Ahimaaz.
- <sup>9</sup> Ahimaaz was the father of Azariah, and Azariah was the father of Johanan.
- <sup>10</sup> Johanan was the father of Azariah, (he was the one who served as priest in the temple that Solomon built in Jerusalem).
- <sup>11</sup> Azariah was the father of Amariah, and Amariah was the father of Ahitub.
- <sup>12</sup> Ahitub was the father of Zadok, and Zadok was the father of Shallum.
- <sup>13</sup> Shallum was the father of Hilkiah, and Hilkiah was the father of Azariah.
- <sup>14</sup> Azariah was the father of Seraiah, and Seraiah was the father of Jehozadak.
- <sup>15</sup> Jehozadak went into exile, when the LORD sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.
- <sup>16</sup> The sons of Levi: Gershom, Kohath, and Merari.
- <sup>17</sup> These are the names of the sons of Gershom: Libni and Shimei.
- <sup>18</sup> The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.
- <sup>19</sup> The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their ancestral families.
- <sup>20</sup> Of Gershom: Libni his son, Jahath his son, Zimmah his son,
- <sup>21</sup> Joah his son, Iddo his son, Zerah his son, Jeatherai his son.
- <sup>22</sup> The sons of Kohath: Amminadab his son, Korah his son, Assir his son,
- <sup>23</sup> Elkanah his son, and Ebiasaph his son, Assir his son,
- <sup>24</sup> Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son.
- <sup>25</sup> The sons of Elkanah: Amasai and Ahimoth.
- <sup>26</sup> Elkanah his son, Zophai his son, Nahath his son,
- <sup>27</sup> Eliab his son, Jeroham his son, Elkanah his son.
- <sup>28</sup> The sons of Samuel: Joel, the first-born and Abijah the second.
- <sup>29</sup> The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son,
- <sup>30</sup> Shimea his son, Haggiah his son, and Asaiah his son.

<sup>31</sup> These are the men David put over the service of music in the house of the LORD, after the ark came to rest there.

<sup>32</sup> They ministered with song before the tabernacle of the tent of meeting, until Solomon built the temple of the LORD in Jerusalem. They performed their function according to their order.

<sup>33</sup> These are those who served, and their sons:

From the sons of the Kohathites: Heman the singer, son of Joel, son of Samuel,  
<sup>34</sup> son of Elkanah, son of Jeroham, son of Eliel, son of Toah,  
<sup>35</sup> son of Zuph, son of Elkanah, son of Mahath, son of Amasai,  
<sup>36</sup> son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,  
<sup>37</sup> son of Tahath, son of Assir, son of Ebiasaph, son of Korah,  
<sup>38</sup> son of Izhar, son of Kohath, son of Levi, son of Israel.

<sup>39</sup> His brother Asaph, who stood at his right hand, namely, Asaph the son of Berechiah, son of Shimea,

<sup>40</sup> son of Michael, son of Baaseiah, son of Malkijah,  
<sup>41</sup> son of Ethni, son of Zerah, son of Adaiah,  
<sup>42</sup> son of Ethan, son of Zimmah, son of Shimei,  
<sup>43</sup> son of Jahath, son of Gershom, son of Levi.

<sup>44</sup> On the left hand their brothers the sons of Merari: Ethan son of Kishi, son of Abdi, son of Malluch,

<sup>45</sup> son of Hashabiah, son of Amaziah, son of Hilkiah,  
<sup>46</sup> son of Amzi, son of Bani, son of Shemer,  
<sup>47</sup> son of Mahli, son of Mushi, son of Merari, son of Levi.

<sup>48</sup> Their brothers the Levites were appointed for all the service of the tabernacle, the house of God.

<sup>49</sup> But Aaron and his sons offered on the altar of burnt offering, and on the altar of incense, doing all the work of the most holy place, and making atonement for Israel, according to all that Moses the servant of God had commanded.

<sup>50</sup> These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

<sup>51</sup> Bukki his son, Uzzi his son, Zerahiah his son,  
<sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son,  
<sup>53</sup> Zadok his son, Ahimaaz his son.

<sup>54</sup> These are their dwellings according to their settlements in their borders: to the sons of Aaron, of the families of the Kohathites for theirs was the first allotment,

<sup>55</sup> To them was allotted Hebron in the land of Judah, and its surrounding pasturelands;

<sup>56</sup> but the fields of the town, and its villages they gave to Caleb the son of Jephunneh.

<sup>57</sup> To the sons of Aaron they gave the cities of refuge: Hebron, Libnah also with its pasturelands, Jattir, Eshtemoa with its pasturelands,

<sup>58</sup> Hilen with its pasturelands, Debir with its pasturelands,

<sup>59</sup> Ashan with its pasturelands, and Beth-shemesh with its pasturelands.

<sup>60</sup> From the tribe of Benjamin: Geba with its pasturelands, and Allemeth with its pasturelands, and Anathoth with its pasturelands. All their towns throughout their clans were thirteen towns.

<sup>61</sup> To the rest of the Kohathites were given by lot ten towns, from the clans of the half-tribe of Manasseh.

<sup>62</sup> To the Gershomites were allotted thirteen towns, according to their clans, from the tribes of Issachar, Asher, Naphtali, and Manasseh in Bashan.

<sup>63</sup> To the sons of Merarites were given by lot twelve towns, according to their clans, from the tribes of Reuben, Gad, and Zebulun.

<sup>64</sup> So the Israelites gave to the Levites these towns with their pasturelands.

<sup>65</sup> They gave by lot out of the tribes of the Judah, Simeon, and Benjamin, these towns which are listed above by name.

<sup>66</sup> Some of the clans of the Kohathites had towns of their territory from the tribe of Ephraim.

<sup>67</sup> They gave them the cities of refuge, Shechem with its pasturelands in the hill-country of Ephraim; Gezer with its pasturelands,

<sup>68</sup> and Jokmeam with its pasturelands, and Beth-horon with its pasturelands,

<sup>69</sup> Aijalon with its pasturelands, Gath-rimmon with its pasturelands;

<sup>70</sup> from the half-tribe of Manasseh, Aner with its pasturelands, and Bileam with its pasturelands, for the rest of the Kohathites.

<sup>71</sup> To the Gershomites were given, from the clans of the half-tribe of Manasseh, Golan in Bashan with its pasturelands, and Ashtaroth with its pasturelands;

<sup>72</sup> from the tribe of Issachar, Kedesh with its pasturelands, Daberath with its pasturelands,

<sup>73</sup> Ramoth with its pasturelands, and Anem with its pasturelands;

<sup>74</sup> from the tribe of Asher, Mashal with its pasturelands, Abdon with its pasturelands,

<sup>75</sup> Hukok with its pasturelands, and Rehob with its pasturelands;

<sup>76</sup> from the tribe of Naphtali, Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands.

<sup>77</sup> To the rest of Merarites, were given from the tribe of Zebulun, Rimmono with its pasturelands, and Tabor with its pasturelands;

<sup>78</sup> From across the Jordan River opposite Jericho, on the east side of the Jordan, they were allotted from the tribe of Reuben, Bezer in the wilderness with its pasturelands, and Jahzah with its pasturelands,

<sup>79</sup> Kedemoth with its pasturelands, and Mephaath with its pasturelands;  
<sup>80</sup> and from the tribe of Gad, Ramoth in Gilead with its pasturelands, and Mahanaim with its pasturelands,  
<sup>81</sup> Heshbon with its pasturelands, and Jazer with its pasturelands.

**DASV: 1 Chronicles 7**

<sup>1</sup> The sons of Issachar: Tola, Puah, Jashub, and Shimron, four in all.

<sup>2</sup> The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, Shemuel, heads of their ancestral clans, namely of Tola; mighty warriors in their generations, their number in the days of David was 22,600.

<sup>3</sup> The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, five in all; all of them chiefs.

<sup>4</sup> With them, from their genealogical records of their fathers' houses, were units of troops for war, 36,000; for they had many wives and sons.

<sup>5</sup> Their relatives among all the families of Issachar, mighty warriors, listed by genealogical records, were 87,000.

<sup>6</sup> The sons of Benjamin: Bela, Beker, and Jediel, three in all.

<sup>7</sup> The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five in all; heads of ancestral clans, mighty warriors; and they were reckoned by genealogical records at 22,034.

<sup>8</sup> The sons of Beker: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Beker.

<sup>9</sup> They were reckoned by genealogical records, after their generations, heads of ancestral clans, mighty warriors, 20,200.

<sup>10</sup> The sons of Jediel: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar.

<sup>11</sup> All these were sons of Jediel, according to the heads of their ancestral clans, mighty warriors, 17,200, who were able to go out along with the troops for war.

<sup>12</sup> Shuppim and Huppim were the sons of Ir. Hushim the sons of Aher.

<sup>13</sup> The descendants of Naphtali: Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.

<sup>14</sup> The sons of Manasseh: Asriel, whom his Aramean concubine bore; she bore Makir the father of Gilead:

<sup>15</sup> Makir took a wife for Huppim and Shuppim, whose sister's name was Maacah; and the name of the second was Zelophehad; and Zelophehad had only daughters.

<sup>16</sup> Maacah the wife of Makir bore a son, and she named him Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

<sup>17</sup> The son of Ulam: Bedan. These were the sons of Gilead the son of Makir, the son of Manasseh.

<sup>18</sup> His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

<sup>19</sup> The sons of Shemida: Ahian, Shechem, Likhi, and Aniam.

<sup>20</sup> The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son,



<sup>21</sup> Zabad his son, and Shuthelah his son. Ezer and Elead were killed by the men of Gath who were born in the land, because they came down to steal their cattle.

<sup>22</sup> Ephraim their father mourned many days, and his brothers came to comfort him.

<sup>23</sup> He went in to his wife, and she conceived, and bore a son, and he called his name Beriah, because of the tragedy that had come on his house.

<sup>24</sup> His daughter was Sheerah, who built Upper and Lower Beth-horon, and Uzzen-sheerah.

<sup>25</sup> Rephah was his son, Resheph his son, Telah his son, and Tahan his son,

<sup>26</sup> Ladan his son, Ammihud his son, Elishama his son,

<sup>27</sup> Nun his son, and Joshua his son.

<sup>28</sup> Their possessions and settlements were Bethel and its villages, and eastward Naaran, and westward Gezer, with its villages; Shechem and its villages, as far as Ayyah and its villages.

<sup>29</sup> On the borders of Manasseh were Beth-shean and its villages, Taanach and its villages, Megiddo and its villages, and Dor and its villages. This is where the descendants of Joseph the son of Israel lived.

<sup>30</sup> The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister.

<sup>31</sup> The sons of Beriah: Heber and Malchiel, who was the father of Birzaith.

<sup>32</sup> Heber was the father of Japhlet, Shomer, Hotham, and Shua their sister.

<sup>33</sup> The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the sons of Japhlet.

<sup>34</sup> The sons of Shomer: Ahi, Rohgah, Hubbah, and Aram.

<sup>35</sup> The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal.

<sup>36</sup> The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah,

<sup>37</sup> Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

<sup>38</sup> The sons of Jether: Jephunneh, Pispah, and Ara.

<sup>39</sup> The sons of Ulla: Arah, Hanniel, and Rizia.

<sup>40</sup> All these were the descendants of Asher, heads of the ancestral clans, choice and mighty warriors, chief of the princes. The number of them reckoned by genealogical records for service in war was 26,000.

**DASV: 1 Chronicles 8**

- <sup>1</sup> Benjamin was the father of Bela his first-born, Ashbel the second, and Aharah the third,
- <sup>2</sup> Nohah the fourth, and Rapha the fifth.
- <sup>3</sup> Bela had sons: Addar, Gera, Abihud,
- <sup>4</sup> Abishua, Naaman, Ahoah,
- <sup>5</sup> Gera, Shephuphan, and Huram.
- <sup>6</sup> These were the sons of Ehud, these are the heads of ancestral clans of the inhabitants of Geba, and they were exiled to Manahath.
- <sup>7</sup> Naaman, Ahijah, and Gera exiled them. Gera was the father of Uzza and Ahihud.
- <sup>8</sup> Shaharaim fathered children in Moab, after he divorced his wives Hushim and Baara.
- <sup>9</sup> By his wife Hodesh he fathered: Jobab, Zibia, Mesha, and Malcam,
- <sup>10</sup> Jeuz, Shakia, and Mirmah. These were his sons, heads of their ancestral clans.
- <sup>11</sup> By Hushim he fathered: Abitub and Elpaal.
- <sup>12</sup> The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod, with its villages.
- <sup>13</sup> Beriah and Shema, were heads of ancestral clans of the inhabitants of Aijalon, and drove out the inhabitants of Gath.
- <sup>14</sup> Ahio, Shashak, Jeremoth,
- <sup>15</sup> Zebadiah, Arad, Eder,
- <sup>16</sup> Michael, Ishpah, and Joha, were the sons of Beriah,
- <sup>17</sup> Zebadiah, Meshullam, Hizki, Heber,
- <sup>18</sup> Ishmerai, Izliah, Jobab, were the sons of Elpaal,
- <sup>19</sup> Jakim, Zikri, Zabdi,
- <sup>20</sup> Elienai, Zillethai, Eliel,
- <sup>21</sup> Adaiah, Beraiah, and Shimrath, were the sons of Shimei.
- <sup>22</sup> Ishpan, Eber, Eliel,
- <sup>23</sup> Abdon, Zikri, Hanan,
- <sup>24</sup> Hananiah, Elam, Anthothijah,
- <sup>25</sup> Iphdeiah, Penuel, were the sons of Shashak.
- <sup>26</sup> Shamsherai, Shehariah, Athaliah,
- <sup>27</sup> Jaareshiah, Elijah, and Zikri, were the sons of Jeroham.
- <sup>28</sup> These were heads of the ancestral clans listed in their generalogical records. They lived in Jerusalem.
- <sup>29</sup> Jeiel, the father of Gibeon, lived in Gibeon. His wife's name was Maacah.
- <sup>30</sup> His first-born son was Abdon, then Zur, Kish, Baal, Nadab,
- <sup>31</sup> Gedor, Ahio, Zeker, and
- <sup>32</sup> Mikloth, who was the father of Shimeah. They also lived with their relatives in Jerusalem.

<sup>33</sup> Ner was the father of Kish; Kish was the father of Saul; and Saul was the father of Jonathan, Malchi-shua, Abinadab, and Esh-baal.

<sup>34</sup> The son of Jonathan was Merib-baal; and Merib-baal was the father of Micah.

<sup>35</sup> The sons of Micah: Pithon, Melech, Tarea, and Ahaz.

<sup>36</sup> Ahaz was the father of Jehoaddah; Jehoaddah was the father of Alemeth, Azmaveth, and Zimri; and Zimri was the father of Moza.

<sup>37</sup> Moza was the father of Binea; Raphah was his son, Eleasah his son, Azel his son.

<sup>38</sup> Azel had six sons, their names were: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel.

<sup>39</sup> The sons of his brother Eshek: Ulam his firstborn, Jeush the second, and Eliphelet the third.

<sup>40</sup> The sons of Ulam were mighty warriors and archers. They had many sons, and grandsons, a hundred and fifty total. All these were of the descendants of Benjamin.

**DASV: 1 Chronicles 9**

<sup>1</sup> So all Israel was listed by genealogical records; they are written in the scroll of the kings of Israel. Judah was carried away into exile to Babylon for their unfaithfulness.

<sup>2</sup> Now the first exiles to resettle their territory in their towns were some Israelites, priests, Levites, and temple servants.

<sup>3</sup> In Jerusalem, some of the tribes of Judah, Benjamin, Ephraim and Manasseh resettled.

<sup>4</sup> Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, from the descendants of Perez the son of Judah.

<sup>5</sup> From the Shilonites: Asaiah the firstborn and his sons.

<sup>6</sup> From the sons of Zerah: Jeuel. Their relatives, 690.

<sup>7</sup> From the sons of Benjamin: Sallu son of Meshullam, son of Hodaviah, the son of Hassenuah,

<sup>8</sup> Ibneiah son of Jeroham, Elah son of Uzzi, son of Mikri, and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah.

<sup>9</sup> Their relatives, according to their genealogical records, 956. All these men were heads of ancestral clans by their fathers' houses.

<sup>10</sup> From the priests: Jedaiah, Jehoiarib, Jachin,

<sup>11</sup> Azariah son of Hilkiyah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the head official of the house of God.

<sup>12</sup> Adaiah son of Jeroham, son of Pashhur, son of Malchijah, and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer;

<sup>13</sup> Their relatives, heads of their ancestral clans, 1,760; competent men for the work of the service of the house of God.

<sup>14</sup> The Levites: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, from the descendants of Merari;

<sup>15</sup> Bakbakkar, Heresh, Galal, and Mattaniah son of Mica, son of Zikri, son of Asaph,

<sup>16</sup> Obadiah the son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah son of Asa, son of Elkanah, who lived in the villages of the Netophathites.

<sup>17</sup> The gatekeepers: Shallum, Akkub, Talmon, Ahiman, and their brothers (Shallum was the chief),

<sup>18</sup> who before this served in the king's gate on the east. They were the gatekeepers for the camp of the Levites.

<sup>19</sup> Shallum son of Kore, son of Ebiasaph, son of Korah, and his brothers, of his ancestral clan, the Korahites, were in charge of the work of the service, guardians of the thresholds of the tent, as their fathers had been over the camp of the LORD, guardians of the entrance.

<sup>20</sup> Phinehas the son of Eleazar was ruler over them in former times, and the LORD was with him.

<sup>21</sup> Zechariah son of Meshelemiah was the gatekeeper at the entrance of the tent of meeting.

<sup>22</sup> All these who were chosen to be gatekeepers at the entrances were 212. These were listed in the genealogical records in their villages, whom David and Samuel the seer appointed to their trusted office.

<sup>23</sup> So they and their descendants had the oversight of the gates of the house of the LORD, when the house was a tent.

<sup>24</sup> The gatekeepers were stationed at the four sides--east, west, north, and south.

<sup>25</sup> Their relatives in their villages came for a seven-day stint from time to time to serve with them;

<sup>26</sup> for the four chief gatekeepers, who were Levites, were in an office of trust over the chambers and treasuries in the house of God.

<sup>27</sup> They would spend the night at their posts around the house of God, because it was assigned to them; and they were in charge of opening it every morning.

<sup>28</sup> Some of them were in charge of the utensils of service; for they were to be counted when they were brought in and taken out.

<sup>29</sup> Some of them also were appointed over the furniture, and over all the utensils of the sanctuary, and over the fine flour, wine, olive oil, incense, and spices.

<sup>30</sup> Some of the sons of the priests helped prepare in the mixing of the spices.

<sup>31</sup> Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, was in charge of baking the bread used in the offerings.

<sup>32</sup> Some of their brothers, from the sons of the Kohathites, were over the sacred bread, to prepare it every Sabbath.

<sup>33</sup> These are the singers, heads of ancestral clans of the Levites, who lived in the temple chambers and were free from other responsibilities; for they were on duty day and night.

<sup>34</sup> These were heads of the ancestral clans of the Levites, as recorded in their genealogical records, chief men. They lived in Jerusalem.

<sup>35</sup> Jeiel, the father of Gibeon, lived in Gibeon, his wife's name was Maacah.

<sup>36</sup> His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab,

<sup>37</sup> Gedor, Ahio, Zechariah, and Mikloth.

<sup>38</sup> Mikloth was the father of Shimeam. They also lived with their relatives in Jerusalem, with their relatives.

<sup>39</sup> Ner was the father of Kish; and Kish was the father of Saul; and Saul was the father of Jonathan, Malki-shua, Abinadab, and Esh-baal.

<sup>40</sup> The son of Jonathan: Merib-baal; Merib-baal was the father of Micah.

<sup>41</sup> The sons of Micah: Pithon, Melech, Tahrea, and Ahaz.

<sup>42</sup> Ahaz was the father of Jarah; and Jarah was the father of Alemeth, Azmaveth, and Zimri; and Zimri was the father of Moza.

<sup>43</sup> Moza was the father of Binea; and Rephaiah was his son, Eleasah his son, Azel his son.

<sup>44</sup> Azel had six sons, these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

**DASV: 1 Chronicles 10**

<sup>1</sup> Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and were killed on Mount Gilboa.

<sup>2</sup> The Philistines bore down on Saul and his sons; and the Philistines slew Jonathan, Abinadab, Malki-Shua, the sons of Saul.

<sup>3</sup> The battle grew fierce against Saul; and the archers overtook him and wounded him.

<sup>4</sup> Then Saul told his armor-bearer, "Draw your sword, and stab me with it, so that these uncircumcised enemies may not come and abuse me." But his armor-bearer would not do it; because he was terrified. So Saul took his own sword, and fell on it.

<sup>5</sup> When his armor-bearer saw that Saul was dead, he also fell on his sword and died.

<sup>6</sup> So Saul and his three sons died, and his entire household died together.

<sup>7</sup> When all the men of Israel who were in the valley saw that the army had fled and that Saul and his sons were dead, they abandoned their towns, and fled. The Philistines came and occupied their towns.

<sup>8</sup> The next day, when the Philistines came to strip the dead, they found Saul and his sons dead on Mount Gilboa.

<sup>9</sup> They stripped him, and took his head and his armor, and sent messengers throughout the land of the Philistines, to report the news to their idols, and to the people.

<sup>10</sup> They put his armor in the house of their gods, and fastened his head in the temple of Dagon.

<sup>11</sup> But when all Jabesh-gilead heard everything that the Philistines had done to Saul,

<sup>12</sup> all the valiant warriors got up, and rescued the body of Saul and the bodies of his sons, and brought them back to Jabesh. They buried their bones under the oak in Jabesh, and fasted seven days.

<sup>13</sup> So Saul died for his unfaithfulness that he committed against the LORD, because he did not obey the word of that LORD; and also because he asked counsel from a spiritual medium to seek guidance.

<sup>14</sup> He did not inquire of the LORD. So he killed him, and turned the kingdom over to David son of Jesse.

**DASV: 1 Chronicles 11**

<sup>1</sup> Then all Israel gathered together before David at Hebron, saying, “We are your flesh and bone.

<sup>2</sup> In times past, even when Saul was king, it was you who led Israel’s army out and back. The LORD your God said to you, ‘You will be shepherd of my people Israel, and you will be ruler over my people Israel.’”

<sup>3</sup> So all the elders of Israel came to the king at Hebron. David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD given by Samuel.

<sup>4</sup> David and all Israel went to take Jerusalem, that is, Jebus. The Jebusites, who were the original inhabitants, were living there.

<sup>5</sup> The inhabitants of Jebus said to David, “You cannot come in here.” Nevertheless David took the fortress of Zion; that is now called, the city of David.

<sup>6</sup> David said, “Whoever smites the Jebusites first will be chief and commander.” So Joab, the son of Zeruah, went up first, and became chief.

<sup>7</sup> David lived in the fortress; which is why they called it the city of David.

<sup>8</sup> He built up the city around it, from the Millo terraces to the surrounding walls; Joab repaired the rest of the city.

<sup>9</sup> David grew greater and greater; for the LORD of hosts was with him.

<sup>10</sup> Now these are the chief of David’s mighty warriors, who showed their strong support for his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

<sup>11</sup> This is the listing of David’s mighty warriors: Jashobeam, a Hachmonite, was the chief of the Three; he lifted up his spear against 300 and killed them in a single battle.

<sup>12</sup> Next to him was Eleazar the son of Dodo, from Ahoh. He was one of the Three special forces.

<sup>13</sup> He was with David at Pas-dammim, when the Philistines were gathered together for battle. There was a plot of ground full of barley; and the army fled before the Philistines.

<sup>14</sup> They made their stand in the middle of the field, and defended it. They killed the Philistines; and the LORD rescued them in a great victory.

<sup>15</sup> Three of the thirty chiefs went down to David at the rock by the cave of Adullam; and the Philistines troops were camped in the Valley of Rephaim.

<sup>16</sup> David was then in the stronghold, and a Philistine garrison was then occupying Beth-lehem.

<sup>17</sup> David longed and said, “O that someone would get me water to drink from the well by the gate of Bethlehem!”



<sup>18</sup> So the Three broke through the Philistines forces, and drew water out of the well by the gate of Bethlehem, and brought it back to David. But David would not drink it, but poured it out to the LORD.

<sup>19</sup> He said, "God forbid that I should do this. Could I drink the blood of these men who have risked their lives?" Because they had risked their lives to get it for him. So he would not drink it. These types of exploits were what the three mighty warriors did.

<sup>20</sup> Abishai, the brother of Joab, was chief over the Three. He lifted up his spear against 300 and killed them, and was famous among the Three.

<sup>21</sup> Over the three, he was given double honor, and was made their commander, although he was not officially one of the Three.

<sup>22</sup> Benaiah the son of Jehoiada, was a valiant warrior from Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab. He also went down and killed a lion in a pit on a snowy day.

<sup>23</sup> He killed a tall Egyptian, who stood seven and a half feet tall. The Egyptian had in his hand a spear like a weaver's beam; and Benaiah attacked him with a club, ripped the spear out of the Egyptian's hand, and killed him with his own spear.

<sup>24</sup> These were the exploits of Benaiah the son of Jehoiada. He was as famous as the Three mighty warriors.

<sup>25</sup> He was more famous than the others of the Thirty, but he was not one of the Three elite force. David put him over his bodyguards.

<sup>26</sup> The mighty warriors of the armies were:

- Asahel the brother of Joab,
- Elhanan son of Dodo of Bethlehem,
- <sup>27</sup> Shammoth from Harod,
- Helez from Pelon,
- <sup>28</sup> Ira son of Ikkesh from Tekoa,
- Abiezer from Anathoth,
- <sup>29</sup> Sibbecai from Hushah,
- Ilai from Ahoh,
- <sup>30</sup> Maharai from Netophah,
- Heled son of Baanah the Netophahite,
- <sup>31</sup> Ithai son of Ribai of Gibeah in the territory of Benjamin,
- Benaiah the Pirathonite,
- <sup>32</sup> Hurai from the wadis of Gaash,
- Abiel from Arabah,
- <sup>33</sup> Azmaveth from Baharum,
- Eliabba from Shaalbon,
- <sup>34</sup> the sons of Hashem from Gizon,
- Jonathan the son of Shagee from Harar,
- <sup>35</sup> Ahiam son of Sacar from Harar,
- Eliphai son of Ur,
- <sup>36</sup> Hopher from Mecherah,

37 Ahijah the Pelonite,  
Hezro the Carmelite,  
Naarai son of Ezbai,  
38 Joel the brother of Nathan,  
Mibhar son of Hagri,  
39 Zelek the Ammonite,  
Naharai from Beeroth, the armorbearer of Joab son of Zeruiah,  
40 Ira from Jattir,  
Gareb from Jattir,  
41 Uriah the Hittite,  
Zabad son of Ahlai,  
42 Adina son of Shiza the Reubenite, a chief of the Reubenites,  
and thirty warriors with him,  
43 Hanan son of Maacah,  
Joshaphat from Mithna,  
44 Uzzia from Ashteroth,  
Shama and Jeiel, the sons of Hotham the Aroerite,  
45 Jediahel son of Shimri,  
Joha, his brother, from Tiz,  
46 Eliel from Mahavah,  
Jeribai and Joshaviah, sons of Elnaam,  
Ithmah the Moabite,  
47 Eliel, Obed,  
and Jaasiel the Mezobaite.

**DASV: 1 Chronicles 12**

<sup>1</sup> These were those who came to David at Ziklag, while he was hiding from Saul son of Kish. They were among the mighty men who helped in war.

<sup>2</sup> They were armed with bows and could shoot arrows and sling stones both with their right and left hands. They were Saul's kinsmen from Benjamin.

<sup>3</sup> The chief was Ahiezer; then Joash, the sons of Shemaah from Gibeah; Jeziel and Pelet, the sons of Azmaveth; Beracah and Jehu from Anathoth,

<sup>4</sup> Ishmaiah from Gibeon, a mighty warrior among the Thirty, and over the Thirty; Jeremiah, Jahaziel, Johanan, Jozabad from Gederah,

<sup>5</sup> Eluzai, Jerimoth, Bealiah, Shemariah and Shephatiah from Haruph,

<sup>6</sup> Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the Korahites;

<sup>7</sup> Joelah and Zebadiah, sons of Jeroham of Gedor.

<sup>8</sup> From the Gadites who joined with David at the stronghold in the wilderness, mighty warriors, trained for war, who could handle shield and spear, whose faces were as fierce as lions, and as swift as the gazelles on the mountains.

<sup>9</sup> Ezer was the chief, Obadiah the second in command, Eliab the third,

<sup>10</sup> Mishmannah the fourth, Jeremiah the fifth,

<sup>11</sup> Attai the sixth, Eliel the seventh,

<sup>12</sup> Johanan the eighth, Elzabad the ninth,

<sup>13</sup> Jeremiah the tenth, and Machbannai was the eleventh.

<sup>14</sup> These Gadites were officers of the army, the least led a hundred, and the greatest was over a thousand.

<sup>15</sup> These are those who went over the Jordan in the first month, when it had overflowed all its banks. They put to flight all those living in the valleys, both to the east and west.

<sup>16</sup> There came some from Benjamin and Judah to the stronghold of David.

<sup>17</sup> David went out to meet them, and told them, "If you have come to me in peace to help me, my heart will be bound to you; but if you have come to betray me to my enemies, seeing my hands have done no wrong, may the God of our fathers look on it, and judge you."

<sup>18</sup> Then the Spirit came on Amasai, who was chief of the Thirty, and he said, "We are yours, David. We are on your side, O son of Jesse. Peace, peace to you, and peace be to the ones helping you. For your God is helping you." Then David received them and made them commanders over the troops.

<sup>19</sup> Some from Manasseh deserted to David, when he came with the Philistines against Saul to battle. But they did not help them, for the lords of the Philistines after consulting sent him away, saying, "He will switch loyalties back to his master Saul at the cost of our heads."

<sup>20</sup> As he returned to Ziklag, he was joined by some from Manasseh: Adnah,

Jozabad, Jediahel, Michael, Jozabad, Elihu, and Zillethai, commanders of thousands in Manasseh.

<sup>21</sup> They helped David against gangs of raiders, for they were all mighty warriors, and were commanders in the army.

<sup>22</sup> Day after day others came to David to help him, until there was a large army, like the army of God.

<sup>23</sup> These are the numbers of the those who were armed for war, who came to David at Hebron, to offer the kingdom of Saul to him, according to the word of the LORD.

<sup>24</sup> From Judah there were 6,800 who bore the shield and spear armed for war.

<sup>25</sup> From Simeon there were 7,100 mighty warriors.

<sup>26</sup> From the Levites there were 4,600.

<sup>27</sup> Jehoiada was the leader of the house of Aaron, accompanied by 3,700.

<sup>28</sup> Zadok, a young warrior, and 22 officers from his father's house joined their ranks.

<sup>29</sup> From Benjamin, the relatives of Saul, 3,000. The greatest part of them had been loyal to the house of Saul.

<sup>30</sup> From Ephraim there were 20,800 mighty warriors, renowned in their ancestral clans.

<sup>31</sup> From the half tribe of Manasseh 18,000 joined, who were mentioned by name, to come and make David king.

<sup>32</sup> From Issachar, men who understood the times, who knew what Israel ought to do; there were 200 leaders; and all their relatives were under their command.

<sup>33</sup> From Zebulun, 50,000 who were equipped for battle and prepared for war, with all types of weapons, to help David with undivided loyalty.

<sup>34</sup> From Naphtali 1,000 commanders, along with 37,000 armed with shields and spears.

<sup>35</sup> From the Danites prepared for battle, 28,600.

<sup>36</sup> From Asher, 40,000 who were combat ready.

<sup>37</sup> From the Reubenites, Gadites, and of the half-tribe of Manasseh, from other side of the Jordan River, with all types of weapons of war, 120,000.

<sup>38</sup> All these were warriors, who were ready for battle, came to Hebron with the sole intent to make David king over all Israel. All the rest of Israel were united to make David king.

<sup>39</sup> They were there with David three days, eating and drinking; for their relatives had supplied provisions for them.

<sup>40</sup> Also their neighbors, as far away as Issachar, Zebulun and Naphtali, brought bread on donkeys, camels, mules, and oxen. There were supplies of flour, cakes of figs, clusters of raisins, wine, olive oil, oxen, and sheep in abundance, for there was joy in Israel.

**DASV: 1 Chronicles 13**

<sup>1</sup> David consulted with all the commanders of thousands and hundreds, in fact, with every leader.

<sup>2</sup> David said to all the assembly of Israel, “If it seems good to you, and if it is the will of the LORD our God, let us send out everywhere to our brothers who are left in all the land of Israel, including the priests and Levites who are in their towns with pasturelands, inviting them to join us.

<sup>3</sup> Let us bring again the ark of our God to us; for we did not make inquires of it in the days of Saul.”

<sup>4</sup> All the assembly agreed to do this; for it seemed right in the eyes of all the people.

<sup>5</sup> So David assembled all Israel together, from the Shihor River of Egypt up to Lebo Hamath, to bring the ark of God from Kiriath-jearim.

<sup>6</sup> David and all Israel, went up to Baalah, that is, to Kiriath-jearim, which belonged to Judah, to bring up from there the ark of God, that is called by his name, the LORD, who sits between the cherubim.

<sup>7</sup> They hauled the ark of God up on a new cart, and brought it out of the house of Abinadab. Uzzah and Ahio drove the cart.

<sup>8</sup> David and all Israel celebrated before God with all their might, singing songs, with harps, lyres, tambourines, cymbals and trumpets.

<sup>9</sup> When they came to the threshing floor of Kidon, Uzzah reached out his hand to grab hold of the ark, because the oxen stumbled.

<sup>10</sup> Then LORD was furious with Uzzah, and he killed him, because he reached out his hand to touch the ark. So he died there before God.

<sup>11</sup> David was angry, because the LORD had broken out on Uzzah; and he called that place Perez-uzzah [meaning “Broken out on Uzzah”] to this day.

<sup>12</sup> Then David was afraid of God that day and asked, “How can I bring the ark of God to be with me?”

<sup>13</sup> So David did not bring the ark to him in the city of David, but left it in the house of Obed-edom from Gath.

<sup>14</sup> The ark of God stayed with the family of Obed-edom in his house for three months. The LORD blessed the house of Obed-edom, and all that he had.

**DASV: 1 Chronicles 14**

<sup>1</sup> Hiram king of Tyre sent messengers to David, along with cedar trees, masons, and carpenters, to build him a palace.

<sup>2</sup> David understood that the LORD had established him king over Israel; for he had highly exalted his kingdom for the sake of his people Israel.

<sup>3</sup> Then David took more wives in Jerusalem and David fathered more sons and daughters.

<sup>4</sup> These are the names of the children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon,

<sup>5</sup> Ibhar, Elishua, Elpelet,

<sup>6</sup> Nogah, Nepheg, Japhia,

<sup>7</sup> Elishama, Beeliada, and Eliphelet.

<sup>8</sup> When the Philistines heard that David was anointed king over all Israel, all the Philistines went up to search for David. David heard about it and went out against them.

<sup>9</sup> Now the Philistines had come and made a raid in the valley of Rephaim.

<sup>10</sup> David inquired of God, saying, "Shall I go up against the Philistines? Will you hand them over to me?" The LORD replied, "Go up; for I will hand them over to you."

<sup>11</sup> So they went up to Baal-perazim, and David defeated them there. David said, "God has broken my enemies by my hand, like the water bursts out." So they called the name of that place Baal-perazim ["the Lord bursts out"].

<sup>12</sup> They abandoned their gods there, and David gave orders and they were burned up.

<sup>13</sup> But again the Philistines raided the valley.

<sup>14</sup> David inquired again of God. God told him, "You should not go up after them; circle around them, and come up against them in front of the balsam trees.

<sup>15</sup> When you hear the sound of marching in the tops of the balsam trees, then go out and attack. For God is going out before you to strike down the Philistine army."

<sup>16</sup> David did just as God had commanded him. They struck down the Philistine army from Gibeon to Gezer.

<sup>17</sup> The fame of David spread into all lands; and the LORD brought the fear of him on all nations.

**DASV: 1 Chronicles 15**

<sup>1</sup> David built buildings for himself in the city of David. He prepared a place for the ark of God, and pitched a tent for it.

<sup>2</sup> Then David said, “No one except the Levites ought to carry the ark of God, for the LORD has chosen them to carry the ark of God, and to minister to him forever.”

<sup>3</sup> David assembled all Israel at Jerusalem, to bring up the ark of the LORD to the place he had prepared for it.

<sup>4</sup> David gathered together the sons of Aaron and the Levites:

<sup>5</sup> From the sons of Kohath, Uriel was the chief, and 120 of his relatives.

<sup>6</sup> From the sons of Merari, Asaiah was the chief, and 120 of his relatives.

<sup>7</sup> From the sons of Gershon, Joel was the chief, and 130 of his relatives.

<sup>8</sup> From the sons of Elizaphan, Shemaiah was the chief, and 200 of his relatives.

<sup>9</sup> From the sons of Hebron, Eliel was the chief, and 80 of his relatives.

<sup>10</sup> From the sons of Uzziel, Amminadab was the chief, and 112 of his relatives.

<sup>11</sup> David summoned Zadok and Abiathar the priests, along with the Levites: Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

<sup>12</sup> He told them, “You are the heads of the Levitical families. Consecrate yourselves, both you and your relatives, so that you may bring up the ark of the LORD, the God of Israel, to the place I have prepared for it.

<sup>13</sup> Because you did not carry it up the first time, the LORD our God’s anger burst out on us because we did not ask him how to carry it in the proper way.”

<sup>14</sup> So the priests and Levites consecrated themselves to bring up the ark of the LORD, the God of Israel.

<sup>15</sup> The Levites carried the ark of God on their shoulders with the poles, as Moses commanded according to the word of the LORD.

<sup>16</sup> David directed the chief of the Levites to appoint their relatives as the singers, with musical instruments: lyres, harps, and cymbals; to raise loud music with joy.

<sup>17</sup> So the Levites appointed Heman the son of Joel, and of his brothers; Asaph the son of Berechiah; and the sons of Merari and their brothers, Ethan son of Kushaiah;

<sup>18</sup> and with them their brothers of the second order: Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom, and Jeiel, the gatekeepers.

<sup>19</sup> So the singers, Heman, Asaph, and Ethan, were to sound aloud with bronze cymbals.

<sup>20</sup> Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, were to play the harps according to Alamoth.

<sup>21</sup> Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah, were to lead with the lyres according to Sheminith.

<sup>22</sup> Kenaniah, chief of the Levites, was the music director, for he was instructed and skillful in music.

<sup>23</sup> Berekiah and Elkanah were gatekeepers for the ark.

<sup>24</sup> Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God. Obed-edom and Jehiah were guardians of the ark.

<sup>25</sup> So David and the elders of Israel, and the commanders of the thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with celebration.

<sup>26</sup> God helped the Levites who bore the ark of the covenant of the LORD, so they sacrificed seven bulls and seven rams.

<sup>27</sup> David was dressed in a fine linen robe, and all the Levites who bore the ark, and the singers, and Kenaniah the choir director, as well as David, wore a linen vest-like ephod.

<sup>28</sup> So all Israel brought up the ark of the covenant of the LORD with shouting, with the blowing of rams' horns, trumpets, and cymbals, playing with harps and lyres.

<sup>29</sup> As the ark of the covenant of the LORD came to the city of David, Michal the daughter of Saul looked out a window. She saw king David dancing and celebrating, and she despised him in her heart.



**DASV: 1 Chronicles 16**

<sup>1</sup> They brought in the ark of God, and set it in the middle of the tent that David had pitched for it. They offered burnt offerings and peace offerings before God.

<sup>2</sup> When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD.

<sup>3</sup> He gave to every one of Israel, both men and women alike, a loaf of bread, a portion of meat, and a raisin cake.

<sup>4</sup> He appointed certain of the Levites to serve before the ark of the LORD, and to celebrate and to thank and praise the LORD, the God of Israel.

<sup>5</sup> Asaph was the chief, and second to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, with harps and lyres; and Asaph sounding the cymbals.

<sup>6</sup> Benaiah and Jahaziel the priests regularly blew the trumpets before the ark of the covenant of God.

<sup>7</sup> Then on that day David first gave to Asaph and his associates this song of thanks to the LORD:

<sup>8</sup> O give thanks to the LORD, call on his name,  
make known his deeds among the peoples.

<sup>9</sup> Sing to him, sing praises to him;  
tell of all his awesome works.

<sup>10</sup> Glory in his holy name;  
let the hearts of those who seek the LORD rejoice.

<sup>11</sup> Seek the LORD and his strength;  
seek his face constantly.

<sup>12</sup> Remember the awesome works he has done,  
his miracles, and the judgments of his mouth,

<sup>13</sup> O descendants of Israel, his servant,  
you offspring of Jacob, his chosen ones.

<sup>14</sup> He is the LORD our God;  
his judgments are in all the earth.

<sup>15</sup> Remember his covenant forever,  
the word he commanded to a thousand generations.

<sup>16</sup> The covenant that he made with Abraham,  
and his oath to Isaac.

<sup>17</sup> He confirmed it to Jacob as a statute,  
to Israel as an everlasting covenant,

<sup>18</sup> saying, "To you I will give the land of Canaan,  
as a portion of your inheritance."

- <sup>19</sup> When they were but few in number,  
    yes, very few, and sojourners in the land;  
<sup>20</sup> they went about from nation to nation,  
    and from one kingdom to another.  
<sup>21</sup> He permitted no one to oppress them;  
    he even reproved kings for their sakes,  
<sup>22</sup> saying, “Do not touch my anointed ones,  
    and do my prophets no harm.”
- <sup>23</sup> Sing to the LORD, all the earth,  
    proclaim his salvation from day to day.  
<sup>24</sup> Declare his glory among the nations,  
    his awesome works among all the peoples.  
<sup>25</sup> For great is the LORD, and greatly to be praised,  
    he is to be feared above all gods.  
<sup>26</sup> For all the gods of the peoples are idols,  
    but the LORD made the heavens.  
<sup>27</sup> Honor and majesty are before him;  
    Strength and joy are in his place.  
<sup>28</sup> Ascribe to the LORD, O families of the peoples,  
    ascribe to the LORD glory and strength.  
<sup>29</sup> Ascribe to the LORD the glory due to his name,  
    bring an offering, and come before him.  
    Worship the LORD in his spectacular holiness.  
<sup>30</sup> Tremble before him, all the earth,  
    the world is established by him and it cannot be moved.  
<sup>31</sup> Let the heavens be glad, and let the earth rejoice.  
    Let them proclaim among the nations, “The LORD reigns.”  
<sup>32</sup> Let the sea roar, and everything in it.  
    Let the field and everything in them celebrate.  
<sup>33</sup> Then the trees of the forest will sing for joy before the LORD,  
    for he comes to judge the earth.
- <sup>34</sup> O give thanks to the LORD, for he is good,  
    for his loyal love endures forever.  
<sup>35</sup> Plead, “Save us, O God of our salvation,  
    and gather us together and rescue us from the nations,  
    to give thanks to your holy name,  
    and to triumph in your praise.  
<sup>36</sup> Blessed be the LORD, the God of Israel,  
    from everlasting to everlasting.

Then all the people said, “Amen,” and praised the LORD.

<sup>37</sup> So David left Asaph and his associates there, before the ark of the covenant of the LORD, to serve before the ark continually, as every day's work required,

<sup>38</sup> including Obed-edom with sixty-eight of his associates. Obed-edom, the son of Jeduthun, and Hosah were the gatekeepers.

<sup>39</sup> Zadok the priest, and his associates, the priests, served before the tabernacle of the LORD at the high place that was in Gibeon.

<sup>40</sup> They offered burnt offerings to the LORD on the altar of burnt offering regularly every morning and evening, according to all that is written in the law of the LORD, which he commanded Israel.

<sup>41</sup> With them were Heman and Jeduthun, and the rest who were chosen, specifically by name, to give thanks to the LORD, for his loyal love endures forever.

<sup>42</sup> Heman and Jeduthun were in charge of those sounding the trumpets and cymbals, along with instruments for the sacred songs. The sons of Jeduthun were assigned to guard the gate.

<sup>43</sup> All the people departed every one to his home, and David went home to bless his family.

**DASV: 1 Chronicles 17**

<sup>1</sup> After David had lived awhile in his house, he said to Nathan the prophet, “Look, I am living in a house of cedar, but the ark of the covenant of the LORD is under a tent.”

<sup>2</sup> Nathan replied to David, “Do all that is in your heart; for God is with you.”

<sup>3</sup> That same night, that the word of God came to Nathan, saying,

<sup>4</sup> “Go, tell my servant David, ‘This is what the LORD says, You are not to build me a house to dwell in.

<sup>5</sup> for I have not dwelt in a house since the day that I brought up Israel to this day, but have moved from one tent setup to another in a tabernacle tent.

<sup>6</sup> Wherever I have moved with all Israel, did I ever speak a word with any of the judges of Israel, whom I commanded to shepherd my people, asking, Why have you not built me a house of cedar?’

<sup>7</sup> So now, tell my servant David, ‘This is what the LORD of armies says, I took you from the pasture, from tending sheep, so that you would be ruler over my people Israel.

<sup>8</sup> I have been with you wherever you have gone, and have cut off all your enemies before you. I will make your name, as famous as any of the great ones who have ever lived on the earth.

<sup>9</sup> I will provide a place for my people Israel, and will plant them, so that they may live in their own place, and not be shuffled around any more. The wicked will not oppress them any more, as they have done in the past,

<sup>10</sup> from the time when I commanded judges to be over my people Israel. I will subdue all your enemies. Furthermore, I tell you that the LORD himself will build you a house.

<sup>11</sup> When your days are fulfilled that you must go to be with your forefathers, I will raise up one of your descendants after you, who will be one of your own sons, and I will establish his kingdom.

<sup>12</sup> He will build me a house, and I will establish his throne forever.

<sup>13</sup> I will be his father, and he will be my son. I will not take my loyal love away from him, as I took it from him who ruled before you.

<sup>14</sup> but I will confirm him over my house and over my kingdom forever. His throne will be established forever.”

<sup>15</sup> Nathan told David all these words and the entire vision.

<sup>16</sup> Then David the king went in, and sat before the LORD, and replied, “Who am I, O LORD God, and what is my house, that you have brought me this far?

<sup>17</sup> Even if this was a small thing in your eyes, O God; you have spoken about your servant's house well into the future, and have treated me as though I were a person of high rank, O LORD God.

<sup>18</sup> What more can David say to you for the way in which you have honored your servant? For you know your servant.

<sup>19</sup> O LORD, for your servant's sake, and according to your own heart, you have done this great thing and made known all these incredible things.

<sup>20</sup> O LORD, there is no one like you, there is no other God besides you, according to all that we have heard with our ears.

<sup>21</sup> Who is like your people Israel, one nation in the earth whom God went to redeem as a people for himself. You made a name for yourself by great and awesome deeds when you drove out nations before your people, whom you redeemed out of Egypt?

<sup>22</sup> For you made your people Israel, your own people, forever; and you, O LORD, became their God.

<sup>23</sup> Now, O LORD, let the word that you have promised concerning your servant, and concerning his dynastic house, be established forever. Do as you have promised.

<sup>24</sup> Let your name be established and magnified forever, by saying, "The LORD of armies is God of Israel, is Israel's God; and the house of David your servant is established before you.

<sup>25</sup> For you, O my God, have revealed to your servant that you will build him a dynastic house. Therefore your servant has found courage to pray before you.

<sup>26</sup> Now, O LORD, you are God, and have promised this good thing to your servant.

<sup>27</sup> Now it has pleased you to bless the dynastic house of your servant, that it may continue forever before you. For you, O LORD, have blessed it, and it will be blessed forever."

**DASV: 1 Chronicles 18**

<sup>1</sup> After this David defeated the Philistines, and subdued them. He took Gath and its towns out of the hand of the Philistines.

<sup>2</sup> He defeated Moab. The Moabites became subject to David, and brought tribute.

<sup>3</sup> David defeated Hadarezer king of Zobah as far as Hamath, as he went to establish his rule up to the Euphrates River.

<sup>4</sup> David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. He hamstringed all the chariot horses except enough for a hundred chariots.

<sup>5</sup> When the Arameans of Damascus came to the aid of Hadarezer king of Zobah, David killed 22,000 of the Arameans.

<sup>6</sup> Then David put garrisons in the Aramean territory of Damascus. The Arameans became subject to David, and brought tribute. The LORD gave victory to David wherever he went.

<sup>7</sup> David took the gold shields carried by the servants of Hadarezer, and brought them to Jerusalem.

<sup>8</sup> From Tibhath and from Cun, cities of Hadarezer, David took a large quantity of bronze, from which Solomon made the bronze sea, the pillars, and the vessels of bronze.

<sup>9</sup> When Tou king of Hamath heard that David had defeated the entire army of Hadarezer king of Zobah,

<sup>10</sup> he sent Hadoram his son to king David, to greet him, and to congratulate him, because he also had fought against Hadarezer and defeated him, (for Tou had been at war with Hadarezer). He sent all kinds of vessels of gold, silver, and bronze.

<sup>11</sup> King David dedicated these to the LORD, with the silver and gold that he carried off from all the nations: Edom, Moab, the Ammonites, the Philistines, and Amalek.

<sup>12</sup> Moreover Abishai the son of Zeruiah killed 18,000 Edomites in the Valley of Salt.

<sup>13</sup> He put garrisons in Edom; and all the Edomites became subject to David. The LORD gave victory to David wherever he went.

<sup>14</sup> So David reigned over all Israel; and he did what was just and fair for all his people.

<sup>15</sup> Joab the son of Zeruiah was over the army; and Jehoshaphat the son of Ahilud was court recorder;

<sup>16</sup> Zadok the son of Ahitub, and Ahimelech the son of Abiathar were priests; Shavsha was scribe;

<sup>17</sup> Benaiah the son of Jehoiada was over the Kerethites and Pelethites; and the sons of David were chief officials around the king.

**DASV: 1 Chronicles 19**

<sup>1</sup> Some time later, Nahash the king of the Ammonites died, and his son succeeded him.

<sup>2</sup> David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father's death. David's servants came into the land of the Ammonites to Hanun, to offer condolences.

<sup>3</sup> But the Ammonite officials said to Hanun, "Do you really think that David is honoring your father, by sending men to express sympathy to you? Are his servants not come to you to search, explore, and spy out the land?"

<sup>4</sup> So Hanun took David's servants, shaved them, cut off their garments in the middle, exposing their buttocks, and sent them away.

<sup>5</sup> Then someone came and told David how the men were mistreated. He sent messengers to meet them; for they were absolutely humiliated. The king said, "Stay at Jericho until your beards have regrown, and then return."

<sup>6</sup> When the Ammonites saw that they had made themselves repugnant to David, Hanun and the Ammonites sent a 1,000 talents [75,000 pounds] of silver to hire chariots and horsemen from Aram Naharaim, Aram-maacah, and Zobah.

<sup>7</sup> So they hired 32,000 chariots, and the king of Maacah and his army, who came and camped before Medeba. The Ammonites assembled from their towns and came to battle.

<sup>8</sup> When David heard about it, he sent Joab, and all the army of the mighty men.

<sup>9</sup> The Ammonites came out, and deployed their battle lines at the gate of the city, and the mercenary kings who had come were by themselves in the open fields.

<sup>10</sup> Now when Joab saw that the battle was going against him in front and behind, he chose all the elite forces of Israel, and deployed them against the Arameans.

<sup>11</sup> The rest of the people he put under the command of Abishai his brother; and they deployed against the Ammonites.

<sup>12</sup> He said, "If the Arameans are too strong for me, then you should come to my rescue; but if the Ammonites are too strong for you, then I will come to your rescue.

<sup>13</sup> Be courageous! Let us fight bravely for our people, and for the cities of our God; and may the LORD do what seems good to him."

<sup>14</sup> So Joab and the people who were with him advanced against the Arameans for the battle; and they fled before him.

<sup>15</sup> When the Ammonites saw that the Arameans had fled, they likewise fled before Abishai his brother, and retreated into the city. Then Joab returned to Jerusalem.

<sup>16</sup> When the Arameans saw that they were routed before Israel, they sent

messengers, and got reinforcements from the Arameans who were beyond the Euphrates River, with Shophach, the commander of the army of Hadarezer at their head.

<sup>17</sup> David was told about it; so he gathered all Israel together, and passed over the Jordan River, and came on them, and advanced against them. So when David had advanced against the Arameans, they fought with him.

<sup>18</sup> The Arameans fled before Israel; and David killed 7,000 Aramean charioteers, and 40,000 foot soldiers. He also killed Shophach the commander of the army.

<sup>19</sup> When the subjects of Hadarezer saw that they were defeated before Israel, they made peace with David, and served him. After that the Arameans would not help Ammonites anymore.



**DASV: 1 Chronicles 20**

<sup>1</sup> In the spring, at the time when kings normally go out to war, Joab led the army, and attacked the country of the Ammonites, and came and besieged Rabbah. But David stayed in Jerusalem. Joab defeated Rabbah, and destroyed it.

<sup>2</sup> David took the crown of their king off his head, its weight was a talent of gold [75 pounds], and it was set with precious stones. It was set on David's head and he took a huge amount of plunder from the city.

<sup>3</sup> He brought out the people that were in it, and put them to forced labor with saws, iron picks, and axes. David did this to all the towns of the Ammonites. Then David and all the people returned to Jerusalem.

<sup>4</sup> After this, war arose at Gezer with the Philistines. Then Sibbecai from Hushah killed Sippai, one of the descendants of the Rephaim; so the Philistines were subdued.

<sup>5</sup> Again there was war with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath of Gath, the staff of whose spear was like a weaver's beam.

<sup>6</sup> There was another war with Gath, where there was a man of great stature, who had twenty-four fingers and toes, six on each hand and foot. He too was a descendant of the giant Rapha.

<sup>7</sup> When he taunted Israel, Jonathan the son of Shimea, David's brother, killed him.

<sup>8</sup> These were descendants of Rapha of Gath; and they fell by the hand of David and his servants.

**DASV: 1 Chronicles 21**

<sup>1</sup> Satan stood up against Israel, and incited David to number Israel.

<sup>2</sup> David said to Joab and to the commanders of the army, “Go, number Israel, from Beer-sheba to Dan; and bring back a report, so that I may know their total number.”

<sup>3</sup> But Joab objected, “The LORD make his people a hundred times as many as they are. O my lord the king, are they not all my lord's servants? Why does my lord require this? Why will he bring guilt on Israel?”

<sup>4</sup> But the king's word prevailed against Joab. So Joab departed, and went throughout all Israel, and then returned to Jerusalem.

<sup>5</sup> Joab reported the census total of the people to David. There were in Israel 1,100,000 men who could wield a sword. Judah had 470,000 who could wield a sword.

<sup>6</sup> But Joab had not included Levi and Benjamin in the census; for the king's word was repulsive to Joab.

<sup>7</sup> God was displeased with this thing, therefore he struck Israel because of it.

<sup>8</sup> Then David confessed to God, “I have sinned greatly, by doing this thing. But now, please take away the guilt of your servant; for I have acted very foolishly.”

<sup>9</sup> The LORD spoke to Gad, David's seer, saying,

<sup>10</sup> “Go, tell David, ‘This is what the LORD says: I offer you three options: choose one of them, so that I may inflict it on you.’”

<sup>11</sup> So Gad came to David, and told him, “This is what the LORD says, ‘Take your pick:

<sup>12</sup> either three years of famine; or three months of devastation by your foes, while the sword of your enemies overtakes you; or three days of the sword of the LORD, that is, pestilence in the land, and the angel of the LORD destroying throughout all of Israel's territory. Now decide what answer I should give to him who sent me.”

<sup>13</sup> David replied to Gad, “I am in a great quandry: Please let me fall into the hand of the LORD; for his mercies are very great; but let me not fall into human hands.”

<sup>14</sup> So the LORD sent a plague on Israel; and 70,000 men of Israel died.

<sup>15</sup> God sent an angel to Jerusalem to destroy it. But as he was about to destroy, the LORD saw it and he relented of the calamity, and said to the destroying angel, “It is enough; stop your hand.” And the angel of the LORD was standing at the threshing floor of Ornan the Jebusite.

<sup>16</sup> David lifted up his eyes, and saw the angel of the LORD standing between heaven and earth, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell on their faces.

<sup>17</sup> David pleaded with God, “Was it not I who commanded the people to be numbered? It is not I who have sinned and done this great wickedness; but these sheep, what have they done? Please let your hand, O LORD my God, be against

me, and against my father's house; but not against your people, but spare them of this plague.”

<sup>18</sup> Then the angel of the LORD commanded Gad to tell David, that David should go up, and build an altar to the LORD at the threshing floor of Ornan the Jebusite.

<sup>19</sup> So David went up at the direction of Gad, which he spoke in the name of the LORD.

<sup>20</sup> Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat.

<sup>21</sup> As David approached Ornan, Ornan looked and saw David, and came off the threshing floor, and bowed himself to David with his face to the ground.

<sup>22</sup> Then David said to Ornan, “Sell me this threshing floor, that I may build on it an altar to the LORD. I will pay full price for it, so that the plague may be stopped from the people.”

<sup>23</sup> Ornan replied to David, “It’s yours! Let my lord the king do whatever seems right in his eyes. I am giving you the oxen for burnt offerings, the threshing instruments for wood, and wheat for the grain offering. I will give it all to you.”

<sup>24</sup> Then king David said to Ornan, “No; I insist on paying full price for it. I will not take what is yours for the LORD, or offer a burnt offering that cost me nothing.”

<sup>25</sup> So David paid Ornan six hundred shekels of gold for the site.

<sup>26</sup> David built an altar to the LORD there, and offered burnt offerings and peace offerings, and called on the LORD. He answered him from heaven by sending fire on the altar of burnt offering.

<sup>27</sup> Then the LORD commanded the angel; and he put his sword back into its sheath.

<sup>28</sup> At that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite, he sacrificed there.

<sup>29</sup> For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of burnt offering, were at that time at the high place of Gibeon.

<sup>30</sup> But David could not go before it to inquire of God; for he was afraid because of the sword of the angel of the LORD.

**DASV: 1 Chronicles 22**

<sup>1</sup> Then David said, “This is where the house of the LORD God will be, and this is the place for the altar of burnt offering for Israel.”

<sup>2</sup> David commanded to gather together the foreigners that were in the land of Israel. He got stonecutters to prepare dressed stones to build the house of God.

<sup>3</sup> David prepared large amounts of iron for the nails for the doors of the gates, and for the clamps; so much bronze it could not be weighed;

<sup>4</sup> and cedar logs without number, for the Sidonians and those from Tyre brought a vast number of cedar logs to David.

<sup>5</sup> David said, “Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be absolutely magnificent, famous and glorious throughout all nations. I will therefore make preparation for it. So David procured a tremendous amount of materials before his death.

<sup>6</sup> Then he called for his son Solomon, and charged him to build a house for the LORD, the God of Israel.

<sup>7</sup> David said to Solomon, “My son, as for me, it was in my heart to build a house for the name of the LORD my God.

<sup>8</sup> But the word of the LORD came to me, saying, ‘You have shed a lot of blood, and have made great wars. You shall not build a house for my name, because you have shed so much blood on the earth in my sight.

<sup>9</sup> But look, you will have a son, who will be a man of peace; and I will give him rest from all his enemies on every side; for his name will be Solomon [sounds like “peace”], and I will give peace and quiet to Israel in his days.

<sup>10</sup> He will build a house for my name; and he will be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.’

<sup>11</sup> Now, my son, the LORD be with you; and prosper you, and may you build the house for the LORD your God, as he has spoken concerning you.

<sup>12</sup> Only the LORD give you discretion and understanding, when he puts you in charge of Israel, so that you may keep the law of the LORD your God.

<sup>13</sup> Then you will prosper, if you observe to do the statutes and regulations that the LORD commanded Moses for Israel. Be strong and courageous. Do not be afraid or be overwhelmed.

<sup>14</sup> I have made every effort to prepare for the house of the LORD a hundred thousand talents of gold [4,000 tons], and a million talents of silver [40,000 tons], and of bronze and iron beyond weighing; for there is so much of it. Timber also and stone have I prepared; and you may add even more.

<sup>15</sup> There are a large number of skilled craftsmen: stonecutters, masons and carpenters, and all kinds of artisans skilful in all types of work

<sup>16</sup> in gold, silver, bronze, and iron, craftsmen beyond numbering. Get up and get at the work, and the LORD be with you.”

<sup>17</sup> David also commanded all the officials of Israel to help his son Solomon.

<sup>18</sup> “Is not the LORD your God with you? Has he not given you rest on every side? For he has delivered the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people.

<sup>19</sup> Now set your heart and soul to seek the LORD your God. Get up and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God into the house that is to be built for the name of the LORD.”

**DASV: 1 Chronicles 23**

<sup>1</sup> Now David was old and full of days; and he made Solomon his son king over Israel.

<sup>2</sup> David gathered together all the leaders of Israel, along with the priests and Levites.

<sup>3</sup> The Levites were numbered from thirty years old and older and their total came to 38,000 men.

<sup>4</sup> “Of these, 24,000,” David said, “were to oversee the work of the temple of the LORD; and 6,000 were officials and judges.

<sup>5</sup> 4,000 were gatekeepers; and 4,000 praised the LORD with the instruments which I made for the purpose of praise.”

<sup>6</sup> David divided them into groups according to the sons of Levi: Gershon, Kohath, and Merari.

<sup>7</sup> From the Gershonites: Ladan and Shimei.

<sup>8</sup> The sons of Ladan: Jehiel the chief, Zetham and Joel, three in all.

<sup>9</sup> The sons of Shimei: Shelomoth, Haziël, and Haran, three in all. These were the heads of the families of Ladan.

<sup>10</sup> The sons of Shimei: Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei.

<sup>11</sup> Jahath was the chief, and Zizah the second, but Jeush and Beriah did not have many sons, therefore they were counted as a single family with only one assigned duty.

<sup>12</sup> The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four in all.

<sup>13</sup> The sons of Amram: Aaron and Moses. Aaron was set apart so that he and his descendants could consecrate the most holy things forever, to make offerings before the LORD, to serve him, and to pronounce blessings in his name forever.

<sup>14</sup> But as for Moses the man of God, his sons were included as part of the tribe of Levi.

<sup>15</sup> The sons of Moses: Gershom and Eliezer.

<sup>16</sup> The sons of Gershom: Shebuel the chief.

<sup>17</sup> The sons of Eliezer: Rehabiah the chief. Eliezer had no other sons; but the sons of Rehabiah were numerous.

<sup>18</sup> The sons of Izhar: Shelomith the chief.

<sup>19</sup> The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth.

<sup>20</sup> The sons of Uzziel: Micah the chief and Isshiah the second.

<sup>21</sup> The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

<sup>22</sup> Eleazar died, and had no sons, but only daughters. Their cousins, the sons of Kish, married them.

<sup>23</sup> The sons of Mushi: Mahli, Eder, and Jeremoth, three in all.

<sup>24</sup> These were the sons of Levi after their ancestral families, even the heads of the families of those who were counted individually, who did the work for the service of the house of the LORD, from twenty years old and up.

<sup>25</sup> For David said, "The LORD, the God of Israel, has given rest to his people; and he has taken up residence in Jerusalem forever.

<sup>26</sup> Now the Levites will no longer need to carry the tabernacle and all its vessels for its service."

<sup>27</sup> For by the final instructions of David the sons of Levi were numbered, from twenty years old and up.

<sup>28</sup> For their job was to assist the sons of Aaron for the service of the house of the LORD, in the courts and chambers, and in the purifying of all holy things, and other duties in the service of the house of God.

<sup>29</sup> They were to assist also with the bread set on the table, and with the fine flour for the grain offerings, the unleavened wafers, the baked offering, mixing in the olive oil, and all the measuring of quantity and size.

<sup>30</sup> They were to stand every morning to thank and praise the LORD, and also in the evening

<sup>31</sup> and to offer all burnt offerings to the LORD, on Sabbaths, on new moons, and at the designated feasts, according to the set number required by ordinance concerning them, regularly before the LORD.

<sup>32</sup> So the Levites were in charge of the tent of meeting and the holy place, under the supervision of the descendants of Aaron their kinsmen, for the service at the house of the LORD.

### DASV: 1 Chronicles 24

<sup>1</sup> The divisions of the descendants of Aaron were these:

The sons of Aaron: Nadab, Abihu, Eleazar and Ithamar.

<sup>2</sup> But Nadab and Abihu died before their father, and had no sons; so Eleazar and Ithamar served as priests.

<sup>3</sup> David with the help of Zadok from the descendants of Eleazar, and Ahimelech from the descendants of Ithamar, divided them according to their designated duties in their service.

<sup>4</sup> There were more chief men found among the sons of Eleazar than among the sons of Ithamar; so they were divided up accordingly: the sons of Eleazar had sixteen family leaders; while the sons of Ithamar had only eight family leaders.

<sup>5</sup> They were divided up by lot, with officials for the sanctuary, and officials for God, from both the descendants of Eleazar and Ithamar.

<sup>6</sup> Shemaiah the son of Nethanel, a Levite, who was a scribe, recorded their names in the presence of the king, and the officials, Zadok the priest, Ahimelech son of Abiathar, and the family leaders of the priests and Levites; one family being chosen by lot for Eleazar, and one chosen for Ithamar.

<sup>7</sup> Now the first lot fell to Jehoiarib, the second to Jedaiah,

<sup>8</sup> the third to Harim, the fourth to Seorim,

<sup>9</sup> the fifth to Malchijah, the sixth to Mijamin,

<sup>10</sup> the seventh to Hakkoz, the eighth to Abijah,

<sup>11</sup> the ninth to Jeshua, the tenth to Shecaniah,

<sup>12</sup> the eleventh to Eliashib, the twelfth to Jakim,

<sup>13</sup> the thirteenth to Huppah, the fourteenth to Jeshebeab,

<sup>14</sup> the fifteenth to Bilgah, the sixteenth to Immer,

<sup>15</sup> the seventeenth to Hezir, the eighteenth to Happizzetz,

<sup>16</sup> the nineteenth to Pethahiah, the twentieth to Jehezkel,

<sup>17</sup> the twenty-first to Jachin, the twenty-second to Gamul,

<sup>18</sup> the twenty-third to Delaiah, and the twenty-fourth to Maaziah.

<sup>19</sup> This was the designated order of their service, to enter the house of the LORD according to the regulations established for them by Aaron their father, as the LORD, the God of Israel, had commanded him.

<sup>20</sup> As for the rest of the sons of Levi: Shubael from the sons of Amram, Jehdeiah from the sons of Shubael.

<sup>21</sup> Of Rehabiah: of the sons of Rehabiah, Isshiah the chief.

<sup>22</sup> Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

<sup>23</sup> The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth.

<sup>24</sup> The sons of Uzziel, Micah; of the sons of Micah, Shamir.

<sup>25</sup> The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.

<sup>26</sup> The sons of Merari: Mahli and Mushi; the sons of Jaaziah: Beno.



<sup>27</sup> The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri.

<sup>28</sup> Of Mahli: Eleazar, who had no sons.

<sup>29</sup> Of Kish, the son of Kish: Jerahmeel.

<sup>30</sup> The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites listed by their ancestral families.

<sup>31</sup> These likewise cast lots just as their relatives the sons of Aaron did in the presence of David the king, Zadok, Ahimelech, and the heads of the families of the priests and Levites, the ancestral families from the oldest son down to those of the youngest.

**DASV: 1 Chronicles 25**

<sup>1</sup> David and the commanders of the army set apart for service some of the sons of Asaph, Heman, and Jeduthun, who prophesied with harps, lyres, and cymbals. The following men were designated for the work and their duties:

<sup>2</sup> From the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah. The sons of Asaph,

under the oversight of Asaph, who prophesied under the direction of the king.

<sup>3</sup> From Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah, six in all, under the oversight of their father Jeduthun, who prophesied

with the harp, giving thanks and praising the LORD.

<sup>4</sup> From Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth,

Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi,

Hothir, and Mahazioth.

<sup>5</sup> All these were the sons of Heman the king's seer. God had promised to exalt him giving Heman fourteen sons and three daughters.

<sup>6</sup> All these were under the oversight of their fathers for the music in the house of the LORD, with cymbals, harps, and lyres, for the service of the house of God. Asaph, Jeduthun, and Heman being under the direction of the king.

<sup>7</sup> The number of them and their relatives who were trained and skilled in singing to the LORD, was 288.

<sup>8</sup> They cast lots for their duties, both young and old, the teacher as well as the student.

<sup>9</sup> Now the first lot fell to Asaph's son Joseph and his sons and relatives, twelve in all;

the second to Gedaliah and his sons and relatives, twelve in all;

<sup>10</sup> the third to Zaccur, his sons and relatives, twelve in all;

<sup>11</sup> the fourth to Izri, his sons and relatives, twelve in all;

<sup>12</sup> the fifth to Nethaniah, his sons and relatives, twelve in all;

<sup>13</sup> the sixth to Bukkiah, his sons and relatives, twelve in all;

<sup>14</sup> the seventh to Jesharelah, his sons and relatives, twelve in all;

<sup>15</sup> the eighth to Jeshaiah, his sons and relatives, twelve in all;

<sup>16</sup> the ninth to Mattaniah, his sons and relatives, twelve in all;

<sup>17</sup> the tenth to Shimei, his sons and relatives, twelve in all;

<sup>18</sup> the eleventh to Azarel, his sons and relatives, twelve in all;

<sup>19</sup> the twelfth to Hashabiah, his sons and relatives, twelve in all;

<sup>20</sup> for the thirteenth, Shubael, his sons and relatives, twelve in all;

- <sup>21</sup> for the fourteenth, Mattithiah, his sons and relatives, twelve in all;  
<sup>22</sup> for the fifteenth to Jeremoth, his sons and relatives, twelve in all;  
<sup>23</sup> for the sixteenth to Hananiah, his sons and relatives, twelve in all;  
<sup>24</sup> for the seventeenth to Joshbekashah, his sons and relatives, twelve in all;  
<sup>25</sup> for the eighteenth to Hanani, his sons and relatives, twelve in all;  
<sup>26</sup> for the nineteenth to Mallothi, his sons and relatives, twelve in all;  
<sup>27</sup> for the twentieth to Eliathah, his sons and relatives, twelve in all;  
<sup>28</sup> for the twenty-first to Hothir, his sons and relatives, twelve in all;  
<sup>29</sup> for the twenty-second to Giddalti, his sons and relatives, twelve in all;  
<sup>30</sup> for the twenty-third to Mahazioth, his sons and relatives, twelve in all;  
<sup>31</sup> for the twenty-fourth to Romamti-ezer, his sons and relatives, twelve in all.

**DASV: 1 Chronicles 26**

<sup>1</sup> The division of the gatekeepers:

From the Korahites, Meshelemiah son of Kore, of the sons of Asaph.

<sup>2</sup> Meshelemiah had sons:

Zechariah the firstborn,

Jediael the second,

Zebadiah the third,

Jathniel the fourth,

<sup>3</sup> Elam the fifth,

Jehohanan the sixth, and

Eliehoenai the seventh.

<sup>4</sup> Obed-edom had sons:

Shemaiah the firstborn,

Jehozabad the second,

Joah the third,

Sacar the fourth,

Nethanel the fifth,

<sup>5</sup> Ammiel the sixth,

Issachar the seventh, and

Peullethai the eighth; for God blessed Obed-edom.

<sup>6</sup> His son Shemaiah had sons, who were leaders over the house of their father; for they were men of great ability.

<sup>7</sup> The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad. His brothers, Elihu and Semachiah, were capable men.

<sup>8</sup> All these were descendants of Obed-edom; they and their sons and their relatives, were competent men capable of fulfilling their duties. There were 62 descendants of Obed-edom.

<sup>9</sup> Meshelemiah had sons and relatives, capable men, eighteen in all.

<sup>10</sup> Hosah, one of the descendants of Merari, had sons: Shimri the chief, (for though he was not the firstborn, yet his father made him chief),

<sup>11</sup> Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah were thirteen in all.

<sup>12</sup> These divisions of the gatekeepers, corresponding to their chief men, were assigned duties just like their relatives, to minister in the house of the LORD.

<sup>13</sup> They cast lots, both young and old, according to their ancestral families, for every gate.

<sup>14</sup> The lot for east gate fell to Shelemiah. Then for Zechariah his son, a wise counselor, they cast lots and his lot came out for the north gate.

<sup>15</sup> To Obed-edom the lot fell for the south gate; and his sons were assigned to the storehouse.

<sup>16</sup> To Shuppim and Hosah the lot for the west gate, along with the Shallecheth gate, by the road that goes up, each watch equally divided.

<sup>17</sup> On the east there were six Levites posted every day, four on north, four on the south, and two at a time at the storehouse.

<sup>18</sup> At the court to the west, four were posted on the road, and two at the court.

<sup>19</sup> These were the divisions of the gatekeepers; from the descendants of Korah, and from the descendants of Merari.

<sup>20</sup> From the Levites, Ahijah was over the treasuries of the house of God, and over the treasuries of the dedicated gifts.

<sup>21</sup> The descendants of Ladan, the descendants of the Gershonites belonging to Ladan, the heads of the ancestral families belonging to Ladan the Gershonite: Jehieli.

<sup>22</sup> The sons of Jehieli: Zetham and his brother Joel, were over the treasuries of the house of the LORD.

<sup>23</sup> Of the Amramites, Izharites, Hebronites, and Uzzielites:

<sup>24</sup> Shebuel the son of Gershom, the son of Moses, was the supervisor of the treasuries.

<sup>25</sup> His relatives: from Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son, and Shelomoth his son.

<sup>26</sup> This Shelomoth and his brothers were in charge over all the treasuries of the dedicated gifts donated by David the king, the heads of the ancestral families, the commanders over the thousands and hundreds, and the commanders of the army.

<sup>27</sup> Out of the spoil won in battles they dedicated some of it to repair the house of the LORD.

<sup>28</sup> All that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruah had dedicated, whoever else had dedicated anything, it was under the care of Shelomoth, and of his relatives.

<sup>29</sup> From the Izharites, Kenaniah and his sons were assigned duties outside the temple as officers and judges for Israel.

<sup>30</sup> From the Hebronites, Hashabiah and his brothers, 1,700 capable men, had the oversight of Israel west of the Jordan River, for all the work of the LORD, and for the service of the king.

<sup>31</sup> From the Hebronites, Jerijah was the chief of the Hebronites according to their genealogical records by ancestral families. In the fortieth year of the reign of David they searched the records, and there were found among them capable men at Jazer of Gilead.

<sup>32</sup> Jeriah had 2,700 capable relatives who were heads of ancestral families, whom king David appointed overseers over the Reubenites, Gadites, and half-tribe of the Manasseh, for every matter pertaining to God, and for the affairs of the king.

**DASV: 1 Chronicles 27**

<sup>1</sup> This is the list of the Israelite heads of families, the commanders of thousands and hundreds, and their officers who served the king, in all the matters of the divisions that came on and off duty month by month throughout the year. Each division had 24,000 men.

<sup>2</sup> Jashobeam son of Zabdiel was over the first division for the first month.

There were 24,000 in his division.

<sup>3</sup> He was a descendant of Perez, the chief of all the commanders of the army for the first month.

<sup>4</sup> Dodai the Ahohite was over the division for the second month, Mikloth was chief

officer of his division. There were 24,000 in his division.

<sup>5</sup> Benaiah, the son of Jehoiada the priest was the third commander of the army for the

third month, he was the chief of his division. There were 24,000 in his division.

<sup>6</sup> This is the Benaiah, who was a mighty man among the Thirty, and over the Thirty;

his son Ammizabad was chief officer of his division.

<sup>7</sup> Asahel the brother of Joab was the fourth commander for the fourth month.

Zebadiah his son succeeded him. There were 24,000 in his division.

<sup>8</sup> The fifth commander for the fifth month was Shamhuth the Izrahite.

There were 24,000 in his division.

<sup>9</sup> The sixth commander for the sixth month was Ira son of Ikkesh from Tekoa.

There were 24,000 in his division.

<sup>10</sup> The seventh commander for the seventh month was Helez from Pelon, an Ephraimite.

There were 24,000 in his division.

<sup>11</sup> The eighth commander for the eighth month was Sibbecai from Hushah, a Zerahite.

There were 24,000 in his division.

<sup>12</sup> The ninth commander for the ninth month was Abiezer from Anathoth, a Benjamite.

There were 24,000 in his division.

<sup>13</sup> The tenth commander for the tenth month was Maharai from Netophah, a Zerahite.

There were 24,000 in his division.

<sup>14</sup> The eleventh commander for the eleventh month was Benaiah from Pirathon, an Ephraimite. There were 24,000 in his division.

<sup>15</sup> The twelfth commander for the twelfth month was Heldai from Netophah, a descendant of Othniel. There were 24,000 in his division.

<sup>16</sup> Over the tribes of Israel:  
for the Reubenites, Eliezer son of Zikri was the tribal leader;  
for the Simeonites, Shephatiah son of Maacah;  
<sup>17</sup> for Levi, Hashabiah son of Kemuel;  
for Aaron's descendants, Zadok;  
<sup>18</sup> for Judah, Elihu, one of David's brothers;  
for Issachar, Omri son of Michael;  
<sup>19</sup> for Zebulun, Ishmaiah son of Obadiah;  
for Naphtali, Jeremoth son of Azriel;  
<sup>20</sup> for Ephraimites, Hoshea son of Azaziah;  
for the half-tribe of Manasseh, Joel son of Pedaiah:  
<sup>21</sup> for the half-tribe of Manasseh in Gilead, Iddo son of Zechariah;  
for Benjamin, Jaasiel son of Abner;  
<sup>22</sup> for Dan, Azarel son of Jeroham.

These were the commanders of the tribes of Israel.

<sup>23</sup> But David did not count those twenty years old and under, because the LORD had promised he would increase Israel as the stars of heaven.

<sup>24</sup> Joab the son of Zeruah began to count them, but did not finish because wrath came on Israel on account of this census. The number was not entered into the records of the annals of King David.

<sup>25</sup> Azmaveth the son of Adiel was over the king's treasuries. Jonathan son of Uzziah was over the treasuries in the fields, in the cities, in the villages, and in the towers.

<sup>26</sup> Ezri the son of Chelub was over the farmers who tilled the ground.

<sup>27</sup> Shimei from Ramah was over the vineyards. Zabdi from Shepham was over the produce of the vineyards put in the wine cellars.

<sup>28</sup> Baal-hanan from Geder was over the olive and sycamore trees that were in the Shephelah foothills. Joash was over the olive oil storehouses.

<sup>29</sup> Shitrai from Sharon was over the herds that grazed in Sharon. Shaphat the son of Adlai was over the herds in the valleys.

<sup>30</sup> Obil the Ishmaelite was over the camels. Jehdeiah from Meronoth was over the donkeys.

<sup>31</sup> Jaziz from Hagrite was over the flocks. All these were the officials overseeing King David's possessions.

<sup>32</sup> Jonathan, David's uncle, was a counselor, a man of understanding and a scribe; and Jehiel the son of Hachmoni was responsible for caring for the king's sons.

<sup>33</sup> Ahithophel was the king's counselor. Hushai the Archite was the king's friend.

<sup>34</sup> After Ahithophel was Jehoiada son of Benaiah and Abiathar. Joab was the commander of the king's army.

**DASV: 1 Chronicles 28**

<sup>1</sup> David assembled to Jerusalem all the officials of Israel, the officials of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands and hundreds, and the officials over all the property and livestock of the king and of his sons, the palace officials, the elite forces, and all the warriors.

<sup>2</sup> Then David the king rose to his feet, and said, “Hear me, my brothers and my people. I wanted to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God; and I began preparations for building it.

<sup>3</sup> But God told me, ‘You shall not build a house for my name, because you are a man of war, and have shed blood.’

<sup>4</sup> Yet the LORD, the God of Israel, chose me out of all the house of my father to be king over Israel forever. He has chosen Judah to rule, and from the house of Judah, the house of my father; and among my father’s sons he took pleasure in me to make me king over all Israel.

<sup>5</sup> From all my sons, for the LORD has given me many sons, he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel.

<sup>6</sup> He said to me, ‘Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father.

<sup>7</sup> I will establish his kingdom forever, if he remains faithful to do my commandments and my regulations, as is happening today.’

<sup>8</sup> Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and pursue all the commandments of the LORD your God; that you may possess this good land, and leave it for an inheritance to your children after you forever.

<sup>9</sup> And you, Solomon my son, know the God of your father, and serve him with a whole heart and a willing mind, for the LORD searches all hearts, and understands every motive of one’s thoughts. If you seek him, you will find him; but if you forsake him, he will reject you forever.

<sup>10</sup> Be careful now; for the LORD has chosen you to build a Temple for his sanctuary. Be strong, and do it.”

<sup>11</sup> Then David gave to Solomon his son the plans for the temple porch, its buildings, its treasuries, its upper rooms, its inner chambers, and the place for the mercy seat.

<sup>12</sup> He gave him the plans for all that he had in mind, for the courts of the Temple of the LORD, all the surrounding chambers, for the treasuries of the Temple of God, and for the treasuries of the dedicated gifts.

<sup>13</sup> He gave him directions for the divisions of the priests and Levites, and for all the work of the service of the Temple of the LORD, and for all the vessels used in service in the Temple of the LORD.



<sup>14</sup> He specified the weight of gold for the golden vessels, for all vessels of every kind of service; and the weight of silver for all the silver vessels, for all vessels of every kind of service;

<sup>15</sup> the weight for the golden lampstands, and for its gold lamps, including the weight for every lampstand and its lamps; and the weight for every silver lampstand and for its lamps, according to the use of each lampstand;

<sup>16</sup> and the gold by weight for each of the tables of showbread, and silver for the silver tables;

<sup>17</sup> and pure gold for the meat hooks, basins, and cups; and for the golden bowls specifying the weight for each bowl; as well as the weight for each of the silver bowls;

<sup>18</sup> and the weight of refined gold for the altar of incense. He also gave him his design plans for the gold chariot, with the cherubim, that spread out their wings and covered the ark of the covenant of the LORD.

<sup>19</sup> “All this,” David said, “I have put in writing from the hand of the LORD, that he gave me insight in the design patterns for all the works.”

<sup>20</sup> David said to his son Solomon, “Be strong and courageous, and do it. Do not fear, or be dismayed; for the LORD God, even my God, is with you. He will not fail you, or forsake you, until all the work for the service of the house of the LORD is finished.

<sup>21</sup> Here are the divisions of the priests and Levites, for all the service of the Temple of God. There will be joining you every one willing and capable in every skilled craft for any kind of service. The officials and all the people will be totally at your command.”

**DASV: 1 Chronicles 29**

<sup>1</sup> King David said to all the assembly, “My son Solomon, whom alone God has chosen, is yet young and inexperienced, and the work is great; for this Temple is not for man, but for the LORD God.

<sup>2</sup> So I have made every effort to provide for the temple of my God, the gold for what will be made of gold, silver for what will be made of silver, bronze for what will be made of bronze, iron for what will be made of iron, and wood for what will be made of wood; onyx stones, and settings of antimony and other stones of many colors, and all types of precious stones, and marble in abundance.

<sup>3</sup> Now because of my commitment to the house of my God, I now donate my own personal treasure of gold and silver to the temple of my God, over and above all that I have collected for this holy temple:

<sup>4</sup> 3,000 talents [112 tons] of gold from Ophir, and 7,000 talents [262 tons] of refined silver for overlaying the walls of the buildings;

<sup>5</sup> gold for what is made of gold, and silver for what is made of silver, and for all the work to be made by the craftsmen. Who else will donate willingly consecrating himself this day to the LORD?”

<sup>6</sup> Then the leaders of the ancestral families, and the tribal leaders of Israel, and the commanders of thousands and hundreds, with the officials over the king's work gave willingly.

<sup>7</sup> They gave for the service of the temple of God 5,000 talents [188 tons] and 10,000 daric coins of gold, and 10,000 talents [375 tons] of silver, 18,000 talents [675 tons] of bronze and 100,000 talents [3,750 tons] of iron.

<sup>8</sup> Whoever had precious stones gave them to the treasury of the temple of the LORD, under the oversight of Jehiel the Gershonite.

<sup>9</sup> Then the people rejoiced over their voluntary donations, because they had wholeheartedly and voluntarily contributed to the LORD. King David also was delighted.

<sup>10</sup> Then David praised the LORD before the entire assembly. David said, “May you be praised, O LORD, God of our father Israel, forever and ever.

<sup>11</sup> Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

<sup>12</sup> Both riches and honor come from you, and you rule over all. In your hand are power and might. It is in your hand to make great and to give strength to all.

<sup>13</sup> Now, our God, we thank you, and praise your glorious name.

<sup>14</sup> But who am I, and what is my people, that we should be able to voluntarily contribute so much? For all things come from you, and we have only given back what is yours.

<sup>15</sup> For we are sojourners and aliens in your presence, as all our fathers were. Our days on the earth are a mere shadow and there is nothing lasting.

<sup>16</sup> O LORD our God, all this wealth that we have provided to build a house for your holy name comes of your hand and already belongs to you.

<sup>17</sup> I know also, my God, that you search the heart, and have pleasure in integrity. As for me, with the uprightness of my heart I have willingly donated all these things. Now I have seen with joy your people, who are present here, willingly contribute to you.

<sup>18</sup> O LORD, the God our fathers, Abraham, Isaac, and Israel, preserve forever the purposes and motives of your people, and direct their hearts to you.

<sup>19</sup> Give my son Solomon a wholehearted desire to keep your commands, laws, and decrees, and to do everything required to build the temple, for which I have made provision.”

<sup>20</sup> Then David said to all the assembly, “Now praise the LORD your God.” So all the assembly praised the LORD, the God of their fathers, and bowed their heads, and worshipped the LORD, and the king.

<sup>21</sup> The next day they made sacrifices to the LORD, and offered burnt offerings to the LORD. They offered: 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel.

<sup>22</sup> They ate and drank before the LORD on that day with great celebration. They made Solomon, David’s son king the second time, anointing him to be the leader before the LORD, and Zadok to be priest.

<sup>23</sup> Then Solomon sat on the throne of the LORD as king instead of his father David. He prospered and all Israel obeyed him.

<sup>24</sup> All the officials and mighty men, along with all King David’s sons pledged their allegiance to King Solomon.

<sup>25</sup> The LORD exalted Solomon in the sight of all Israel, and bestowed on him such royal majesty as had never been on any king before him in Israel.

<sup>26</sup> David the son of Jesse reigned over all Israel.

<sup>27</sup> He ruled forty years over Israel; he reigned seven years in Hebron, and thirty-three years in Jerusalem.

<sup>28</sup> He died at a good old age, full of days, riches, and honor; and his son Solomon ruled in his place.

<sup>29</sup> Now the acts of King David, from first to last, they are recorded in *The Annals of Samuel the Seer*, *The Annals of Nathan the Prophet*, and *The History of Gad the Seer*.

<sup>30</sup> They record all his reign and his might, and everything that happened to him and Israel, and all the surrounding kingdoms.

**DASV: Digital American Standard Version****DASV: 2 Chronicles 1**

<sup>1</sup> Solomon son of David was established in his kingdom, and the LORD his God was with him and made him very great.

<sup>2</sup> Solomon summoned all Israel, the commanders of thousands and hundreds, and the judges, all the leaders of Israel, and the heads of the ancestral families.

<sup>3</sup> So Solomon and the entire assembly with him, went to the high place at Gibeon; for the tent of meeting of God was there which Moses the servant of the LORD had made in the wilderness.

<sup>4</sup> But the ark of God David brought up from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent in Jerusalem for it.

<sup>5</sup> But the bronze altar that Bezalel son of Uri, son of Hur, had made was there in front of the tabernacle of the LORD. So Solomon and the assembly prayed to God there.

<sup>6</sup> Solomon went up there to the bronze altar before the LORD, which was at the tent of meeting. He offered 1,000 burnt offerings on it.

<sup>7</sup> That night God appeared to Solomon and said to him, "Ask for whatever you want me to give you."

<sup>8</sup> Solomon replied to God, "You have shown great loyal love to my father David, and have made me king in his place.

<sup>9</sup> Now, O LORD God, let your promise to David my father be realized, for you have made me king over a people as numerous as the dust of the earth.

<sup>10</sup> Give me wisdom and knowledge, so that I may lead this people; for who can govern this great people of yours?"

<sup>11</sup> God answered Solomon, "Because this was in your heart, and you have not asked for riches, wealth, honor, or the life of those who hate you, nor have you asked for long life; but have asked for wisdom and knowledge for yourself, that you may govern my people, over whom I have made you king,

<sup>12</sup> wisdom and knowledge are granted to you. I will also give you riches, wealth, honor, such as none of the kings have had before you, and no one will have after you."

<sup>13</sup> So Solomon left the high place at Gibeon and the tent of meeting, to return to Jerusalem where he reigned over Israel.

<sup>14</sup> Solomon accumulated chariots and horsemen. He had 1,400 chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king at Jerusalem.

<sup>15</sup> The king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as sycamore-fig trees are in the Shephelah foothills.

<sup>16</sup> Solomon's horses were imported from Egypt and Kue [Cilicia], the king's merchants purchased them from Kue at the prevailing price.

<sup>17</sup> They imported a chariot from Egypt for 600 silver shekels, and a horse for 150; then they were exported to all the kings of the Hittites and of Aram.

**DASV: 2 Chronicles 2**

<sup>1</sup> Now Solomon decided to build a temple for the name of the LORD, and a royal palace for himself.

<sup>2</sup> Solomon conscripted 70,000 men as laborers, 80,000 stonecutters in the mountains, and 3,600 to oversee them.

<sup>3</sup> Solomon sent to King Hiram of Tyre, “Do for me as you did for my father David, when you sent him cedars to build a palace to live in.

<sup>4</sup> I am about to build a temple for the name of the LORD my God, to dedicate it to him, and to burn fragrant incense before him, and for the regular arrangement of the showbread, and for the morning and evening burnt offerings, on the Sabbaths, new moon festivals, and the appointed feasts of the LORD our God. This is a permanent ordinance for Israel.

<sup>5</sup> The temple I intend to build will be great; for our God is greater than all other gods.

<sup>6</sup> But who is able to build a temple for him, seeing heaven and the heaven of heavens cannot contain him? Who am I then, that I should build a temple for him, except as a place to burn offerings before him?

<sup>7</sup> Now then, send me a man skillful in working with gold, silver, brass, iron, and in purple, crimson, and blue, and who knows how to engrave. He will work with the craftsmen who are with me in Judah and Jerusalem, provided by my father David.

<sup>8</sup> Send me also cedar, pine, and algum wood from Lebanon; for I know that your servants in Lebanon know how to cut timber. My servants will work with your servants

<sup>9</sup> to prepare a large amount of timber for me; for the temple which I am about to build will be great and magnificent.

<sup>10</sup> I will give to your servants, who cut the timber, 100,000 bushels of crushed wheat, and 100,000 bushels of barley, and 110,000 gallons of wine, and 110,000 gallons of olive oil.”

<sup>11</sup> Then Hiram, the king of Tyre, answered in a letter to Solomon, “Because the LORD loves his people, he has made you king over them.”

<sup>12</sup> Hiram continued, “Praise the LORD, the God of Israel, who made heaven and earth, who has given to King David a wise son, endowed with discretion and understanding, who will build a temple for the LORD, and a royal palace for himself.

<sup>13</sup> I am sending a master craftsman, Hiram-abi; he is very skilled.

<sup>14</sup> His mother is from Dan and his father was from Tyre. He is skillful in working with gold, silver, bronze, iron, stone, wood, and with purple, blue, crimson, and fine linen. He is also able to engrave any type of engraving, and to understand any design presented to him. He will work with your skilled artisans and with the craftsmen of my lord, David your father.

<sup>15</sup> Now regarding the wheat and barley, olive oil and wine, that my lord has spoken of, let him send it to his servants.

<sup>16</sup> We will cut as much timber as you need out of Lebanon, and we will bring it to you in rafts by sea to Joppa. Then you can haul it up to Jerusalem.

<sup>17</sup> Solomon counted all the foreigners in the land of Israel, after the census that his father David had taken. There was a total of 153,600.

<sup>18</sup> He designated 70,000 of them as laborers, and 80,000 as stonecutters in the mountains, and 3,600 as overseers to make sure the people worked.

**DASV: 2 Chronicles 3**

<sup>1</sup> Then Solomon began to build the temple of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David. This was the place that David had designated, on the threshing-floor of Ornan the Jebusite.

<sup>2</sup> He began to build on the second day of the second month, in the fourth year of his reign.

<sup>3</sup> Now these are the foundation measurements which Solomon laid for the building of the temple of God. Using the length by cubits after the old standard of measurement, it was 60 cubits [90 feet] long, and 20 cubits [30 feet] wide.

<sup>4</sup> The porch that was in front of the temple was 30 feet wide matching the width of the temple, and the height was 20 cubits [30 feet]. He overlaid the inside with pure gold.

<sup>5</sup> He paneled the main room with pine, which he overlaid with fine gold, and decorated it with carvings of palm trees and chains.

<sup>6</sup> He decorated the temple with beautiful precious stones and gold from Parvaim.

<sup>7</sup> He also overlaid the temple's beams, thresholds, walls, and doors with gold; with carved cherubim on the walls.

<sup>8</sup> He made the most holy place. Its length matched its width at 30 feet. He overlaid it with 600 talents [23 tons] of fine gold.

<sup>9</sup> The weight of the nails was 50 shekels [20 ounces] of gold. He also overlaid the upper chambers with gold.

<sup>10</sup> In the most holy place he made two cherubim of carved wood and overlaid them with gold.

<sup>11</sup> The wings of the cherubim were 30 feet long. One wing was 7 ½ feet, reaching to the wall of the temple. The other wing was also 7 ½ feet, so that it touched the wing of the other cherub.

<sup>12</sup> The wing of the other cherub was also 7 ½ feet, reaching to the wall of the temple. The other wing was 7 ½ feet, joining to the wing of the other cherub.

<sup>13</sup> The wingspan of these cherubim was 30 feet. They stood on their feet, facing toward the nave of the temple.

<sup>14</sup> He made the curtain of blue, purple, crimson, and fine linen, and embroidered cherubim into it.

<sup>15</sup> In front of the temple he made two pillars 27 feet tall, and the capital on the top of each of them was an additional 7 ½ feet high.

<sup>16</sup> He made ornamental chains and put them on the tops of the pillars; and he made 100 decorative pomegranates, and attached them to the chains.

<sup>17</sup> He set up the pillars in front of the temple, one on the right side, and the other on the left. He named the one on the right [south] Jachin, and the one on the left [north], Boaz.



**DASV: 2 Chronicles 4**

- <sup>1</sup> He made an altar of bronze, 30 feet long, and 30 feet wide, and 15 feet high.
- <sup>2</sup> Also he made the cast metal basin called "The Sea." It was circular 15 feet across from rim to rim; and 7 ½ feet deep and about 45 feet around.
- <sup>3</sup> Under it were figures like bulls each 15 feet all around the Sea. The bulls were in two rows, cast with the basin itself.
- <sup>4</sup> It stood on twelve bulls, three facing north, three facing west, three facing south, and three facing toward the east. The Sea was set on top of them, and all their backsides were toward the inside.
- <sup>5</sup> It was 3 inches thick; and its brim was made like the brim of a cup, like the flower of a lily. It could hold 17,500 gallons.
- <sup>6</sup> He made also ten wash basins, and put five on the right hand and five on the left. They were used for rinsing for the burnt offering; but the Sea was exclusively for the priests to wash in.
- <sup>7</sup> He made ten lampstands of gold according to the specifications concerning them. He set them in the temple, five on the right hand and five on the left.
- <sup>8</sup> He made ten tables and placed them in the temple, five on the right side and five on the left. He also made a 100 gold basins.
- <sup>9</sup> He made the court of the priests and the great court and doors for the court. He overlaid their doors with bronze.
- <sup>10</sup> He set the sea on the right side, near the southeast corner.
- <sup>11</sup> Hiram-abi also made the pots, shovels, and bowls. So Hiram-abi finished the work that he did for King Solomon on the temple of God,
- <sup>12</sup> the two pillars, and two bowl-shaped capitals that were on the top of the pillars, and the two chain networks covering the two bowls of the capitals that were on the top of the pillars,
- <sup>13</sup> the four hundred pomegranates for the two chain networks; two rows of pomegranates for each network, to decorate the two bowls of the capitals that were on top of the pillars.
- <sup>14</sup> He made also the stands, and the basins to be set on the stands,
- <sup>15</sup> the Sea, and the twelve oxen under it,
- <sup>16</sup> pots and shovels, and the meat-hooks. All its items, Hiram-abi made for King Solomon for the house of the LORD of polished bronze.
- <sup>17</sup> In the plain of the Jordan the king cast them in the clay ground between Succoth and Zeredah.
- <sup>18</sup> Solomon made all these items in great quantities so much that its weight of the bronze could not be ascertained.
- <sup>19</sup> So Solomon made all the items that were in the house of God, the golden altar, the tables for the bread of the Presence,
- <sup>20</sup> and the lampstands with their gold lamps, to burn according to the regulations before the inner sanctuary;
- <sup>21</sup> the flowers, the lamps, and the tongs, of pure gold;

<sup>22</sup> the snuffers, basins, ladles, and the firepans were all of pure gold. As for the entry of the temple, its inner doors for the most holy place, and for the doors of the main Temple, were all of gold.

**DASV: 2 Chronicles 5**

<sup>1</sup> So all the work that Solomon did for the temple of the LORD was finished. Solomon brought in the things that David his father had dedicated, the silver and gold, and all the articles, and put them in the treasuries of the temple of God.

<sup>2</sup> Then Solomon assembled the elders of Israel, all the leaders of the tribes, and the chiefs of the ancestral families of the Israelites, to Jerusalem, in order to bring up the ark of the covenant of the LORD out of the city of David, that is, Zion.

<sup>3</sup> All the men of Israel assembled themselves before the king at the festival, that is in the seventh month.

<sup>4</sup> When all the elders of Israel had come, the Levites took up the ark.

<sup>5</sup> The priests and Levites brought up the ark, the tent of meeting, and all the holy vessels that were in the tent.

<sup>6</sup> King Solomon and all the congregation of Israel, who were assembled with him, went before the ark, sacrificing so many sheep and cattle that they could not be counted or numbered.

<sup>7</sup> The priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, in the most holy place and put it under the wings of the cherubim.

<sup>8</sup> For the cherubim spread their wings over the place of the ark, and the cherubim covered the ark and its poles from above.

<sup>9</sup> The poles were so long that the ends protruding out from the ark were seen from in front of the inner sanctuary; but they could not be seen from outside the Holy Place. They remain there to this day.

<sup>10</sup> There was nothing in the ark except the two tablets that Moses put in there at Horeb, when the LORD made a covenant with the Israelites when they came out of Egypt.

<sup>11</sup> The priests came out of the holy place, for all the priests who were present had consecrated themselves, regardless of their division.

<sup>12</sup> All the levitical musicians, including Asaph, Heman, Jeduthun, and their sons and their relatives, wore fine linen, with cymbals, harps and lyres. They stood at the east side of the altar, and with them a 120 priests blowing the trumpets.

<sup>13</sup> When the trumpeters and singers played in unison, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets, cymbals and instruments of music, they praised the LORD singing, "For he is good, for his loyal love endures forever." Then the temple, the temple of the LORD, was filled with a cloud.

<sup>14</sup> The priests could not continue to minister because of the cloud; for the glory of the LORD filled the temple of God.

**DASV: 2 Chronicles 6**

<sup>1</sup> Then Solomon said, “The LORD has said that he would dwell in thick darkness.

<sup>2</sup> I have built you a fabulous temple, a place for you to dwell in forever.”

<sup>3</sup> The king turned around, and blessed all the assembly of Israel, as the entire assembly of Israel stood there.

<sup>4</sup> He said, “Praise be the LORD, the God of Israel, because he has fulfilled what he promised to my father David, saying,

<sup>5</sup> ‘Since the day that I brought my people out of the land of Egypt, I have not chosen a city out of all the tribes of Israel to build a temple in, so that my name might be there, neither did I choose anyone to be ruler over my people Israel.

<sup>6</sup> But now I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.’

<sup>7</sup> It was in the heart of my father David to build a temple for the name of the LORD, the God of Israel.

<sup>8</sup> But the LORD said to my father David, ‘Because it was in your heart to build a temple for my name, you did well to have this intention in your heart.

<sup>9</sup> Nevertheless you shall not build the temple; but your son who will be born to you, he will build the temple for my name.’

<sup>10</sup> The LORD has kept his word that he promised; for I have succeeded my father David, and now sit on the throne of Israel, just as the LORD promised and I have built the temple for the name of the LORD, the God of Israel.

<sup>11</sup> I have put the ark there, in which is the covenant of the LORD that he made with the Israelites.”

<sup>12</sup> Then Solomon stood before the altar of the LORD in the presence of the entire assembly of Israel and spread out his hands.

<sup>13</sup> He had made a bronze platform, 7 ½ feet long by 7 ½ feet wide, and 4 ½ feet high, and had set it in the middle of the court. He stood on it, and kneeled down before the entire assembly of Israel and spread out his hands toward heaven.

<sup>14</sup> Then he said, “O LORD, the God of Israel, there is no God like you, in heaven, or on earth; who keeps the covenant and loyal love with your servants who walk before you with all their heart.

<sup>15</sup> You have kept your promise with your servant my father David. Yes, you promised with your mouth, and have fulfilled it with your hand, just as it is this day.

<sup>16</sup> Now therefore, O LORD, the God of Israel, fulfill with your servant my father David what you have promised him, saying, ‘You will not fail to have a successor before me to sit on the throne of Israel, if only your children are careful in their way, to walk in my law as you have walked before me.’

<sup>17</sup> Now therefore, O LORD, the God of Israel, let your promise be fulfilled that you swore to your servant David.

<sup>18</sup> But will God really dwell with humans on the earth? Even highest heavens cannot contain you; how much less this house that I have built!

<sup>19</sup> Yet listen favorably to the prayer of your servant, and to his plea for help, O LORD my God. Listen to the cry and prayer that your servant prays before you.

<sup>20</sup> May your eyes be open toward this temple day and night, even toward the place of which you have promised that you would put your name there. May you listen to the prayer that your servant prays toward this place.

<sup>21</sup> Listen to the requests of your servant and your people Israel, when they pray toward this place. Hear from heaven your dwelling place; and when you hear, forgive.

<sup>22</sup> If someone sins against his neighbor, and is made to take an oath pronouncing a curse against himself, and he come and swears before your altar in this house,

<sup>23</sup> then hear from heaven, and act, and judge your servants, repaying the guilty bringing what he has done back on his own head. But vindicate the righteous giving him what his righteousness deserves.

<sup>24</sup> If your people Israel are defeated before the enemy, because they have sinned against you, and will turn again and confess your name, pray and plead for help before you in this temple,

<sup>25</sup> then hear from heaven, and forgive the sin of your people Israel, and bring them again to the land you have given to them and to their forefathers.

<sup>26</sup> When the heavens are shut up, and there is no rain, because they have sinned against you, if they pray toward this place, and confess your name, and turn from their sin when you punish them,

<sup>27</sup> then hear in heaven, and forgive the sin of your servants, and your people Israel. Teach them the good way in which they should walk, and then send rain on your land you have given to your people for an inheritance.

<sup>28</sup> If there is a famine in the land, of plague, blight, mildew, locusts, or caterpillars; if their enemies besiege them in the land of their gates, whatever plague or sickness occurs

<sup>29</sup> whatever prayer and request is made by anyone, or by all your people Israel, who each acknowledge his individual plague and sorrow, and shall spread out his hands toward this temple;

<sup>30</sup> then hear from heaven, your dwelling place, and forgive. Render to everyone according to all his ways, for you know each heart, for truly you alone know the human heart.

<sup>31</sup> so that they may fear you by walking in your ways, as long as they live in the land you gave to our forefathers.

<sup>32</sup> Concerning the foreigner, who is not part of your people Israel, when he comes

from a far country for your great name's sake and your mighty hand and your outstretched arm, when they come and pray toward this house,

<sup>33</sup> then hear from heaven your dwelling place, and do according to all that the foreigner asks you for; so that all the peoples of the earth may know your name, and fear you, as do your people Israel, and that they may know that this temple I have built is called by your name.

<sup>34</sup> If your people go out to battle against their enemies, by whatsoever way you send them, and they pray to you toward this city you have chosen, and the temple I have built for your name;

<sup>35</sup> then hear from heaven their prayer and their plea, and support their cause.

<sup>36</sup> If they sin against you--for there is no one who does not sin--and you are angry with them, and deliver them over to the enemy, so that they carry them away captive to a land far away or near;

<sup>37</sup> yet if they come to their senses in the land where they are carried captive, and repent, and plead with you in the land of their captivity, saying, 'We have sinned, we have done wrong, and have acted wickedly;'

<sup>38</sup> if they return to you with all their heart and all their soul in the land of their captivity, where they have been carried captive, and pray toward their land you gave to their forefathers, and the city you have chosen, and toward the temple I have built for your name,

<sup>39</sup> then hear from heaven, your dwelling place, their prayer and their pleas, and support their cause, and forgive your people who have sinned against you.

<sup>40</sup> Now, O my God, please let your eyes be open and your ears attentive to the prayer that is made in this place.

<sup>41</sup> Now arise, O LORD God, come to your resting place, and the ark of your strength; let your priests, O LORD God, be clothed with salvation, and let your saints rejoice in your goodness.

<sup>42</sup> O LORD God, do not reject your anointed one. Remember your loyal love to your servant David."

**DASV: 2 Chronicles 7**

<sup>1</sup> When Solomon finished praying, fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.

<sup>2</sup> The priests could not enter into the temple of the LORD, because the glory of the LORD filled the LORD's house.

<sup>3</sup> All the Israelites looked on, when the fire came down, and the glory of the LORD was on the temple; and they bowed with their faces down to the pavement and worshipped. They gave thanks to the LORD, saying, "For he is good; for his loyal love endures forever."

<sup>4</sup> Then the king and all the people offered sacrifices before the LORD.

<sup>5</sup> King Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep. So the king and all the people dedicated the temple of God.

<sup>6</sup> The priests stood at their posts; the Levites also with musical instruments dedicated to the LORD, which David the king had made to give thanks to the LORD, for his loyal love endures forever. The priests sounded trumpets opposite the Levites, and all Israel stood.

<sup>7</sup> Solomon consecrated the middle of the court that was in front of the temple of the LORD; for there he offered the burnt offerings, and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to hold the burnt offerings, grain offerings, and the fat.

<sup>8</sup> So Solomon celebrated the festival for seven days, and all Israel with him. It was a very great assembly, from Lebo-Hamath to the Brook of Egypt.

<sup>9</sup> On the eighth day they held a solemn assembly; for they held a dedication of the altar for seven days, and the festival was seven days.

<sup>10</sup> On the twenty-third day of the seventh month he sent the people away to their homes, joyful and happy for the goodness that the LORD had shown to David, Solomon, and to his people Israel.

<sup>11</sup> So Solomon finished the temple of the LORD, and the royal palace. Solomon successfully completed all that he had planned to make in the temple of the LORD and in his own palace.

<sup>12</sup> The LORD appeared to Solomon at night, and said to him, "I have heard your prayer, and have chosen this place for myself as a house for sacrifices.

<sup>13</sup> When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people,

<sup>14</sup> 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 will I hear from heaven, and will forgive their sin, and will heal their land.

<sup>15</sup> Now my eyes will be open, and my ears alert to the prayer that is made in this place.

<sup>16</sup> For now have I chosen and consecrated this house, that my name may be there forever; and my eyes and my heart will be there always.

<sup>17</sup> As for you, if you will walk before me as David your father did, and do everything I have commanded you, and will keep my statutes and my regulations;  
<sup>18</sup> then I will establish the throne of your kingdom, just as I promised your father David, saying, ‘You will never fail to have a descendant to rule over Israel.’

<sup>19</sup> But if you turn away, and forsake my statutes and my commands that I have set before you, and go and serve other gods and worship them,

<sup>20</sup> then I will pluck them up by the roots out of my land that I have given them; and this temple, I have consecrated for my name, I will cast out of my sight, and I will make it a mocking proverb and ridicule among all peoples.

<sup>21</sup> And this house, which is now so awesome, everyone who passes by it will be astonished, and say, ‘Why has the LORD done this to this land and to this temple?’

<sup>22</sup> They will answer, ‘Because they forsook the LORD, the God of their forefathers, who brought them out of the land of Egypt, and embraced other gods, worshipped and served them. Therefore he has brought all this disaster on them.’”



**DASV: 2 Chronicles 8**

<sup>1</sup> After twenty years, in which Solomon built the house of the LORD and his own house,

<sup>2</sup> Solomon rebuilt the cities which Hiram had given to him, and had Israelites relocated there.

<sup>3</sup> Then Solomon went to Hamath-zobah, and conquered it.

<sup>4</sup> He built Tadmor in the wilderness and all the storage cities he built in Hamath.

<sup>5</sup> He also rebuilt Upper Beth-horon and Lower Beth-horon, fortifying these cities with walls, gates, and bars.

<sup>6</sup> He rebuilt Baalath, and all the storage cities that Solomon had as well as all the cities for his chariots and his horsemen. Whatever Solomon wanted to build he built in Jerusalem, Lebanon, and in any territory of his kingdom.

<sup>7</sup> As for all the non-Israelite people who were left from the Hittites, Amorites, Perizzites, Hivites, Jebusites, who were not of Israel;

<sup>8</sup> from their descendants who still remained in the land, whom the Israelites had not wiped out, Solomon conscripted them into forced labor, as is still the case to this day.

<sup>9</sup> But Solomon did not make any of the Israelites slaves for his work; rather they served as soldiers, officers, and commanders of his chariots and horsemen.

<sup>10</sup> These were the chief officers of King Solomon, 250 of them ruled over the people.

<sup>11</sup> Solomon brought Pharaoh's daughter up out of the city of David to the palace he had built for her; for he said, "My wife should not live in the house of David king of Israel, because the places where the ark of the LORD has entered are holy."

<sup>12</sup> Then Solomon offered burnt offerings to the LORD on the altar of the LORD, which he had built in front of the temple porch.

<sup>13</sup> He performed the daily duty, offering according to the commandment of Moses for the Sabbaths, new moons, and the three annual feasts--the Feast of Unleavened Bread, the Feast of Weeks, and in the Feast of Tabernacles.

<sup>14</sup> According to the ordinance of David his father, he appointed the divisions of priests to their service, and the Levites to their offices, to praise, and to serve the priests, as the daily tasks required. He also assigned the gatekeepers by their divisions at every gate for this is what David, the man of God, had commanded.

<sup>15</sup> They did not deviate from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasuries.

<sup>16</sup> Now all the work of Solomon was prepared from the day of the foundation of the temple of the LORD until it was finished. So the temple of the LORD was completed.

<sup>17</sup> Then Solomon went to Ezion-geber and Elath, on the Red Sea coast in the land of Edom.

<sup>18</sup> Hiram sent him ships and experienced sailors who had knowledge of the sea. They along with the servants of Solomon went to Ophir, and brought back 450 talents [about 17 tons] of gold, and gave it to king Solomon.

**DASV: 2 Chronicles 9**

<sup>1</sup> When the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with hard questions. She arrived with a great caravan including camels carrying spices, large amounts of gold and precious stones. When she came to Solomon, she consulted with him on all that was on her mind.

<sup>2</sup> Solomon answered all her questions; and there was nothing hid from Solomon which he did not explain to her.

<sup>3</sup> After the queen of Sheba had witnessed the wisdom of Solomon, and the palace he had built,

<sup>4</sup> and the food on his table, and the seating of his officials, and the attendance of his servants, and their clothes, his cupbearers and their robes, and his burnt sacrifices which he offered at the temple of the LORD; it took her breath away.

<sup>5</sup> She said to the king, “The report that I heard in my own country of your accomplishments and of your wisdom is true.

<sup>6</sup> Although I did not believe their words, until I had come and seen it with my own eyes. Indeed, I was not told of half of the greatness of your wisdom. You have exceeded the report that I had heard.

<sup>7</sup> Happy are your attendants, and happy are these your servants, who stand continually before you, and get to hear your wisdom.

<sup>8</sup> Praise be the LORD your God, who delights in you, to set you on his throne, to be king for the LORD your God. Because your God loved Israel and wanted to establish them forever, he has made you king over them to rule with justice and righteousness.”

<sup>9</sup> Then she gave the king 120 talents [9,000 pounds] of gold, and a large quantity of spices, and precious stones. Never has there been any such special spices as the queen of Sheba gave to King Solomon.

<sup>10</sup> The servants of Hiram, and the servants of Solomon, brought gold from Ophir, and also brought algum wood and precious stones.

<sup>11</sup> The king made algum wood steps for the temple of the LORD, and for the king's palace as well as lyres and harps for the singers. Nothing like them had ever been seen before in the land of Judah.

<sup>12</sup> King Solomon gave the queen of Sheba everything she wanted, whatever she asked for, more than she had brought to the king. So she left, and returned to her own land, both she and her attendants.

<sup>13</sup> Now the weight of gold that came to Solomon in one year was 666 talents [25 tons] of gold,

<sup>14</sup> besides that which the traders and merchants brought. All the kings of Arabia and the governors of that country also brought gold and silver to Solomon.

<sup>15</sup> King Solomon made 200 large shields of beaten gold; 600 shekels [15 pounds] of beaten gold went into each shield.

<sup>16</sup> He made 300 shields of beaten gold of three hundred shekels [7 ½ pounds] of gold going into each shield. The king put them in the Palace of the Forest of Lebanon.

<sup>17</sup> The king made a large throne decorated with ivory, and overlaid with pure gold.

<sup>18</sup> There were six steps up to the throne, with a footstool of gold, which were fastened to the throne, and on both sides of the seat there were armrests and two lions statues beside the armrests.

<sup>19</sup> Twelve lion statues stood, one on each side of the six steps. There was nothing like it made in any other kingdom.

<sup>20</sup> All King Solomon's drinking vessels were of gold, and all the vessels of the Palace of the Forest of Lebanon were of pure gold. Silver was considered as nothing in the days of Solomon.

<sup>21</sup> The king's ships went to Tarshish with the servants of Hiram. Once every three years the ships came from Tarshish bringing gold, silver, ivory, apes, and peacocks.

<sup>22</sup> So King Solomon surpassed all the kings of the earth in riches and wisdom.

<sup>23</sup> All the kings of the earth sought an audience with Solomon, to hear his wisdom, which God had put in his heart.

<sup>24</sup> They each brought gifts, vessels of silver and gold, and clothes, weapons, spices, horses, and mules, at set rate year by year.

<sup>25</sup> Solomon had 4,000 stalls for his horses and chariots, and 12,000 horsemen, which he kept in the chariot cities and with the king at Jerusalem.

<sup>26</sup> He ruled over all the kings from the Euphrates River even to the land of the Philistines, and to the border of Egypt.

<sup>27</sup> The king made silver as common in Jerusalem as stones, and cedars he made to be as plentiful as the sycamore trees that are in the Shephelah foothills.

<sup>28</sup> They brought horses for Solomon out of Egypt, and out of all lands.

<sup>29</sup> Now the rest of the deeds of Solomon, from first to last, are they not written in *The History of Nathan the Prophet*, and in *The Prophecy of Ahijah the Shilonite*, and in *The Visions of Iddo the Seer*, concerning Jeroboam the son of Nebat?

<sup>30</sup> Solomon reigned in Jerusalem over all Israel forty years.

<sup>31</sup> Then Solomon slept with his forefathers, and he was buried in the city of his father David. His son Rehoboam succeeded him.

**DASV: 2 Chronicles 10**

<sup>1</sup> Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

<sup>2</sup> When Jeroboam the son of Nebat heard about it, for he was in Egypt where he had fled from the presence of King Solomon, he returned from Egypt.

<sup>3</sup> They sent and called for him. Then Jeroboam and all Israel came and spoke to Rehoboam:

<sup>4</sup> “Your father made our yoke heavy. Now therefore lighten the heavy yoke and harsh labor that he put on us, and we will serve you.”

<sup>5</sup> Rehoboam replied, “Come back to me in three days.” So the people left.

<sup>6</sup> King Rehoboam consulted with the older men, who had advised his father Solomon while he was still alive, asking, “How would you advise me to respond to this people?”

<sup>7</sup> They told him, “If you are kind to this people and please them, and speak pleasant words to them, then they will be your servants forever.”

<sup>8</sup> But Rehoboam rejected the counsel the old men gave him, and took counsel instead with the young men who had grown up with him and were now advising him.

<sup>9</sup> He asked them, “What advice would you give how we should answer this people who have spoken to me, saying, ‘Make the yoke that your father put on us lighter’?”

<sup>10</sup> The young men who had grown up with him replied, “This is what you should say to the people who spoke to you, ‘Your father made our yoke heavy, but make it lighter for us’” tell them, ‘My little finger is thicker than my father's waist.

<sup>11</sup> My father put a heavy yoke on you, but I will make it even heavier. My father beat you with whips, but I will beat you with scorpions!’”

<sup>12</sup> So Jeroboam and all the people came to Rehoboam on the third day, as the king had requested, saying, “Come back to me on the third day.”

<sup>13</sup> The king answered them harshly and King Rehoboam rejected the advice of the old men.

<sup>14</sup> Instead he spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I will make it even heavier. My father beat you with whips, but I will beat you with scorpions.”

<sup>15</sup> So the king refused to listen to the people; for it was brought about by God, so that the LORD might establish his word, which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

<sup>16</sup> When all Israel saw that the king refused to listen to them, the people answered the king, saying, “What portion have we in David? We have no inheritance in the son of Jesse. Everyone to your tents, O Israel! Look after your own house, David.” So all Israel left to their tents.

<sup>17</sup> But as for the Israelites who lived in the towns of Judah, Rehoboam continued to reign over them.

<sup>18</sup> When King Rehoboam sent Hadoram, who was over the men conscripted into forced labor, the Israelites stoned him to death. King Rehoboam quickly jumped into his chariot, and fled to Jerusalem.

<sup>19</sup> So Israel, the northern tribes, have been in rebellion against the house of David to this day.

**DASV: 2 Chronicles 11**

<sup>1</sup> When Rehoboam came to Jerusalem, he assembled the house of Judah and Benjamin. He chose 180,000 chosen troops who were warriors, to fight against Israel in order to restore the kingdom to Rehoboam.

<sup>2</sup> But the word of the LORD came to Shemaiah the man of God:

<sup>3</sup> “Tell Rehoboam the son of Solomon, king of Judah and all Israel in Judah and Benjamin,

<sup>4</sup> this is what the LORD says, ‘Do not go up and fight against your brothers. Everyone go home; for this thing is from me.’” So they obeyed the words of the LORD and turned away from attacking Jeroboam.

<sup>5</sup> Rehoboam lived in Jerusalem, and fortified towns in defense of Judah.

<sup>6</sup> He built up Bethlehem, Etam, Tekoa,

<sup>7</sup> Beth-zur, Soco, Adullam,

<sup>8</sup> Gath, Mareshah, Ziph,

<sup>9</sup> Adoraim, Lachish, Azekah,

<sup>10</sup> Zorah, Aijalon, and Hebron, which were fortified towns in Judah and Benjamin.

<sup>11</sup> He fortified these strongholds, and put commanders in them, along with stores of food, olive oil and wine.

<sup>12</sup> He also put shields and spears in every town, and made them very strong. So Judah and Benjamin remained his.

<sup>13</sup> The priests and Levites who were in all Israel supported him from all their territories.

<sup>14</sup> For the Levites left their pasturelands and their possession, and immigrated to Judah and Jerusalem for Jeroboam and his sons had prohibited them from executing the priest's office to the LORD.

<sup>15</sup> Instead he appointed his own priests for the high places, and for the goat and calf idols that he had made.

<sup>16</sup> Those out of all the tribes of Israel, who had set their hearts to seek the LORD, the God of Israel, migrated to Jerusalem to sacrifice to the LORD, the God of their forefathers.

<sup>17</sup> So they strengthened the kingdom of Judah, and strengthened Rehoboam the son of Solomon for three years. For those three years they followed in the way of David and Solomon.

<sup>18</sup> Rehoboam married Mahalath the daughter of Jerimoth the son of David, and Abihail the daughter of Eliab the son of Jesse.

<sup>19</sup> She bore him sons: Jeush, Shemariah, and Zaham.

<sup>20</sup> After her he married Maacah the daughter of Absalom, and she bore him Abijah, Attai, Ziza, and Shelomith.

<sup>21</sup> Rehoboam loved Maacah the daughter of Absalom more than all his wives and his concubines, for he had taken eighteen wives and sixty concubines. He fathered twenty-eight sons and sixty daughters.

<sup>22</sup> Rehoboam appointed Abijah the son of Maacah to be chief prince over his brothers; for he intended to make him king.

<sup>23</sup> He dealt wisely, and distributed many of his sons throughout all the districts of Judah and Benjamin, and to every fortified town. He gave them plenty of provisions and he arranged many wives for them.



**DASV: 2 Chronicles 12**

<sup>1</sup> Once the rule of Rehoboam was firmly established and strong, he forsook the law of the LORD, and all Israel with him.

<sup>2</sup> In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, Shishak king of Egypt came to attack Jerusalem.

<sup>3</sup> He had 1,200 chariots, 60,000 horsemen and an innumerable army came with him from Egypt including the Libyans, Sukkites, and Ethiopians.

<sup>4</sup> He captured the fortified towns of Judah and then came to attack Jerusalem.

<sup>5</sup> Now Shemaiah the prophet came to Rehoboam and to the officers of Judah who were huddled together in Jerusalem because of Shishak and told them, “This is what the LORD says, ‘You have abandoned me, therefore I have abandoned you into the hand of Shishak.’”

<sup>6</sup> Then the officers of Israel and the king humbled themselves and said, “The LORD is right.”

<sup>7</sup> When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, “They have humbled themselves; so I will not destroy them. I will soon grant them deliverance, and my wrath will not be poured out on Jerusalem by the hand of Shishak.

<sup>8</sup> However they will be his servants, so that they may know the difference between serving me and serving the kingdoms of other countries.”

<sup>9</sup> So Shishak king of Egypt came up to attack Jerusalem, and took away the treasures of the temple of the LORD, and the treasures of the king's palace. He took everything even the gold shields which Solomon had made.

<sup>10</sup> King Rehoboam replaced them with bronze shields and committed them to the hands of the commanders of the guard, who guarded the door of the king's palace.

<sup>11</sup> Whenever the king entered into the temple of the LORD, the guards would come carrying them, and later would bring them back to the guardroom.

<sup>12</sup> Because he humbled himself, the wrath of the LORD was turned away from him, so he did not totally destroy him. Even so there were still some good things found in Judah.

<sup>13</sup> So King Rehoboam established himself in Jerusalem, and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah and she was an Ammonite.

<sup>14</sup> He did that which was evil, because he did not set his heart to seek the LORD.

<sup>15</sup> Now the acts of Rehoboam, from the first to the last, are they not written in the histories of Shemaiah the prophet and Iddo the seer, as part of the genealogical record? There were continual wars between Rehoboam and Jeroboam.

<sup>16</sup> Rehoboam slept with his forefathers, and was buried in the city of David. His son Abijah reigned in his place.

**DASV: 2 Chronicles 13**

- <sup>1</sup> In the eighteenth year of king Jeroboam, Abijah began to reign over Judah.
- <sup>2</sup> He reigned three years in Jerusalem. His mother's name was Micaiah, the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam.
- <sup>3</sup> Abijah went out to battle with an army of valiant warriors, 400,000 select men. Jeroboam deployed his troops of 800,000 select and valiant warriors against him.
- <sup>4</sup> Abijah stood up on Mount Zemaraim, which is in the hill-country of Ephraim, and declared, "Listen to me, Jeroboam and all Israel!
- <sup>5</sup> Don't you realize that the LORD, the God of Israel, gave the kingship over Israel to David forever, to him and his sons by a covenant of salt?
- <sup>6</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his master.
- <sup>7</sup> Worthless scoundrels gathered around him, who defied Rehoboam the son of Solomon when Rehoboam was young and inexperienced and could not withstand them.
- <sup>8</sup> Now you think you can withstand the kingdom of the LORD in the hand of the sons of David. You are a great multitude and have with you the golden calves that Jeroboam made for you as gods.
- <sup>9</sup> Have you not driven out the priests of the LORD, the sons of Aaron, along with the Levites, and made priests for yourselves after the manner of the peoples of other lands? Whoever comes to consecrate himself with a young bull or seven rams, can become a priest for those which are not gods.
- <sup>10</sup> But as for us, the LORD is our God, and we have not forsaken him. We have priests serving the LORD, who are the sons of Aaron, and the Levites aid them in their service.
- <sup>11</sup> They offer to the LORD every morning and every evening burnt offerings and sweet incense. They also set the showbread in order on a purified table, and the lampstand of gold with its lamps every evening, for we keep the charge of the LORD our God, but you have abandoned him.
- <sup>12</sup> God is with us as our leader. His priests with the trumpets will sound the alarm against you. O Israelites, do not fight against the LORD, the God of your forefathers; for you will not succeed."
- <sup>13</sup> Jeroboam, however, had set an ambush in order to come from behind them while he was in front of Judah, and the ambush was behind them.
- <sup>14</sup> When Judah looked back, they discovered the battle was both in front of them and behind. So they cried out to the LORD, and the priests blew their trumpets.
- <sup>15</sup> Then the men of Judah gave a shout and as the men of Judah shouted, God defeated Jeroboam and all Israel before Abijah and Judah.
- <sup>16</sup> The Israelites fled before Judah and God handed them over to Judah.

<sup>17</sup> Abijah and his people defeated them with a great slaughter. There were 500,000 killed in action from Israel's chosen men.

<sup>18</sup> So the Israelites were defeated at that time, and the people of Judah prevailed, because they relied on the LORD, the God of their forefathers.

<sup>19</sup> Abijah pursued Jeroboam, and took towns from him, Bethel with its villages, Jeshanah with its villages, and Ephron with its villages.

<sup>20</sup> After that Jeroboam never recovered power in the days of Abijah; and the LORD struck him, and he died.

<sup>21</sup> But Abijah grew strong, and married fourteen wives, and fathered twenty-two sons and sixteen daughters.

<sup>22</sup> The rest of the acts of Abijah, and his ways, and his sayings, are written in *The Midrash of the Prophet Iddo*.

**DASV: 2 Chronicles 14**

<sup>1</sup> So Abijah slept with his forefathers, and they buried him in the city of David. His son Asa succeeded him. In his days the land had rest for ten years.

<sup>2</sup> Asa did what was good and right in the eyes of the LORD his God.

<sup>3</sup> He took away the foreign altars and the high places, demolished the sacred pillars, and cut down the Asherah poles.

<sup>4</sup> He commanded Judah to seek the LORD, the God of their forefathers, and to keep the law and its commands.

<sup>5</sup> He also took away the high places and the incense altars from all the towns of Judah. The kingdom had rest during his reign.

<sup>6</sup> He built fortified cities in Judah during that time when the land was at rest. He had no war in those years, because the LORD had given him peace.

<sup>7</sup> For he said to Judah, "Let us fortify these cities, and make walls surrounding them, with towers, gates, and bars. The land is still ours, because we have sought the LORD our God; we have sought him, and he has given us secure tranquility on every side." So they built and prospered.

<sup>8</sup> Asa had an army from Judah of 300,000 men armed with large shields and spears, and from Benjamin 280,000 who carried shields and drew bows. All these were mighty men of valor.

<sup>9</sup> Zerah the Ethiopian came out to attack them with an army of a million with 300 chariots, and he came to Mareshah.

<sup>10</sup> Then Asa went out to engage him in battle, and they drew up their battle lines in the valley of Zephathah at Mareshah.

<sup>11</sup> Asa cried out to the LORD his God: "O LORD, there is no one but you to help, between the mighty and the one who has no strength. Help us, O LORD our God; for we rely on you, and in your name are we come against this tremendous army. O LORD, you are our God; let no mere human prevail against you."

<sup>12</sup> So the LORD defeated the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

<sup>13</sup> Asa and the people who were with him pursued them to Gerar. There fell so many of the Ethiopians that they could not recover; for they were wiped out before the LORD, and before his army. The Judean troops carried off much plunder.

<sup>14</sup> They defeated all the towns around Gerar; for the fear of the LORD came on them. They plundered all the towns for there was a lot of spoil in them as well.

<sup>15</sup> They also attacked the tents of those tending the livestock, and carried off a great number of sheep and camels and then returned to Jerusalem.

**DASV: 2 Chronicles 15**

<sup>1</sup> The Spirit of God came upon Azariah the son of Oded.

<sup>2</sup> He went out to meet Asa, and said to him, "Listen to me, Asa, and all Judah and Benjamin: The LORD is with you, while you are with him. If you seek him, he will be found by you; but if you forsake him, he will forsake you.

<sup>3</sup> Now for a long time Israel had no true God, and was without a teaching priest, and without law.

<sup>4</sup> But when in their distress they turned to the LORD, the God of Israel, and sought him, he was found by them.

<sup>5</sup> In those days it was not safe to travel abroad or at home, but there was absolute chaos for all the inhabitants of the lands.

<sup>6</sup> They were shattered with one nation being against another, and city against city; for God brought all types of trouble on them.

<sup>7</sup> But be strong, and do not let your hands relax; for your work will be rewarded."

<sup>8</sup> When Asa heard these words, and the prophecy of Azariah son of Oded the prophet, he was encouraged, and removed the abominable idols out of all the land of Judah and Benjamin, and out of the towns which he had taken from the hill-country of Ephraim. He repaired the altar of the LORD, that was in front of the porch of the temple of the LORD.

<sup>9</sup> He gathered all Judah and Benjamin, and those from Ephraim, Manasseh, and Simeon who were residing with them, for many had fled to him there out of Israel, when they saw that the LORD his God was with him.

<sup>10</sup> So they gathered together at Jerusalem in the third month of the fifteenth year of the reign of Asa.

<sup>11</sup> They sacrificed to the LORD at that time, from the plunder which they had brought back, 700 cattle and 7,000 sheep and goats.

<sup>12</sup> They entered into a covenant to seek the LORD, the God of their forefathers, with all their heart and with all their soul.

<sup>13</sup> Whoever refused to seek the LORD, the God of Israel, was to be put to death, whether young or old, man or woman.

<sup>14</sup> They swore an oath to the LORD with a loud voice, with shouting, with trumpets, and with rams' horns.

<sup>15</sup> All Judah rejoiced at the oath for they had made the vow with all their heart. They sought him with their whole desire and he was found of them. The LORD gave them rest on every side.

<sup>16</sup> King Asa removed his grandmother Maacah from being queen mother, because she had made an abominable idol for an Asherah pole. Asa cut down her idolatrous pole, and ground it to dust and burned it in the Kidron Valley.

<sup>17</sup> But the high places were not taken away out of Israel. Nevertheless the heart of Asa was totally faithful all his days.

<sup>18</sup> He brought into the temple of God the sacred items that his father had consecrated, and that he himself had dedicated--silver, gold, and utensils.

<sup>19</sup> There was no more war until the thirtieth-fifth year of Asa's reign.

**DASV: 2 Chronicles 16**

<sup>1</sup> In the thirty-sixth year of the reign of Asa, Baasha king of Israel attacked Judah, and fortified Ramah, in an attempt to prevent anyone going out or coming in to the land of Asa king of Judah.

<sup>2</sup> Then Asa took the silver and gold out of the treasuries of the temple of the LORD and from the king's palace, and sent it to Ben-hadad king of Aram, who ruled in Damascus, saying,

<sup>3</sup> “Let there be a treaty between me and you, as there was between my father and your father. Look, I have sent you silver and gold. Go, break your treaty with Baasha king of Israel, that he may withdraw from attacking me.

<sup>4</sup> Ben-hadad listened to King Asa, and sent the commanders of his armies against the towns of Israel. They conquered Ijon, Dan, and Abel-maim, and all the storage cities of Naphtali.

<sup>5</sup> When Baasha heard about it, he stopped fortifying Ramah, and abandoned this project.

<sup>6</sup> Then King Asa mustered all Judah and they carried off the stones of Ramah, and its timber, with which Baasha had used to fortify it. Asa used the materials to fortify Geba and Mizpah.

<sup>7</sup> At that time Hanani the seer came to King Asa of Judah, and told him, “Because you have relied on the king of Aram, and have not relied on the LORD your God, the army of the king of Aram has slipped out of your hands.

<sup>8</sup> Were not the Ethiopians and the Libyans a huge force, with a tremendous number of chariots and horsemen? Yet, because you relied on the LORD, he delivered them into your hand.

<sup>9</sup> For the eyes of the LORD run back and forth throughout the whole earth, to strengthen those whose hearts are totally committed to him. You have acted foolishly, for from now on you will have wars.”

<sup>10</sup> Then Asa was angry with the seer, and put him in prison; for he was enraged against him because of this matter. Asa also oppressed some of the people at that time.

<sup>11</sup> The acts of Asa, from first to last, they are written in the *Book of the Kings of Judah and Israel*.

<sup>12</sup> In the thirty-ninth year of his reign Asa developed a disease in his feet. This disease was very severe yet even in his disease he did not seek the LORD, but went to the physicians instead.

<sup>13</sup> Asa slept with his forefathers, and died in the forty-first year of his reign.

<sup>14</sup> They buried him in his own tomb, which he had dug out for himself in the city of David, and they laid him on a bed filled with sweet odors and all kinds of spices prepared by the perfumer's art. They made a very great fire to honor him.

**DASV: 2 Chronicles 17**

<sup>1</sup> His son Jehoshaphat succeeded him, and strengthened himself against Israel.

<sup>2</sup> He stationed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the towns of Ephraim that Asa his father had captured.

<sup>3</sup> The LORD was with Jehoshaphat because he walked in the earlier ways of his father David, and did not seek the Baals,

<sup>4</sup> but sought the God of his father, and walked in his commandments, and not after the behaviors of Israel.

<sup>5</sup> Therefore the LORD established the kingdom in his hand; and all Judah brought tribute to Jehoshaphat, and he had great riches and honor.

<sup>6</sup> His heart was committed to following the ways of the LORD; and he removed the high places and the Asherah poles from Judah.

<sup>7</sup> In the third year of his reign he sent his officials Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the towns of Judah.

<sup>8</sup> Along with them were the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah, and along with them the priests Elishama and Jehoram.

<sup>9</sup> They taught in Judah, taking copies of book of the law of the LORD with them. They went around to all the towns of Judah, and taught among the people.

<sup>10</sup> The fear of the LORD fell on all the kingdoms of the lands surrounding Judah, so that they did not make war against Jehoshaphat.

<sup>11</sup> Some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabs also brought him flocks: 7,700 rams, and 7,700 male goats.

<sup>12</sup> Jehoshaphat's power increased. He built fortresses and storage cities in Judah.

<sup>13</sup> He implemented many projects in the towns of Judah. He recruited soldiers and valiant warriors to Jerusalem.

<sup>14</sup> This was the list of them according to their ancestral families: From Judah, the commanders of thousands: Adnah the commander, and with him 300,000 mighty warriors;

<sup>15</sup> and next to him Jehohanan the commander, and with him 280,000 troops.

<sup>16</sup> Next to him was Amasiah the son of Zikri, who willingly offered himself to the LORD; and with him 200,000 troops.

<sup>17</sup> From Benjamin: Eliada, a valiant warrior, and with him 200,000 men armed with bows and shields,

<sup>18</sup> and next to him Jehozabad, and with him 180,000 trained warriors.

<sup>19</sup> These were the ones who served the king, besides those whom the king had stationed in the fortified cities throughout all Judah.



**DASV: 2 Chronicles 18**

<sup>1</sup> Now Jehoshaphat had great riches and honor; and he made an alliance with Ahab and ratified it by marriage.

<sup>2</sup> After several years he went down to Ahab in Samaria. Ahab slaughtered many sheep and oxen for a banquet in his honor, and for the people who were with him. Ahab persuaded him to join his attack of Ramoth-gilead.

<sup>3</sup> Ahab king of Israel asked Jehoshaphat king of Judah, "Will you go with me to attack Ramoth-gilead?" He answered him, "I am as you are, and my people as your people; we join with you in the war."

<sup>4</sup> Jehoshaphat said to the king of Israel, "Please, let's inquire first for a word from the LORD."

<sup>5</sup> Then the king of Israel gathered four hundred prophets together, and asked them, "Should we go to Ramoth-gilead to battle, or should I hold back?" They replied, "Go up; for God will deliver it into the hand of the king."

<sup>6</sup> But Jehoshaphat objected, "Is there not a prophet of the LORD here that we may ask him?"

<sup>7</sup> The king of Israel said to Jehoshaphat, "There is only one man by whom we may inquire of the LORD, but I hate him because he never prophesies anything good about me, but always disaster. He is Micaiah the son of Imla." Then Jehoshaphat replied, "King, don't talk like that."

<sup>8</sup> Then the king of Israel called an officer, and said, "Quickly, get Micaiah the son of Imla."

<sup>9</sup> Now the king of Israel and Jehoshaphat the king of Judah each sat on their thrones, dressed in their royal robes. They were sitting in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

<sup>10</sup> Zedekiah the son of Kenaanah made horns of iron, and said, "This is what the LORD says, 'With these you will gore the Arameans until they are destroyed.'"

<sup>11</sup> All the prophets prophesied the same, saying, "Go up to Ramoth-gilead, and be successful; for the LORD will deliver it into the hand of the king."

<sup>12</sup> The messenger that went to call Micaiah spoke to him, saying, "Look, the words of the prophets are in absolute agreement predicting the king's success. Let your word agree with theirs; and speak favorably."

<sup>13</sup> Micaiah retorted, "As surely as the LORD lives, whatever my God says, that is what I must say."

<sup>14</sup> When Micaiah was brought to the king, the king asked him, "Micaiah, should we go to Ramoth-gilead to battle, or should I hold back?" He said, "Go up, and succeed! They will be delivered into your hand."

<sup>15</sup> But the king lectured him, "How many times must I make you promise to tell me nothing but the truth in the name of the LORD?"

<sup>16</sup> Then Micaiah replied, “I saw all Israel scattered on the mountains, as sheep that have no shepherd, and the LORD said, ‘These have no master; let them return everyone to his own home in peace.’”

<sup>17</sup> The king of Israel demurred to Jehoshaphat, “Didn’t I tell you that he would not prophesy anything good about me, but only disaster?”

<sup>18</sup> Then Micaiah said, “Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing at his right hand and at his left.

<sup>19</sup> Then the LORD asked, ‘Who will entice Ahab king of Israel, so that he will go up and be killed at Ramoth-gilead?’ One suggested this and another that.

<sup>20</sup> Finally, a spirit came forward, and stood before the LORD, and said, ‘I will entice him.’ The LORD asked him, ‘How?’

<sup>21</sup> He replied, ‘I will go forth, and will be a lying spirit in the mouth of all his prophets.’ The LORD said, ‘You will indeed entice him, and will succeed. Go out and do it.’

<sup>22</sup> So you see, the LORD has put a lying spirit in the mouth of these prophets of yours. The LORD has spoken disaster against you.”

<sup>23</sup> Then Zedekiah the son of Kenaanah came near, and slapped Micaiah on the cheek, and asked, “Which way did the Spirit of the LORD go when he went from me to speak to you?”

<sup>24</sup> Micaiah said, “Look, you will see on that day you go into an inner room to hide yourself.”

<sup>25</sup> The king of Israel said, “Take Micaiah, and take him back to Amon the governor of the city, and to Joash the king's son.

<sup>26</sup> and tell him, “This is what the king says, ‘Put this fellow in the prison, and feed him with meager rations of bread and water, until I return safely.’”

<sup>27</sup> Micaiah declared, “If you return safely, the LORD has not spoken by me.” He said, “Listen, every one of you.”

<sup>28</sup> So the king of Israel and Jehoshaphat the king of Judah went up to attack Ramoth-gilead.

<sup>29</sup> The king of Israel said to Jehoshaphat, “I am going to disguise myself and go into the battle. But you put on your royal robes.” So the king of Israel disguised himself and they went into the battle.

<sup>30</sup> Now the king of Aram had ordered the commanders of his chariots, “Do not attack anyone small nor great, except the king of Israel.”

<sup>31</sup> When the commanders of the chariots saw Jehoshaphat, they assumed, “It is the king of Israel.” Therefore they turned about to attack him. But Jehoshaphat cried out and the LORD helped him. God diverted them away from him.

<sup>32</sup> When the commanders of the chariots saw that it was not the king of Israel, they turned away from pursuing him.

<sup>33</sup> But someone randomly drew his bow and shot the king of Israel between the joints of his armor; so he told the driver of the chariot, “Turn around and get me out of the battle, for I am severely wounded.”

<sup>34</sup> The battle raged that day, although the king of Israel propped himself up in his chariot against the Arameans until the evening. Then at sundown he died.

**DASV: 2 Chronicles 19**

<sup>1</sup> King Jehoshaphat of Judah returned safely to his home in Jerusalem.

<sup>2</sup> Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “Should you have helped the wicked, and love those that hate the LORD? Because of this, the LORD is angry with you.”

<sup>3</sup> Nevertheless there are some good things you have done, for you have removed the Asherah poles out of the land, and have set your heart to seek God.”

<sup>4</sup> Jehoshaphat lived in Jerusalem. He went out again among the people from Beersheba to the hill country of Ephraim, and brought them back to the LORD, the God of their forefathers.

<sup>5</sup> He appointed judges in the land throughout all the fortified cities of Judah, city by city,

<sup>6</sup> and said to the judges, “Think carefully about what you do, for you are not judging for man, but for the LORD. He will be with you as you render each verdict.

<sup>7</sup> Now therefore let the fear of the LORD be upon you. Be careful what you do, for the LORD our God does not accept injustice, favoritism or the taking of bribes.”

<sup>8</sup> Moreover in Jerusalem Jehoshaphat appointed special Levites, priests, and the heads of the ancestral families of Israel, to render judgment for the LORD, and to settle civil disputes among the inhabitants of Jerusalem.

<sup>9</sup> He charged them: “This is how you are to carry out your duties: in the fear of the LORD, faithfully, and with integrity of heart.

<sup>10</sup> Whenever any controversy comes to you from your kindred who dwell in their cities, whether it involves bloodshed, or matters of law, commandments, statutes or regulations, you shall warn them so that they not sin against the LORD, resulting in his wrath coming on you and on your kindred. Do this and you will not be guilty.

<sup>11</sup> Amariah the chief priest will preside over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, will preside over all of the king's matters. The Levites will serve as your officials. Deal courageously, and may the LORD be with those who do what is good.”

**DASV: 2 Chronicles 20**

<sup>1</sup> After this, the Moabites and Ammonites, and with them some of the Meunites, came to attack Jehoshaphat.

<sup>2</sup> Some messenger came who told Jehoshaphat, "A large army is coming to attack you from beyond the Sea from the direction of Edom. They are already in Hazazon-tamar (that is, En-ge-di).

<sup>3</sup> Jehoshaphat was terrified, and set himself to seek the LORD. He even proclaimed a fast throughout all Judah.

<sup>4</sup> Judah assembled, to ask for help of the LORD; from all the towns of Judah they came to seek the LORD.

<sup>5</sup> Jehoshaphat stood up in the assembly of Judah and Jerusalem, in the temple of the LORD, in front of the new courtyard.

<sup>6</sup> He prayed, "O LORD, the God of our forefathers, are you not God in heaven? Are you not ruler over all the kingdoms of the nations? In your hand are power and might, so that no one is able to stand against you.

<sup>7</sup> Did you not, O our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham your friend?

<sup>8</sup> They lived in it, and have built a sanctuary for your name in it, saying,

<sup>9</sup> 'If disaster comes upon us, the sword, judgment, pestilence, or famine, we will stand before this temple and before you, for your name is in this house, and cry out to you in our distress, and you will hear and save us.'

<sup>10</sup> But now, look, the Ammonites, Moabites and Mount Seir, whom you refused to let Israel invade when they came out of the land of Egypt, but they went around them, and did not destroy them.

<sup>11</sup> Look how they are repaying us. They are coming to throw us out of your possession that you have given for us to inherit.

<sup>12</sup> O our God, will you not judge them? For we are powerless against this great army that comes against us. We do not know what to do, but our eyes are on you?"

<sup>13</sup> All Judah stood before the LORD, with their little ones, wives, and children.

<sup>14</sup> Then the Spirit of the LORD came upon Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, the Levite of the descendants of Asaph, in the midst of the assembly.

<sup>15</sup> He said, "Listen, all Judah, you inhabitants of Jerusalem, and King Jehoshaphat: This is what the LORD says to you: 'Do not be afraid, or be troubled because of this great army; for the battle is not yours, but God's.

<sup>16</sup> Tomorrow go down against them. They are coming up by the Ascent of Ziz; and you will find them at the end of the valley in front of the wilderness of Jeruel.

<sup>17</sup> You will not need to fight in this battle. Take up your positions, stand still, and see the LORD's victory. He is with you, O Judah and Jerusalem; do not be afraid, or be troubled. Tomorrow go out against them, for the LORD is with you."

<sup>18</sup> Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before the LORD and worshiped the LORD.

<sup>19</sup> Then the Levites, from the Kohathites and Korahites, stood up to praise the LORD, the God of Israel, with a very loud voice.

<sup>20</sup> They rose early in the morning and went out into the wilderness of Tekoa. As they deployed, Jehoshaphat stood and said, "Listen to me, O Judah, and inhabitants of Jerusalem! Believe in the LORD your God, and you will be secure. Believe his prophets, and you will be successful."

<sup>21</sup> When he had taken counsel with the people, he appointed those who were to sing to the LORD, and give praise in holy splendor, as they went ahead of the army, saying, "Give thanks to the LORD; for his loyal love endures forever."

<sup>22</sup> When they began to sing and to praise, the LORD set ambushes against the Ammonites, Moabites, and Mount Seir, who were invading Judah; and they were routed.

<sup>23</sup> For the Ammonites and Moabites attacked the inhabitants of Mount Seir, totally destroying them. When they had made an end of the inhabitants of Seir, they all began destroying each other.

<sup>24</sup> When Judah came to the site overlooking the wilderness, they looked on the large army; and they saw dead corpses strewn on the ground, and there were no survivors.

<sup>25</sup> When Jehoshaphat and his people came to take the spoil off them, they found among them great quantities of goods, clothing and valuables. They stripped off for themselves, more than they could carry away. There was so much there that they were three days in taking the spoil.

<sup>26</sup> On the fourth day they assembled themselves in the valley of Beracah, for there they praised the LORD. So that place was called the Valley of Beracah [Blessing] to this day.

<sup>27</sup> Then everyone from Judah and Jerusalem led by Jehoshaphat in front of them returned to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

<sup>28</sup> They came to Jerusalem with lyres, harps and trumpets to the house of the LORD.

<sup>29</sup> The fear of God was on all the kingdoms of the countries, when they heard that the LORD fought against the enemies of Israel.

<sup>30</sup> So the kingdom of Jehoshaphat enjoyed tranquility; for his God gave him rest all around.

<sup>31</sup> Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign and he reigned twenty-five years in Jerusalem. His mother's name was Azubah daughter of Shilhi.

<sup>32</sup> He walked in the ways of Asa his father, and did not turn aside from it, doing what was right in the eyes of the LORD.

<sup>33</sup> However the high places were not removed; neither had the people set their hearts on the God of their forefathers.

<sup>34</sup> Now the rest of the acts of Jehoshaphat, from the first to last, are written in *The History of Jehu the son of Hanani*, which is recorded in *The book of the Kings of Israel*.

<sup>35</sup> After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel; who was very wicked.

<sup>36</sup> He allied himself with him to make ships to go to Tarshish. They also built ships in Ezion-geber.

<sup>37</sup> Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, "Because you have allied yourself with Ahaziah, the LORD has destroyed what you have made." The ships were wrecked, so that they were unable to go to Tarshish.

**DASV: 2 Chronicles 21**

<sup>1</sup> Jehoshaphat slept with his forefathers, and was buried with his forefathers in the city of David; and his son Jehoram reigned in his place.

<sup>2</sup> He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel.

<sup>3</sup> Their father gave them many gifts, of silver, gold, and valuable items, along with some fortified cities in Judah, but the kingdom itself he gave to Jehoram, because he was the firstborn.

<sup>4</sup> Now when Jehoram had risen to power over the kingdom of his father, and had established himself, he murdered all his brothers with the sword, and also many of the officials of Israel.

<sup>5</sup> Jehoram was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.

<sup>6</sup> He walked in the way of the kings of Israel, just as the house of Ahab had done; for he was married to the daughter of Ahab. He did that which was evil in the sight of the LORD.

<sup>7</sup> But the LORD would not destroy the house of David, because of the covenant he had made with David. He had promised to give a lamp to him and to his descendants forever.

<sup>8</sup> In his days Edom revolted from the rule of Judah, and set up a king for themselves.

<sup>9</sup> Then Jehoram passed over with his commanders and all his chariots. The Edomites had him and the commanders of his chariots surrounded, but he got up at night and was able to escape.

<sup>10</sup> So Edom revolted from under the rule of Judah to this day. Then Libnah revolted at the same time from under his rule because he had forsaken the LORD, the God of his forefathers.

<sup>11</sup> Moreover he built high places in the mountains of Judah, and led the inhabitants of Jerusalem into idolatrous prostitution, and led Judah astray.

<sup>12</sup> Jehoram received a letter from Elijah the prophet, saying, "This is what the LORD says, the God of David your forefather, Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah,

<sup>13</sup> but have walked in the way of the kings of Israel, and have led Judah and the inhabitants of Jerusalem into idolatrous prostitution, just as the house of Ahab did, and also have slain your brothers of your father's house, who were better than you,

<sup>14</sup> the LORD will strike you, your people, your children, your wives, and all your substance with a great plague.

<sup>15</sup> You yourself will become very sick with a chronic disease in your intestines, daily worsening until your intestines fall out because of the sickness."



<sup>16</sup> The LORD stirred up against Jehoram the anger of the Philistines and Arabs who reside near the Cushites.

<sup>17</sup> They attacked Judah, and invaded it, and carried off everything that was found in the king's palace, as well as his sons and wives; so that there was not a son left to him, except Jehoahaz, the youngest.

<sup>18</sup> After all this, the LORD smote him in his intestines with an incurable disease.

<sup>19</sup> In course of time, after two years, his intestines fell out as a result of his sickness, and he died of a chronic disease. His people made no honorific burning for him, like the burning they made in honor of his fathers.

<sup>20</sup> He was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem. He died to no one's regret; and they buried him in the city of David, but not in the tombs of the kings.

**DASV: 2 Chronicles 22**

<sup>1</sup> The inhabitants of Jerusalem made Ahaziah, Jehoram's youngest son, king in his place; for the raiding troops who came with the Arabs to the camp had killed all the older sons. So Ahaziah the son of Jehoram reigned as king of Judah.

<sup>2</sup> Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri.

<sup>3</sup> He also walked in the ways of the house of Ahab; for his mother was his counselor in advocating wickedness.

<sup>4</sup> He did evil in the sight of the LORD, as the house of Ahab did. They became his counselors, after the death of his father, leading to his destruction.

<sup>5</sup> He followed their advice, and went with Joram the son of Ahab king of Israel to attack Hazael king of Aram at Ramoth-gilead. The Arameans wounded Joram.

<sup>6</sup> He returned to recover in Jezreel of the wounds he had sustained at Ramah, when he fought against Hazael king of Aram. Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.

<sup>7</sup> Now the downfall of Ahaziah was ordained by God. When he went to visit Joram he went out with Joram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

<sup>8</sup> When Jehu was executing judgment on the house of Ahab, he discovered the officials of Judah, and the sons of Ahaziah's brothers accompanying Ahaziah, so he killed them.

<sup>9</sup> He searched for Ahaziah, and they caught him while he was hiding in Samaria, and they brought him to Jehu and they executed him. Then they buried him, for they said, "He is the son of Jehoshaphat, who sought the LORD with all his heart." The house of Ahaziah had no ability to rule the kingdom.

<sup>10</sup> Now when Athaliah the mother of Ahaziah saw that her son was dead, she attempted to destroy all the royal family of the house of Judah.

<sup>11</sup> But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and hid him away from among the king's sons who were being killed, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of king Jehoram was the wife of Jehoiada the priest and the sister of Ahaziah. She hid Joash from Athaliah, so that she could not kill him.

<sup>12</sup> He was hidden by them in the temple of God for six years, while Athaliah reigned over the land.

**DASV: 2 Chronicles 23**

<sup>1</sup> In the seventh year Jehoiada became courageous and made a pact with the commanders of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zikri, to covenant with him.

<sup>2</sup> They went throughout Judah and gathered the Levites out of all the towns of Judah, and the heads of ancestral families of Israel, and they came to Jerusalem.

<sup>3</sup> The entire assembly made a covenant with the king in the temple of God. Jehoiada said to them, “The king's son will reign, as the LORD has promised concerning the descendants of David.

<sup>4</sup> Here’s what you must do: a third of you priests and Levites who come on duty on the Sabbath, will be gatekeepers guarding the entrances,

<sup>5</sup> and a third of you will be stationed at the king's palace; and a third part of you at the Foundation Gate. All the people will be in the courts of the temple of the LORD.

<sup>6</sup> But let no one enter the temple of the LORD, except the priests and those Levites who minister. They will enter because they are consecrated, but all the rest of the people must observe the instructions of the LORD.

<sup>7</sup> The Levites will surround the king, everyone with his weapons in his hand. Whoever tries to forcibly enter the temple must be killed. Stick with the king whether he goes in or out.”

<sup>8</sup> So the Levites and all Judah did according to all that Jehoiada the priest had ordered. Each of them took his men, those who were on duty on the Sabbath; along with those who were off duty on the Sabbath. Jehoiada the priest did not dismiss any of the priestly divisions.

<sup>9</sup> Jehoiada the priest gave the commanders of hundreds the spears, large and small shields, that had been king David's that were stored in the temple of God.

<sup>10</sup> He set all the people, everyone with his weapon in his hand, from the right or south side of the temple to the left or north side, near the altar and the temple, surrounding the king.

<sup>11</sup> Then they brought out the king's son, and put the crown on him, and gave him a copy of God’s covenant, and made him king. Jehoiada and his sons anointed him and they shouted, “Long live the king.”

<sup>12</sup> When Athaliah heard the noise of the people running and praising the king, she went with the people into the temple of the LORD.

<sup>13</sup> She looked, and there stood the king by his pillar at the entrance, with the commanders and the trumpets beside the king. All the people of the land rejoiced and blew trumpets, and the singers also with their instruments of music led the celebratory singing. Then Athaliah tore her clothes, and screamed, “Treason! treason!”

<sup>14</sup> Jehoiada the priest brought out the commanders of hundreds that were set over the troops, and told them, "Bring her out between the ranks and whoever follows her, let them be put to the sword." For the priest said, "Do not kill her in the temple of the LORD."

<sup>15</sup> So they made way for her; and she went to the entrance of the Horse Gate to the king's palace where they executed her.

<sup>16</sup> Jehoiada made a covenant between himself, and all the people, and the king that they should be the LORD's people.

<sup>17</sup> All the people went to the temple of Baal, and tore it down, and smashed its altars and its images in pieces. They also killed Mattan the priest of Baal in front of the altars.

<sup>18</sup> Jehoiada put the priests and Levites in charge of the temple of the LORD, whom David had assigned duties in the temple of the LORD, to offer the burnt offerings of the LORD, as is written in the law of Moses, with rejoicing and with singing, according to the edict of David.

<sup>19</sup> He set gatekeepers at the gates of the temple of the LORD, so that no one who was unclean in any way would enter.

<sup>20</sup> He took the commanders of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the temple of the LORD and they came through the Upper Gate to the king's house. Then they installed the king upon the royal throne.

<sup>21</sup> So all the people of the land rejoiced, and the city was quiet after Athaliah had been slain with the sword.

**DASV: 2 Chronicles 24**

<sup>1</sup> Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem. His mother's name was Zibiah from Beersheba.

<sup>2</sup> Joash did that which was right in the eyes of the LORD all the days of Jehoiada the priest.

<sup>3</sup> Jehoiada arranged two wives for him; and he fathered sons and daughters.

<sup>4</sup> After this, Joash decided to restore the temple of the LORD.

<sup>5</sup> He assembled the priests and Levites, and told them, "Go out to the cities of Judah, and gather from all Israel funds to repair the temple of your God annually; and see that you act quickly." However the Levites did not respond quickly.

<sup>6</sup> The king summoned Jehoiada the chief, and said to him, "Why have you not required the Levites to bring in from Judah and Jerusalem the tax of Moses the servant of the LORD, and from the assembly of Israel for the Tent of the Testimony?"

<sup>7</sup> For the sons of Athaliah, that wicked woman, had broken into the temple of God; and all the dedicated things from the temple of the LORD they used for the Baals.

<sup>8</sup> So the king commanded, and they made a chest, and set it outside the gate of the temple of the LORD.

<sup>9</sup> They made a proclamation throughout Judah and Jerusalem, to bring in for the LORD the tax that Moses the servant of God required of Israel in the wilderness.

<sup>10</sup> All the princes and all the people rejoiced, and brought in funds, and dropped them into the chest, until it was full.

<sup>11</sup> Whenever the chest was brought to the king's officers by the Levites, and they saw that there was a lot of money in it, the king's scribe and the chief priest's officer came and emptied the chest, and took it and carried it back again. They did this daily and collected a great deal of money.

<sup>12</sup> The king and Jehoiada gave it to those doing the work of repairing the temple of the LORD. They hired masons and carpenters to restore the temple of the LORD, including those who could work in iron and bronze to repair the temple of the LORD.

<sup>13</sup> So the workmen labored, and the work of repairing went forward by their hands. They restored the temple of God to its original state and reconditioned it.

<sup>14</sup> When they had completed it, they brought the rest of the money to the king and Jehoiada, from the surplus made vessels for the temple of the LORD, utensils with which to serve and to make burnt offerings, ladles, and items of gold and silver. So they offered burnt offerings in the temple of the LORD regularly all the days of Jehoiada.

<sup>15</sup> But Jehoiada grew old and was full of days, and he died at 130 years of age.

<sup>16</sup> They buried him in the city of David among the kings, because he had done good in Israel, and toward God and his temple.

<sup>17</sup> Now after the death of Jehoiada the officials of Judah came and made obeisance to the king. The king listened to them.

<sup>18</sup> They abandoned the temple of the LORD, the God of their fathers, and served the Asherah poles and the idols. As a result, wrath came on Judah and Jerusalem for this guilt of theirs.

<sup>19</sup> Yet he sent prophets to them to bring them back to the LORD; and they testified against them, but they would not listen.

<sup>20</sup> Then the Spirit of God came on Zechariah son of Jehoiada the priest. He stood up in front of the people, and declared to them, “This is what God says, ‘Why are you violating the commandments of the LORD so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you.’”

<sup>21</sup> They conspired against Zechariah, and stoned him on order from the king in the court of the temple of the LORD.

<sup>22</sup> King Joash did not remember the kindness that Jehoiada his father had shown him, but killed his son. As Zechariah was dying, he said, “Let the LORD look on this, and avenge it.”

<sup>23</sup> At the end of the year, the army of Aram attacked Joash. They invaded Judah and Jerusalem and destroyed all the officials of the people. They sent all their plunder back to the king of Damascus.

<sup>24</sup> For the army of Aram had come with just a few men, and the LORD delivered a very great army into their hand, because they had forsaken the LORD, the God of their forefathers. So they executed judgment on Joash.

<sup>25</sup> When Aram had withdrawn, they left him severely wounded. His own servants conspired against him for the blood of the sons of Jehoiada the priest. They murdered him on his bed, and they buried him in the city of David. They did not, however, bury him in the tombs of the kings.

<sup>26</sup> These are the ones who conspired against Joash: Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

<sup>27</sup> Now concerning his sons, and the many oracles proclaimed against him, and the rebuilding of the temple of God, they are written in *The Commentary of the Book of the Kings*. Amaziah his son succeeded him.

**DASV: 2 Chronicles 25**

<sup>1</sup> Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan from Jerusalem.

<sup>2</sup> He did what was right in the eyes of the LORD, but not with a whole heart.

<sup>3</sup> Now when he had firmly secured the kingdom, he executed his servants who had killed his father the king.

<sup>4</sup> But he did not put their children to death, but did according to that which is written in the law in the book of Moses, as the LORD had commanded, "Fathers should not die for the children, nor should children die for the fathers; but everyone should die for their own sin."

<sup>5</sup> Amaziah assembled Judah together, and ordered them according to their ancestral families, under commanders of thousands and of hundreds, all Judah and Benjamin. He numbered those from twenty years old and up, and found that there were 300,000 chosen men, fit for military duty, who could handle spear and shield.

<sup>6</sup> He also hired a 100,000 warriors out of Israel for a hundred talents [7,500 pounds] of silver.

<sup>7</sup> But a man of God came to him, saying, "O king, do not let the army of Israel join you; for the LORD is not with Israel, that is, with all the Ephraimites.

<sup>8</sup> But if you do go and bravely fight the battle, God will defeat you before your enemy; for God has power to help and to defeat."

<sup>9</sup> Amaziah said to the man of God, "But what about the hundred talents I paid for this army of Israel?" The man of God answered, "The LORD is able to give you much more than that."

<sup>10</sup> So Amaziah discharged the army that had come to him out of Ephraim to go home again. This made them furious at Judah, and they returned home in rage.

<sup>11</sup> Amaziah took courage, and led his army to the Valley of Salt, and defeated 10,000 Edomites from Seir.

<sup>12</sup> The troops of Judah captured 10,000 alive, and brought them to the top of a cliff, and threw them off the top of the cliff, so that they were dashed to pieces.

<sup>13</sup> But the men of the army Amaziah had sent back, whom he would not allow to go with him into battle, attacked the cities of Judah, from Samaria to Beth-horon, and killed 3,000 people and carried off much plunder.

<sup>14</sup> Now after Amaziah returned from the slaughter of the Edomites, he brought the gods of the people of Seir, and set them up to be his gods. He bowed down before them and burned incense to them.

<sup>15</sup> Therefore the LORD became angry with Amaziah, and he sent a prophet to him, who asked him, "Why have you pursued the gods of this people who have not even been able to deliver their own people out of your hand?"

<sup>16</sup> While he was talking with him, the king said to him, “Have we made you one of the king's royal advisors? Stop it, why should you be killed?” Then the prophet stopped, and said, “I know that God has determined to destroy you, because you have done this and because you have not listened to my advice.”

<sup>17</sup> Then Amaziah king of Judah consulted his advisors, and sent to Joash, son of Jehoahaz son of Jehu, king of Israel, saying, “Come, let us meet face to face in battle.”

<sup>18</sup> Joash king of Israel sent to Amaziah king of Judah, saying, “The thorn bush that was in Lebanon sent to the cedar in Lebanon, saying, ‘Let your daughter marry my son. There passed by a wild beast that was in Lebanon and trampled down the thorn bush.’”

<sup>19</sup> You think, ‘Look, I have defeated Edom,’ and your heart is arrogant. Boast about your success but stay at home. Why should you stir up trouble for yourself only to harm yourself and Judah along with you?”

<sup>20</sup> But Amaziah would not listen; for it was God’s intention to deliver them into the hand of Joash because they had pursued after the gods of Edom.

<sup>21</sup> So Joash king of Israel went up and he and Amaziah king of Judah attacked each other face to face at Beth-shemesh of Judah.

<sup>22</sup> Judah was defeated before Israel, and everyone fled back home.

<sup>23</sup> Joash king of Israel captured Amaziah king of Judah, son of Joash, son of Jehoahaz, at Beth-shemesh. He brought him back to Jerusalem and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, a 600 foot long section.

<sup>24</sup> He seized all the gold and silver, with all the vessels that were found in the temple of God that were under the care of Obed-edom, including the treasures of the king's palace and hostages as well. Then he returned to Samaria.

<sup>25</sup> Amaziah the son of Joash king of Judah lived fifteen years after the death of Joash son of Jehoahaz king of Israel.

<sup>26</sup> Now the rest of the acts of Amaziah, from first and last, are they not written in *The Book of the Kings of Judah and Israel?*

<sup>27</sup> Now from the time that Amaziah turned away from the LORD, they made a conspiracy against him in Jerusalem. He fled to Lachish, but they sent assassins after him to Lachish who killed him there.

<sup>28</sup> They transported him back on horses and buried him with his forefathers in the city of David.



**DASV: 2 Chronicles 26**

<sup>1</sup> All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah.

<sup>2</sup> Uzziah rebuilt Elath, and restored it to Judah, after Amaziah the king slept with his forefathers.

<sup>3</sup> Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah from Jerusalem.

<sup>4</sup> He did that which was right in the eyes of the LORD, just as his father Amaziah had done.

<sup>5</sup> He determined in himself to seek God in the days of Zechariah, who had understanding in the fear of God. As long as he sought the LORD, God made him prosper.

<sup>6</sup> He went out and made war against the Philistines and broke down the walls of Gath, Jabneh, and Ashdod. He built towns in the area near Ashdod, and elsewhere among the Philistines.

<sup>7</sup> God helped him against the Philistines, against the Arabs who lived in Gur-baal, and against the Meunites.

<sup>8</sup> The Ammonites paid tribute to Uzziah, and his fame spread abroad even to the border of Egypt for he grew very powerful.

<sup>9</sup> Uzziah built towers in Jerusalem at the Corner Gate, the Valley Gate, and at the Angle of the wall and fortified them.

<sup>10</sup> He built towers in the wilderness, and dug many cisterns, for he had much cattle; in the Shephelah foothills, and in the plain. He had farmers and vinedressers in the mountains and in the fruitful fields, for he loved the soil.

<sup>11</sup> Uzziah had an army of fighting men, that went out to war by divisions, according to the number of their muster made by Jeiel the scribe and Maaseiah the officer, under the direction of Hananiah, one of the king's commanders.

<sup>12</sup> The whole number of the heads of ancestral families, even the mighty warriors, was 2,600.

<sup>13</sup> Under their direction was an army of 307,500 who were skilled warriors capable in helping the king against his enemies.

<sup>14</sup> Uzziah provided for them, as for all the troops, shields, spears, helmets, coats of armor, bows, and stones for slinging.

<sup>15</sup> He constructed in Jerusalem war machines, invented by skilled men, to be on the towers and at the wall corners, from which to shoot arrows and great stones. His fame spread far abroad for he was marvelously supported until he became powerful.

<sup>16</sup> But when he became powerful, his heart became proud which destroyed him. He was unfaithful to the LORD his God, and he entered the temple of the LORD to burn incense on the altar of incense.

<sup>17</sup> Azariah the priest went in after him, and with him eighty priests of the LORD, who were brave men.

<sup>18</sup> They confronted Uzziah the king, and told him, “You are not allowed, Uzziah, to burn incense to the LORD, but it is only for the priests the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary for you have disobeyed; and the LORD God will not honor you.”

<sup>19</sup> Then Uzziah was angry. He had a censer in his hand prepared to burn incense. While he was angry with the priests, leprosy broke out on his forehead in front of the priests in the temple of the LORD, beside the altar of incense.

<sup>20</sup> Azariah the chief priest, and all the priests, looked at him, and he was leprous on his forehead. So they quickly threw him out of there. He himself hurried to get out, because the LORD had struck him.

<sup>21</sup> King Uzziah was a leper to the day of his death. He lived in isolated quarters, as a leper. He was banned from the temple of the LORD. Jotham his son was in charge over the king's palace and governing the people of the land.

<sup>22</sup> Now the rest of the acts of Uzziah, from first to last, were recorded by Isaiah the prophet, the son of Amoz.

<sup>23</sup> So Uzziah slept with his fathers; and they buried him near his forefathers in the burial plot that belonged to the kings, for they said, “He had leprosy.” Jotham his son reigned in his place.

**DASV: 2 Chronicles 27**

<sup>1</sup> Jotham was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok.

<sup>2</sup> He did what was right in the eyes of the LORD, according to all that his father Uzziah had done, although he did not irreverently enter the temple of the LORD. But the people still acted corruptly.

<sup>3</sup> He built the Upper Gate of the temple of the LORD, and did extensive construction on the wall of Ophel.

<sup>4</sup> He built cities in the hill country of Judah, and in the forests he built forts and towers.

<sup>5</sup> He also fought with the king of the Ammonites, and defeated them. The Ammonites gave him that same year a hundred talents [7,500 pounds] of silver, and ten thousand measures [50,000 bushels] of wheat, and ten thousand [50,000 bushels] of barley. This is how much the Ammonites paid him in the second and third year also.

<sup>6</sup> So Jotham became mighty, because he carefully ordered his ways before the LORD his God.

<sup>7</sup> Now the rest of the acts of Jotham, and all his wars and his ways, they are written in *The Book of the Kings of Israel and Judah*.

<sup>8</sup> He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.

<sup>9</sup> Jotham slept with his fathers, and they buried him in the city of David. Ahaz his son reigned in his place.

**DASV: 2 Chronicles 28**

<sup>1</sup> Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of the LORD, like his forefather David.

<sup>2</sup> Instead, he walked in the ways of the kings of Israel, and also made cast metal idols for worshipping the Baals.

<sup>3</sup> He burned incense in the Valley of Ben-Hinnom, and burned his children in the sacrificial fire according to the abominations of the nations whom the LORD drove out before the Israelites.

<sup>4</sup> He sacrificed and burned incense on the high places, on the hills, and under every green tree.

<sup>5</sup> Therefore the LORD his God delivered him into the hand of the king of Aram, and they defeated him, and carried away captive many of his people and brought them to Damascus. He was also delivered into the hand of the king of Israel, who defeated him with heavy casualties.

<sup>6</sup> For Pekah the son of Remaliah killed 120,000 in Judah in a single day, all of them valiant warriors; because they had forsaken the LORD, the God of their forefathers.

<sup>7</sup> And Zikri, a mighty warrior of Ephraim, killed Maaseiah the king's son, and Azrikam the commander of the palace, and Elkanah who was second to the king.

<sup>8</sup> The children of Israel carried away captive 200,000 of their kin's wives, sons, and daughters, as well as much spoil and brought it back to Samaria.

<sup>9</sup> But a prophet of the LORD was there, whose name was Oded; and he went out to meet the army that came to Samaria, and said to them, "Because the LORD, the God of your fathers, was angry with Judah, he has delivered them into your hand, and you have killed them in a rage that has reached up to heaven.

<sup>10</sup> Now you intend to keep the people of Judah and Jerusalem as male and female slaves for yourselves. But don't you also have your own guilt against the LORD your God?

<sup>11</sup> Now listen to me, and send back the captives, that you took captive from your relatives; for the fierce wrath of the LORD is upon you."

<sup>12</sup> Then certain of the leaders of the Ephraimites, Azariah son of Johanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa the son of Hadlai, stood up against those who were returning from the war.

<sup>13</sup> They said to them, "Don't bring those captives here. Are you proposing that which will bring on us guilt against the LORD, adding to our sins and trespasses? For already our guilt is great, and there is fierce wrath against Israel."

<sup>14</sup> So the armed men left the captives and the plunder before the officials and all the assembly.

<sup>15</sup> Then the men who had been mentioned by name got up, took the captives, and from the plunder provided clothes for all who were naked among them. They provided them with clothes and sandals, and gave them food and drink, and anointed them. They carried all the feeble on donkeys, and brought them to Jericho, the city of palm trees, to their relatives. Then they returned to Samaria.

<sup>16</sup> At that time King Ahaz sent to the kings of Assyria for help.

<sup>17</sup> The Edomites had again come and attacked Judah, and carried off captives.

<sup>18</sup> The Philistines had invaded the cities of the Shephelah foothills and the Negev of southern Judah. They had already captured and settled in Beth-shemesh, Aijalon, Gederoth, and Soco with their surrounding villages, Timnah with its villages, and Gimzo with its villages.

<sup>19</sup> For the LORD humbled Judah because of Ahaz king of Israel, for he had encouraged Judah to sin and had been unfaithful to the LORD.

<sup>20</sup> So Tilgath-pileser king of Assyria came and attacked him, rather than strengthening him.

<sup>21</sup> Ahaz took away a portion out of the temple of the LORD, and out of the palace of the king and from his officials, and gave it to the king of Assyria; but even that didn't help.

<sup>22</sup> In the time of trouble this same King Ahaz rebelled even more against the LORD.

<sup>23</sup> For he offered sacrifices to the gods of Damascus, who had defeated him. For he concluded, "It was because the gods of the kings of Aram helped them, therefore I will sacrifice to them, so that they may help me." They were, however, the ruin of him and all Israel.

<sup>24</sup> Ahaz gathered together the items of the temple of God, and cut in pieces the items of the temple of God, and closed the doors of the temple of the LORD and erected altars in every corner of Jerusalem.

<sup>25</sup> In every city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD, the God of his forefathers.

<sup>26</sup> Now the rest of his acts, and all his ways, from first to last, they are written in *The Book of the Kings of Judah and Israel*.

<sup>27</sup> Ahaz slept with his forefathers, and they buried him in the city of Jerusalem, but they did not put him in the tombs of the kings of Israel. Hezekiah his son reigned in his place.

**DASV: 2 Chronicles 29**

<sup>1</sup> Hezekiah began to reign when he was twenty-five years old; and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah, the daughter of Zechariah.

<sup>2</sup> He did what was right in the eyes of the LORD, according to all that David his forefather had done.

<sup>3</sup> In the first month of the first year of his reign, he opened the doors of the temple of the LORD and repaired them.

<sup>4</sup> He brought in the priests and Levites, and gathered them together into the square at the east end.

<sup>5</sup> He said to them, "Listen to me, Levites! Consecrate yourselves, and then consecrate the temple of the LORD, the God of your forefathers, and haul out the filthiness from this holy place.

<sup>6</sup> For our fathers were unfaithful, and did what was evil in the sight of the LORD our God, and have forsaken him, and have turned away their faces from the dwelling place of the LORD, and turned their backs on him.

<sup>7</sup> They also shut the doors of the porch, and put out the lamps. They have not burned incense or offered burnt offerings in the holy place to the God of Israel.

<sup>8</sup> Therefore the wrath of the LORD was on Judah and Jerusalem, and he has made them an object of horror, scorn, and ridicule, as you can see with your own eyes.

<sup>9</sup> For our fathers have fallen by the sword, and our sons, daughters and wives are in captivity for this.

<sup>10</sup> Now it is in my heart to make a covenant with the LORD, the God of Israel, that his fierce anger may turn away from us.

<sup>11</sup> My sons, do not be negligent now; for the LORD has chosen you to stand before him, to serve him, and that you should be his ministers and burn incense to him."

<sup>12</sup> Then the Levites arose, Mahath son of Amasai and Joel son of Azariah, from the Kohathites; and from the Merarites, Kish son of Abdi and Azariah son of Jehallelel; and from the Gershonites, Joah son of Zimmah and Eden son of Joah;

<sup>13</sup> and from the descendants of Elizaphan, Shimri and Jeuel; and of the descendants of Asaph, Zechariah and Mattaniah;

<sup>14</sup> and from the descendants of Heman, Jehuel and Shimei; and from the descendants of Jeduthun, Shemaiah and Uzziel.

<sup>15</sup> They gathered their brothers, and sanctified themselves, and went in according to the order of the king following the instructions of the LORD, to cleanse the temple of the LORD.

<sup>16</sup> The priests went into the inner part of the temple of the LORD, to cleanse it, and brought out everything that was unclean that they found in the temple of the LORD into the court of the temple of the LORD. The Levites removed it and carried it out to the Kidron Valley.

<sup>17</sup> They began on the first day of the first month to consecrate it, and on the eighth day of the month they came to the porch of the LORD; and they consecrated the temple of the LORD in eight days; and on the sixteenth day of the first month they finished.

<sup>18</sup> Then they went in to Hezekiah the king and said, "We have cleansed all the temple of the LORD, and the altar of burnt offering, with all its utensils and the table of the Bread of the Presence with all its utensils.

<sup>19</sup> All the utensils which King Ahaz in his reign threw away when he was unfaithful we have now prepared and sanctified. They are in front of the altar of the LORD."

<sup>20</sup> Then Hezekiah the king arose early, and summoned the officials of the city, and went up to the temple of the LORD.

<sup>21</sup> They brought seven bulls, seven rams, seven lambs, and seven he-goats, for a sin offering for the kingdom, for the sanctuary and for Judah. He commanded the priests, the sons of Aaron, to offer them on the altar of the LORD.

<sup>22</sup> So they killed the bulls, and the priests took the blood and sprinkled it on the altar. Then they killed the rams and sprinkled the blood on the altar. Finally, they killed the lambs, and sprinkled the blood on the altar.

<sup>23</sup> They brought the male goats for the sin offering before the king and the assembly. They laid their hands on them,

<sup>24</sup> and the priests killed them. They made a sin offering with their blood on the altar, to make atonement for all Israel. For the king had commanded that the burnt offering and the sin offering should be made for all Israel.

<sup>25</sup> He stationed the Levites in the temple of the LORD with cymbals, harps, and lyres, according to the directions of David, of Gad the king's seer, and Nathan the prophet, for the commandment was from the LORD by his prophets.

<sup>26</sup> The Levites stood with the instruments of David, and the priests with the trumpets.

<sup>27</sup> Hezekiah ordered that they offer the burnt offering on the altar. When the burnt offering began, the song of the LORD also began, and the trumpets, along with the instruments of David king of Israel.

<sup>28</sup> All the assembly worshipped, the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished.

<sup>29</sup> When they had completed the offerings, the king and all who were present with him bowed down and worshipped.

<sup>30</sup> Hezekiah the king and the officials directed the Levites to sing praises to the LORD with the words of David, and of Asaph the seer. They sang praises with gladness, and they bowed their heads and worshipped.

<sup>31</sup> Then Hezekiah said, “Now you have consecrated yourselves to the LORD; come near and bring sacrifices and thank offerings into the temple of the LORD.” The assembly brought in sacrifices and thank offerings. As many as were of a willing heart brought burnt offerings.

<sup>32</sup> The number of burnt offerings that the assembly brought was 70 bulls, 100 rams, and 200 lambs; all these were presented for a burnt offering to the LORD.

<sup>33</sup> The consecrated offerings were 600 bulls and 3,000 sheep.

<sup>34</sup> But there were too few priests, so that they could not skin all the burnt offerings. So their brothers, the Levites, helped them until the work was finished and until the priests could consecrate themselves. For the Levites were more conscientious in sanctifying themselves than the priests were.

<sup>35</sup> There were burnt offerings in abundance. The fat of the peace offerings, and the drink offerings were also made for every burnt offering. So the service of the temple of the LORD was set in order.

<sup>36</sup> Hezekiah and all the people rejoiced, because of what God had done for the people; for the thing was done quickly.



**DASV: 2 Chronicles 30**

<sup>1</sup> Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the temple of the LORD at Jerusalem, to observe the Passover to the LORD, the God of Israel.

<sup>2</sup> For the king, his officials, and all the assembly in Jerusalem, had decided to observe the Passover in the second month.

<sup>3</sup> For they could not keep it at the prescribed time, because the priests had not consecrated themselves in sufficient number, and the people had not assembled together at Jerusalem.

<sup>4</sup> This arrangement seemed right in the eyes of the king and all the assembly.

<sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beersheba to Dan, that they should come to celebrate the Passover to the LORD, the God of Israel, at Jerusalem; for they had not observed it in such great numbers as prescribed.

<sup>6</sup> So the couriers went with the letters from the king and his officials throughout all Israel and Judah, at the command of the king, saying, "You Israelites, turn again to the LORD, the God of Abraham, Isaac, and Israel, that he may return the remnant who have escaped from the hand of the kings of Assyria.

<sup>7</sup> Do not be like your forefathers, and like your brothers, who trespassed against the LORD, the God of their forefathers, so that he destroyed them, as you see.

<sup>8</sup> Now do not be stubborn, as your forefathers were; but submit to the LORD. Enter his sanctuary, which he has consecrated forever. Serve the LORD your God, so that his fierce anger may turn away from you.

<sup>9</sup> For if you turn again to the LORD, then your brothers and your children will find compassion before their captors and will come again into this land. For the LORD your God is gracious and merciful, and will not turn away his face from you, if you return to him."

<sup>10</sup> So the couriers went from city to city through the territory of Ephraim and Manasseh, as far as Zebulun; but they laughed scornfully at them and mocked them.

<sup>11</sup> Nevertheless, certain men of Asher, Manasseh and Zebulun humbled themselves, and came to Jerusalem.

<sup>12</sup> Also in Judah the hand of God gave them unity of heart to obey the command of the king and officials by the word of the LORD.

<sup>13</sup> Many people assembled at Jerusalem to keep the Feast of Unleavened Bread in the second month. It was an immense crowd.

<sup>14</sup> They arose and removed the altars that were in Jerusalem; as well as all the altars for incense and threw them into the Kidron Valley.

<sup>15</sup> Then they killed the Passover lamb on the fourteenth day of the second month. The priests and Levites were ashamed, consecrated themselves, and brought burnt offerings into the temple of the LORD.

<sup>16</sup> They stood at their stations as prescribed by the law of Moses the man of God. The priests sprinkled the blood that they received from the hand of the Levites.

<sup>17</sup> For there were many in the assembly who had not consecrated themselves. Therefore the Levites had the charge of killing the Passover lambs for everyone who was not clean, to consecrate them to the LORD.

<sup>18</sup> A majority of the people from Ephraim, Manasseh, Issachar and Zebulun, had not cleansed themselves, yet ate the Passover in violation to what had been written. For Hezekiah had prayed for them, saying, "May the good LORD pardon everyone

<sup>19</sup> who sets his heart to seek God, the LORD, the God of his forefathers, even though he is not cleansed according to the purification standards of the sanctuary."

<sup>20</sup> The LORD listened to Hezekiah, and healed the people.

<sup>21</sup> The Israelites who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and priests praised the LORD day by day, accompanied with loud instruments for the LORD.

<sup>22</sup> Hezekiah expressed his appreciation to all the Levites who had good skill in the service of the LORD. So they ate throughout the feast for the seven days, offering sacrifices of peace offerings and gave that to the LORD, the God of their forefathers.

<sup>23</sup> The whole assembly took counsel to continue for seven more days. So they celebrated another seven days with gladness.

<sup>24</sup> For Hezekiah king of Judah gave to the assembly 1,000 bulls and 7,000 sheep for offerings; and the officials gave to the assembly 1,000 bulls and 10,000 sheep. A great number of priests consecrated themselves.

<sup>25</sup> The whole assembly of Judah, with the priests and Levites, and the whole assembly that came out of Israel, and the resident foreigners who came out of the land of Israel, and who lived in Judah, rejoiced.

<sup>26</sup> So there was great joy in Jerusalem, for since the time of Solomon the son of King David of Israel there was nothing like it in Jerusalem.

<sup>27</sup> Then the priests and Levites arose and blessed the people, and their voice was heard, and their prayer came up to his holy dwelling in heaven.

**DASV: 2 Chronicles 31**

<sup>1</sup> Now when all this was finished, all Israel who were present went out to the towns of Judah, and broke in pieces the sacred pillars, cut down the Asherah poles, and broke down the high places and the altars throughout all Judah and Benjamin, and also in Ephraim and Manasseh, until they had destroyed them all. Then all the Israelites returned to their towns, each one to his possession.

<sup>2</sup> Hezekiah appointed the divisions of the priests and Levites according to their classification, each one according to his service, both priests and Levites, for burnt offerings and for peace offerings, to minister, and to give thanks and praise in the gates of the camp of the LORD.

<sup>3</sup> The king himself personally donated from his possessions for the morning and evening burnt offerings, and the burnt offerings for the Sabbath, New Moons, and for the appointed feasts, as it is written in the law of the LORD.

<sup>4</sup> He commanded the people that dwelt in Jerusalem to give the portion due to the priests and Levites, that they might devote themselves to the law of the LORD.

<sup>5</sup> As soon as the decree was issued, the Israelites gave generously from the firstfruits of grain, new wine, olive oil, and honey, and of all the produce of the field. They brought in abundantly the tithe of everything.

<sup>6</sup> The people of Israel and Judah who lived in the towns of Judah also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were consecrated to the LORD their God, and piled them up in heaps.

<sup>7</sup> In the third month they began piling their donations up in heaps, and finished them in the seventh month.

<sup>8</sup> When Hezekiah and the officials came and saw the heaps, they praised the LORD, and blessed his people Israel.

<sup>9</sup> Then Hezekiah questioned the priests and the Levites concerning the heaps.

<sup>10</sup> Azariah, the chief priest, who was from the house of Zadok, answered him, "Since the people began to bring the oblations into the temple of the LORD, we have eaten and have had enough, and had plenty left over, for the LORD has blessed his people; and this large amount is what is left over."

<sup>11</sup> Then Hezekiah commanded to prepare storerooms in the house of the LORD, and they prepared them.

<sup>12</sup> They brought in the contributions, tithes and the dedicated things faithfully. Conaniah the Levite was put in charge of this, and Shimei his brother was second in charge.

<sup>13</sup> Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, were overseers under the supervision of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the official in charge of the temple of God.

<sup>14</sup> Kore the son of Innah the Levite, the guard at the east gate, was over the freewill offerings of God, to distribute the contributions given to the LORD, and the most holy things.

<sup>15</sup> And under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in the towns of the priests, in their office of trust, to give to their fellow priests by divisions, to the young as well as the old.

<sup>16</sup> In addition, they distributed gifts to all males from three years old and upward, even everyone who entered into the house of the LORD, as the daily duties required, for their service in their offices according to their divisions.

<sup>17</sup> Those who received gifts were listed in the genealogical records of the priests by their fathers' houses, and the Levites from twenty years old and upward, according to their offices by their divisions.

<sup>18</sup> They were reckoned by genealogy including all their little ones, their wives, and their sons and daughters, the entire congregation; for they were faithful in consecrating themselves.

<sup>19</sup> Also for the sons of Aaron, the priests, who were in the fields at the outskirts of their towns, in every town, there were men who were mentioned by name to give portions to all the males among the priests, and to all who were reckoned by genealogy among the Levites.

<sup>20</sup> Hezekiah did this throughout all Judah, and he did what was good, right and faithful before the LORD his God.

<sup>21</sup> In everything that he began in the service of the temple of God, and in obedience to the law and the commandments to seek his God, he did it with all his heart, and so he prospered.

**DASV: 2 Chronicles 32**

<sup>1</sup> After these faithful acts, Sennacherib king of Assyria came and invaded Judah, and encamped against the fortified cities, intending to win them for himself.

<sup>2</sup> When Hezekiah saw that Sennacherib had come, and that he intended to attack Jerusalem,

<sup>3</sup> he took counsel with his officials and his commanders to stop up the waters of the springs that were outside the city; and they helped him.

<sup>4</sup> So many people there gathered together, and they stopped up all the springs, and the brook that flowed through the land, saying, “Why should the kings of Assyria come, and find plenty of water?”

<sup>5</sup> So he resolutely worked to rebuild all sections of the wall that were broken down, and erected towers and an outer wall, and strengthened the Millo terraces of the city of David, and made many weapons and shields.

<sup>6</sup> He appointed military commanders over the people, and gathered them together to him in the square at the gate of the city, and encouraged them, saying,

<sup>7</sup> “Be strong and courageous. Don’t be afraid or dismayed because of the king of Assyria, and the huge army with him; for there are more with us than with him.

<sup>8</sup> For he has only an arm of flesh; but the LORD our God with us is to help us, and to fight our battles.” The people found courage in the words of Hezekiah king of Judah.

<sup>9</sup> After this Sennacherib king of Assyria while he was attacking Lachish, and all his troops were with him there, sent his messengers to Jerusalem, to Hezekiah king of Judah, and to all Judah that were at Jerusalem, saying,

<sup>10</sup> “This is what Sennacherib king of Assyria says, What are you trusting in that you think you can undergo a siege at Jerusalem?

<sup>11</sup> Isn’t Hezekiah deceiving you, turning you over to die by famine and thirst, claiming, ‘The LORD our God will deliver us out of the hand of the king of Assyria’?

<sup>12</sup> Hasn’t this same Hezekiah destroyed his high places and his altars, and commanded Judah and Jerusalem, saying, ‘You must worship before one altar, and on it alone you must burn sacrifices’?

<sup>13</sup> Don’t you realize what I and my forefathers have done to all the peoples of the other lands? Were the gods of the nations of those lands in any way able to deliver their land out of my hand?

<sup>14</sup> Who among all the gods of those nations that my forefathers utterly destroyed was able to deliver his people out of my hand? Do you really believe that your God will be able to deliver you out of my hand?

<sup>15</sup> Now don’t let Hezekiah deceive or mislead you like that. Don’t believe him, for no god of any nation or kingdom has been able to deliver his people out of my

hand, and out of the hand of my forefathers. So how much less can your God deliver you out of my hand?"

<sup>16</sup> His envoys spoke still more against the LORD God, and against his servant Hezekiah.

<sup>17</sup> He also wrote letters, to ridicule the LORD, the God of Israel, and to speak against him, saying, "As the gods of the other nations of the lands could not deliver their people out of my hand, so the God of Hezekiah will be unable to deliver his people out of my hand."

<sup>18</sup> Then they cried out in the Judean language to the people of Jerusalem that were on the wall, to scare and terrify them so that they might capture the city.

<sup>19</sup> They spoke of the God of Jerusalem, as if he were one of the gods of the peoples of the earth, which are merely the work of human hands.

<sup>20</sup> Because of this, King Hezekiah and the prophet Isaiah the son of Amoz prayed and cried out to heaven.

<sup>21</sup> Then the LORD sent an angel, who destroyed all the mighty warriors, commanders and officers in the camp of the king of Assyria. So he returned disgraced to his own land. And when he entered the house of his god, some of his own sons slew him there with the sword.

<sup>22</sup> So the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and protected them on every side.

<sup>23</sup> Many brought gifts to the LORD at Jerusalem, and precious gifts to Hezekiah king of Judah, so that he was respected in the sight of all nations from then on.

<sup>24</sup> After those days Hezekiah was terminally ill. He prayed to the LORD, and he answered him and gave him a sign.

<sup>25</sup> But Hezekiah was not grateful for the benefit done to him, for his heart became arrogant. Therefore wrath came on him, Judah and Jerusalem.

<sup>26</sup> Then Hezekiah humbled himself from the pride of his heart, as did the inhabitants of Jerusalem. So the wrath of the LORD did not come upon them in the days of Hezekiah.

<sup>27</sup> Hezekiah was very rich and highly honored. He built treasuries for his silver, gold, precious stones, spices, shields, and for all kinds of valuable possessions.

<sup>28</sup> He also built store-houses for the harvest of grain, new wine and olive oil; as well as stalls for all kinds of cattle, and flocks in pens.

<sup>29</sup> He built cities and acquired flocks and herds in abundance; for God had given him great wealth.

<sup>30</sup> This Hezekiah also stopped up the upper spring of the waters of the Gihon spring, and brought them straight down on the west side of the city of David. Hezekiah prospered in all his endeavors.

<sup>31</sup> However when the envoys of the officials of Babylon sent to him to inquire of the incredible wonder that had been done in the land, God left him to test him in order to know all that was in his heart.

<sup>32</sup> Now the rest of the acts of Hezekiah, and his good deeds, they are written in the vision of the prophet Isaiah the son of Amoz, in *The Annals of the Kings of Judah and Israel*.

<sup>33</sup> Hezekiah slept with his forefathers, and they buried him on the ascent of the tombs of the sons of David. All Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son succeeded him as king.

**DASV: 2 Chronicles 33**

<sup>1</sup> Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in Jerusalem.

<sup>2</sup> He did evil in the sight of the LORD, in the manner of the abominations of the nations whom the LORD had driven out before the Israelites.

<sup>3</sup> For he rebuilt the high places that his father Hezekiah had broken down; and he set up altars for the Baals and made Asherah poles, and worshipped all the hosts of the sky and served them.

<sup>4</sup> He built altars in the temple of the LORD, concerning which the LORD said, "In Jerusalem my name shall be forever."

<sup>5</sup> He built altars for all the host of the sky in the two courts of the temple of the LORD.

<sup>6</sup> He also forced his own children to pass through the sacrificial fires in the Ben Hinnom Valley; and he practiced divination, omens and sorcery, and consulted with those who were mediums and used witchcraft. He did much evil in the sight of the LORD provoking him to anger.

<sup>7</sup> He set up a carved image of an idol that he had made in the temple of God, of which God had told David and Solomon his son, "In this temple in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name there forever.

<sup>8</sup> I will never again remove the feet of Israel out of the land which I have appointed to your forefathers, if only they will observe to do all that I have commanded them, even all the law, statutes and ordinances given through Moses."

<sup>9</sup> Manasseh misled Judah and the inhabitants of Jerusalem, so that they did more evil than did the nations whom the LORD had destroyed before the Israelites.

<sup>10</sup> The LORD spoke to Manasseh and his people but they did not pay attention.

<sup>11</sup> Therefore the LORD brought on them the commanders of the army of the king of Assyria, who took Manasseh away in chains, bound with fetters, and carried him off to Babylon.

<sup>12</sup> When he was in distress, he sought the LORD his God, and greatly humbled himself before the God of his forefathers.

<sup>13</sup> Manasseh prayed to God and he was moved and responded to his pleading, and brought him back to Jerusalem to his kingdom. Then Manasseh knew that the LORD was God.

<sup>14</sup> After this Manasseh built an outer wall around the city of David, on the west side of Gihon, in the valley, all the way to the entrance at the Fish Gate continuing around the Ophel. He built it up to a very great height and he stationed valiant commanders in all the fortified cities of Judah.



<sup>15</sup> He removed the foreign gods and the idol out of the temple of the LORD, and all the altars that he had built in the mountain of the temple of the LORD and in Jerusalem and threw them out of the city.

<sup>16</sup> He rebuilt the altar of the LORD, and offered on it sacrifices of peace and thank offerings, and commanded Judah to serve the LORD, the God of Israel.

<sup>17</sup> Nevertheless, the people still sacrificed at the high places, but only to the LORD their God.

<sup>18</sup> Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD, the God of Israel, they are written in the *Annals of the Kings of Israel*.

<sup>19</sup> His prayer also, and how God was moved by his entreaty, and all his sin and unfaithfulness, and the places where he built high places, and set up the Asherah poles and the graven images, before he humbled himself, they are written in the *History of the Seers*.

<sup>20</sup> So Manasseh slept with his fathers, and they buried him in his own house. Amon his son succeed him as king.

<sup>21</sup> Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.

<sup>22</sup> He did what was evil in the sight of the LORD, as his father Manasseh had. Amon sacrificed to all the graven images which Manasseh his father had made and served them.

<sup>23</sup> He did not humble himself before the LORD, as his father Manasseh had humbled himself; but rather Amon sinned more and more.

<sup>24</sup> His servants conspired against him, and killed him in his own house.

<sup>25</sup> But the people of the land slew all those who had conspired against King Amon; and the people of the land made Josiah his son king in his place.

**DASV: 2 Chronicles 34**

<sup>1</sup> Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem.

<sup>2</sup> He did what was right in the eyes of the LORD, and walked in the ways of David his forefather, and turned not aside to the right or to the left.

<sup>3</sup> In the eighth year of his reign, while he was still young, he began to seek after the God of David his forefather. In the twelfth year he began to purge Judah and Jerusalem of the high places, Asherah poles, craved idols, and cast images.

<sup>4</sup> And they knocked down the altars of the Baals in his presence; and incense altars that were high above them he cut down, and smashed the Asherah poles, craved idols, and cast images, and ground them to dust, and scattered it over the graves of those who had sacrificed to them.

<sup>5</sup> He burned the bones of the priests on their altars, and purified Judah and Jerusalem.

<sup>6</sup> He also did this in the cities of Manasseh, Ephraim and Simeon, as far as Naphtali, and in their surrounding ruins.

<sup>7</sup> He knocked down the altars, and smashed the Asherah poles and the carved images into powder, and cut down all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

<sup>8</sup> Now in the eighteenth year of his reign, when he had purged the land and the temple, he sent Shaphan the son of Azaliah, and Maaseiah the mayor of the city, and Joah the son of Joahaz the recorder, to repair the temple of the LORD his God.

<sup>9</sup> They came to Hilkiah the high priest, and delivered the money that was brought into the temple of God, which the Levites, and gatekeepers had collected from the hand of Manasseh and Ephraim, and from all the remnant of Israel, all Judah and Benjamin, and the inhabitants of Jerusalem.

<sup>10</sup> They delivered it into the hand of the workmen who had the oversight of the temple of the LORD; and the workmen who worked in the temple of the LORD gave it for fixing and renovating the temple.

<sup>11</sup> They gave it to the carpenters and builders to buy cut stone, timber for joists and to make beams for the buildings that the kings of Judah had let fall into ruin.

<sup>12</sup> The men did the work faithfully. Their overseers were Jahath and Obadiah, the Levites, from the sons of Merari; and Zechariah and Meshullam, from the sons of the Kohathites, who directed them. Other Levites, all who were skillful with instruments of music,

<sup>13</sup> supervised the laborers and all those who did the work in every kind of service. Some of the Levites there were scribes, officials, and gatekeepers.

<sup>14</sup> When they brought out the money that had been brought into the temple of the LORD, Hilkiah the priest found the scroll of the law of the LORD given through Moses.

<sup>15</sup> Hilkiyah told Shaphan the scribe, "I have found the scroll of the law in the temple of the LORD." Then Hilkiyah gave the scroll to Shaphan.

<sup>16</sup> Shaphan brought the scroll to the king, and then reported to the king, saying, "All that was committed to your servants they are doing.

<sup>17</sup> They have emptied out the money that was found in the temple of the LORD, and have turned it over to the supervisors and the workmen."

<sup>18</sup> Shaphan the scribe told the king, "Hilkiyah the priest has given me a scroll." Then Shaphan read it in front of the king.

<sup>19</sup> When the king heard the words of the law, he tore his clothes.

<sup>20</sup> The king commanded Hilkiyah, Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant,

<sup>21</sup> "Go, inquire of the LORD for me, and for those who are left in Israel and Judah, concerning the words of the scroll that is found; for great is the LORD's wrath that is poured out on us, because our forefathers have not kept the word of the LORD, to do according to all that is written in this scroll."

<sup>22</sup> So Hilkiyah, and those whom the king had sent, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe. (She lived in Jerusalem in the Mishneh Quarter.) They spoke to her regarding this.

<sup>23</sup> She told them, "This is what the LORD, the God of Israel says: Tell the man who sent you to me,

<sup>24</sup> This is what the LORD says: 'I will bring disaster on this place, and on its inhabitants, even all the curses that are written in the scroll that they have read before the king of Judah.

<sup>25</sup> Because they have forsaken me, and have burned incense to other gods, they have provoked me to anger with all the works of their hands; therefore my wrath is poured out on this place, and it will not be quenched.'

<sup>26</sup> But tell the king of Judah, who sent you to inquire of the LORD, This is what the LORD, the God of Israel says concerning the words that you have heard,

<sup>27</sup> because your heart was sensitive, and you humbled yourself before God, when you heard his words against this place, and against its inhabitants, and have humbled yourself before me, and have torn your clothes, and wept before me; I have heard you, says the LORD.

<sup>28</sup> I will gather you to your fathers, and you will be gathered to your grave in peace, your eyes will not see all the disaster that I will bring on this place, and on its inhabitants." They brought back this word to the king.

<sup>29</sup> Then the king sent and gathered together all the elders of Judah and Jerusalem.

<sup>30</sup> The king went up to the temple of the LORD, along with all the men of Judah, the inhabitants of Jerusalem, the priests and Levites, and all the people both great and small. Then he read in their ears all the words of the scroll of the covenant that was found in the temple of the LORD.

<sup>31</sup> The king stood in his place and made a covenant before the LORD to follow the LORD, and keep his commandments, decrees, and statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this scroll.

<sup>32</sup> Then he made all who were in Jerusalem and Benjamin agree to it. The inhabitants of Jerusalem did according to the covenant of God, the God of their forefathers.

<sup>33</sup> Josiah removed all the abominations from all the regions that belonged to the children of Israel, and made all that were found in Israel to serve the LORD their God. All his days they did not turn away from following the LORD, the God of their forefathers.

**DASV: 2 Chronicles 35**

<sup>1</sup> Josiah kept a Passover to the LORD in Jerusalem; and they slaughtered the Passover lamb on the fourteenth day of the first month.

<sup>2</sup> He assigned the priests to their offices, and encouraged them to the service of the temple of the LORD.

<sup>3</sup> He said to the Levites who taught all Israel, who were holy to the LORD, “Put the holy ark in the temple that Solomon the son of David king of Israel built; no longer should it be carried on your shoulders. Now serve the LORD your God and his people Israel.

<sup>4</sup> Prepare yourselves after your fathers' houses by your divisions, according to the written instructions of David king of Israel and his son Solomon.

<sup>5</sup> Stand in the holy place according to the divisions of the ancestral houses of your kindred of the people, and let there be Levites for each portion of the ancestors' household.

<sup>6</sup> Slaughter the Passover lamb, and consecrate yourselves, and prepare it for your brothers, to do according to the word of the LORD by Moses.”

<sup>7</sup> Josiah gave to the common people, from the flock, lambs and kids, all of them for the Passover offerings for all that were present, 30,000, and 3,000 bulls; the king provided these from his possessions.

<sup>8</sup> His officials gave contributions to the people, to priests and Levites. Hilkiyah, Zechariah and Jehiel, the rulers of the house of God, gave to the priests for the Passover offerings 2,600 lambs and goats, and 300 bulls.

<sup>9</sup> Conaniah also, and his brothers Shemaiah, Nethanel, Hashabiah, Jeiel and Jozabad, the leaders of the Levites, gave to the Levites for the Passover offerings 5,000 sheep and goats, and 500 bulls.

<sup>10</sup> So the service was prepared, and the priests stood in their places, and the Levites by their divisions, according to the king's command.

<sup>11</sup> They slaughtered the Passover lamb, and the priests sprinkled the blood that they received from their hand, and the Levites skinned them.

<sup>12</sup> They removed the burnt offerings so that they might give them according to the divisions of the forefathers' houses of the people, to offer to the LORD, as it is written in the scroll of Moses. And they did same thing with the bulls.

<sup>13</sup> They roasted the Passover lamb with fire according to the ordinance; and boiled the holy offerings in pots, pans and caldrons, and quickly served them to all the people.

<sup>14</sup> Afterward they made preparations for themselves and the priests, because the priests, the descendants of Aaron, were busy with offering the burnt offerings and the fat until night. Therefore the Levites made the preparations for themselves and for the priests the descendants of Aaron.

<sup>15</sup> The singers, the descendants of Asaph, were in their place, according to the direction of David, Asaph, Heman, and the king's seer Jeduthun. The gatekeepers were stationed at every gate. They did not have to leave their posts for their fellow Levites made preparations for them.

<sup>16</sup> So all the service of the LORD was prepared that same day, to keep the Passover, and to offer burnt offerings on the altar of the LORD, according to the command of king Josiah.

<sup>17</sup> The Israelites who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days.

<sup>18</sup> There was no Passover like it observed in Israel since the days of Samuel the prophet; nor did any of the kings of Israel ever celebrate such a Passover as Josiah celebrated, with the priests and Levites, and all Judah and Israel that were present, along with the inhabitants of Jerusalem.

<sup>19</sup> In the eighteenth year of the reign of Josiah this Passover was observed.

<sup>20</sup> After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out against him.

<sup>21</sup> Neco sent envoys to him, saying, "What have I to do with you, king of Judah? I have not come against you today, but against the kingdom that I am at war with; and God has commanded me to hurry. Stop opposing God, who is with me, so that he will not destroy you."

<sup>22</sup> Josiah would not back off from him, but disguised himself, so that he might fight with him. He did not listen to the words of Neco from the mouth of God, and came to fight in the Megiddo plain.

<sup>23</sup> The archers shot at King Josiah; and the king said to his servants, "Get me out of here; for I am seriously wounded."

<sup>24</sup> So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him back to Jerusalem. He died and was buried in the tombs of his forefathers. All Judah and Jerusalem mourned for Josiah.

<sup>25</sup> Jeremiah lamented for Josiah, and all the singing men and women spoke of Josiah in their lamentations to this day. They made a tradition in Israel and it is recorded in *The Book of Laments*.

<sup>26</sup> Now the rest of the acts of Josiah, including his good deeds done in accordance with what was written in the law of the LORD,

<sup>27</sup> and his acts, from the first to last, they were written in *The Book of the Kings of Israel and Judah*.

**DASV: 2 Chronicles 36**

<sup>1</sup> Then the people of the land took Jehoahaz the son of Josiah, and made him king in place of his father in Jerusalem.

<sup>2</sup> Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem.

<sup>3</sup> The king of Egypt deposed him in Jerusalem, and demanded a land tax of a hundred talents of silver and a talent of gold.

<sup>4</sup> The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. Neco then took his brother Jehoahaz and carried him away to Egypt.

<sup>5</sup> Jehoiakim was twenty-five years old when he began to reign; he reigned eleven years in Jerusalem. But he did what was evil in the sight of the LORD his God.

<sup>6</sup> Nebuchadnezzar king of Babylon came up against him and bound him with fetters, to deport him to Babylon.

<sup>7</sup> Nebuchadnezzar also carried off the vessels of the temple of the LORD to Babylon, and put them in his palace in Babylon.

<sup>8</sup> The rest of the acts of Jehoiakim, and his abominations that he did, and what was found against him, they are written in *The Book of the Kings of Israel and Judah*; and his son Jehoiachin reigned in his place.

<sup>9</sup> Jehoiachin was eight years old when he began to reign. He reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD.

<sup>10</sup> In the spring of the year king Nebuchadnezzar sent, and brought Jehoiachin to Babylon, with the goodly vessels of the temple of the LORD, and made his uncle Zedekiah king over Judah and Jerusalem.

<sup>11</sup> Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem.

<sup>12</sup> He did what was evil in the sight of the LORD his God. He did not humble himself before the prophet Jeremiah who spoke from the mouth of the LORD.

<sup>13</sup> He also rebelled against King Nebuchadnezzar, who had made him take a vow of allegiance in God's name. He was recalcitrant and hardened his heart refusing to turn to the LORD, the God of Israel.

<sup>14</sup> Moreover all the leaders of the priests and the people became very unfaithful following after all the abominations of the nations. They polluted the temple of the LORD that he had consecrated in Jerusalem.

<sup>15</sup> The LORD, the God of their forefathers, sent warnings to them by his messengers repeatedly, because he had compassion on his people and on his dwelling place.

<sup>16</sup> But they mocked the messengers of God, despised his words, and scoffed at his prophets, until the wrath of the LORD rose against his people, to the point that there was no remedy.

<sup>17</sup> Therefore he brought against them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary. He did not spare a young man or virgin, old man or the infirm; he gave them all into his hand.

<sup>18</sup> All the vessels of the temple of God, large and small, and the treasures of the temple of the LORD, and the treasures of the king, and of his officials, all these he carried off to Babylon.

<sup>19</sup> They burned down the temple of God, and broke down the wall of Jerusalem, and burned all its palaces, and destroyed all its valuable vessels.

<sup>20</sup> Those who escaped from the sword he carried off to Babylon; and they became servants to him and his sons until the kingdom of Persia rose to power.

<sup>21</sup> This fulfilled the word of the LORD spoken by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. As long as it lay desolate it kept the Sabbath fulfilling the seventy years.

<sup>22</sup> Now in the first year of Cyrus king of Persia, in fulfillment of the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it in writing:

<sup>23</sup> “This is what Cyrus king of Persia says, ‘The LORD, the God of heaven has given me all the kingdoms of the earth. He has commissioned me to build a temple for him in Jerusalem in Judah. Whoever among you from all his people, the LORD his God be with him, and let him go up.’”



**Digital American Standard Version****DASV: Ezra 1**

<sup>1</sup> In the first year of Cyrus king of Persia, in order that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD roused the spirit of Cyrus king of Persia, so that he made a proclamation throughout his entire kingdom, and also put it in writing:

<sup>2</sup> "This is what Cyrus king of Persia says, 'The LORD, God of heaven, has given me all the kingdoms of the earth and he has charged me to build a temple for him at Jerusalem, which is in Judah.

<sup>3</sup> Anyone among you who are from all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and build the temple of the LORD, the God of Israel. He is the God who is in Jerusalem.

<sup>4</sup> Let any of the survivors, in any place where they are living, be assisted by his neighbors with silver, gold, goods and with animals, including the freewill offerings for the temple of God that is in Jerusalem."

<sup>5</sup> Then the heads of the families of Judah and Benjamin and the priests and Levites, everyone whose spirit God had roused, prepared to go up to build the temple for the LORD that is in Jerusalem.

<sup>6</sup> All their neighbors around them supported them with items of silver, gold and with goods and animals, and with valuable gifts, besides all that was freely offered.

<sup>7</sup> Cyrus the king also brought out the vessels of the temple of the LORD that Nebuchadnezzar had carried off from Jerusalem and had put in the temple of his gods.

<sup>8</sup> Cyrus king of Persia had them released into the hand of Mithredath the treasurer who in turn counted them out to Sheshbazzar the prince of Judah.

<sup>9</sup> The inventory of these items was: 30 gold basins, 1,000 silver basins, 29 silver censers,

<sup>10</sup> 30 gold bowls, 410 other silver bowls, and 1,000 other items.

<sup>11</sup> There were a total of 5,400 items of gold and silver. Sheshbazzar brought all of these with them, when the exiles were brought up from Babylon to Jerusalem.

**DASV: Ezra 2**

<sup>1</sup> Now these are the people of the province, who went up out of captivity from those who were exiled whom Nebuchadnezzar the king of Babylon had carried away to Babylon. They returned to Jerusalem and Judah, each one to his own town.

<sup>2</sup> They came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah. The number of the men of the people of Israel were:

<sup>3</sup> the descendants of Parosh, 2,172;

<sup>4</sup> the descendants of Shephatiah, 372;

<sup>5</sup> the descendants of Arah, 775;

<sup>6</sup> the descendants of Pahath-moab, from the descendants of Jeshua and Joab, 2,812;

<sup>7</sup> the descendants of Elam, 1,254;

<sup>8</sup> the descendants of Zattu, 945;

<sup>9</sup> the descendants of Zaccai, 760;

<sup>10</sup> the descendants of Bani, 642;

<sup>11</sup> the descendants of Bebai, 623;

<sup>12</sup> the descendants of Azgad, 1,222;

<sup>13</sup> the descendants of Adonikam, 666;

<sup>14</sup> the descendants of Bigvai, 2,056;

<sup>15</sup> the descendants of Adin, 454;

<sup>16</sup> the descendants of Ater, from Hezekiah, 98;

<sup>17</sup> the descendants of Bezai, 323;

<sup>18</sup> the descendants of Jorah, 112;

<sup>19</sup> the descendants of Hashum, 223;

<sup>20</sup> the descendants of Gibbar, 95;

<sup>21</sup> the descendants of Bethlehem, 123;

<sup>22</sup> the men of Netophah, 56;

<sup>23</sup> the men of Anathoth, 128;

<sup>24</sup> the descendants of Azmaveth, 42;

<sup>25</sup> the men of Kiriath-jearim, Kephirah and Beeroth, 743;

<sup>26</sup> the men of Ramah and Geba, 621;

<sup>27</sup> the men of Michmash, 122;

<sup>28</sup> the men of Bethel and Ai, 223;

<sup>29</sup> the descendants of Nebo, 52;

<sup>30</sup> the descendants of Magbish, 156;

<sup>31</sup> the descendants of the other Elam, 1,254;

<sup>32</sup> the descendants of Harim, 320;

<sup>33</sup> the men of Lod, Hadid and Ono, 725;

<sup>34</sup> the men of Jericho, 345;

<sup>35</sup> the descendants of Senaah, 3,630.

- <sup>36</sup> The priests:  
the descendants of Jedaiah, from the house of Jeshua, 973;
- <sup>37</sup> the descendants of Immer, 1,052;
- <sup>38</sup> the descendants of Pashhur, 1,247;
- <sup>39</sup> the descendants of Harim, 1,017.
- <sup>40</sup> The Levites:  
the descendants of Jeshua and Kadmiel, from the descendants of Hodaviah, 74;
- <sup>41</sup> the singers from the descendants of Asaph, 128.
- <sup>42</sup> The gatekeepers were the descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai, 139.
- <sup>43</sup> The temple servants:  
the descendants of Ziha, Hasupha, Tabbaoth,
- <sup>44</sup> Keros, Siaha, Padon,
- <sup>45</sup> Lebanah, Hagabah, Akkub,
- <sup>46</sup> Hagab, Shamlai, Hanan,
- <sup>47</sup> Giddel, Gahar, Reaiah,
- <sup>48</sup> Rezin, Nekoda, Gazzam,
- <sup>49</sup> Uzza, Paseah, Besai,
- <sup>50</sup> Asnah, Meunim, Nephisim,
- <sup>51</sup> Bakbuk, Hakupha, Harhur,
- <sup>52</sup> Bazluth, Mehida, Harsha,
- <sup>53</sup> Barkos, Sisera, Temah,
- <sup>54</sup> Neziah and Hatipha.
- <sup>55</sup> The descendants of Solomon's servants:  
the descendants of Sotai, Hassophereth, Peruda,
- <sup>56</sup> Jaalah, Darkon, Giddel,
- <sup>57</sup> Shephatiah, Hattil, Pokereth-hazzebaim and Ami.
- <sup>58</sup> All the temple servants and the descendants of Solomon's servants, were 392.
- <sup>59</sup> These were those who came up from Tel-melah, Tel-harsha, Kerub, Addan, and Immer; although they could not prove their families were descendants from Israel:
- <sup>60</sup> the descendants of Delaiah, Tobiah, Nekoda, 652.
- <sup>61</sup> Some of the priests were the descendants of Habaiah, Hakkoz, Barzillai, who married the daughters of Barzillai the Gileadite, and was called by their name.
- <sup>62</sup> These searched for their family records in the genealogical records, but they were not found. As a result they were deemed to be unclean and excluded from the priesthood.

<sup>63</sup> The governor told them that they were not allowed to eat of the most holy food, until there was a priest who could inquire using the Urim and Thummim.

<sup>64</sup> The whole assembly together totaled 42,360,

<sup>65</sup> besides their male and female servants, of whom there were 7,337. There were also 200 male and female singers.

<sup>66</sup> They had 736 horses, 245 mules,

<sup>67</sup> 435 camels and 6,720 donkeys.

<sup>68</sup> When they came to the temple of the LORD in Jerusalem, some of the family leaders made freewill offerings for the rebuilding of the temple of God on its original site.

<sup>69</sup> They gave according to their ability into the treasury for this project 61,000 gold coins, and 6,250 pounds of silver, and 100 priestly garments.

<sup>70</sup> So the priests, the Levites, the singers, the gatekeepers, the temple servants and some of the regular people lived in their towns, and all the rest of Israel in their towns.

**DASV: Ezra 3**

<sup>1</sup> When the seventh month had come, and the Israelites were settled in their towns, the people gathered together as one to Jerusalem.

<sup>2</sup> Then Jeshua the son of Jozadak along with his fellow priests, Zerubbabel the son of Shealtiel and his family built the altar of the God of Israel, so that they could offer burnt offerings on it, as it is written in the law of Moses the man of God.

<sup>3</sup> They set the altar on its base, even though they were afraid of the local residents from other countries. They offered burnt offerings on it to the LORD, in the morning and evening.

<sup>4</sup> They kept the Feast of Tabernacles, just as it was written, and offered the set number of the daily burnt offerings according to the requirement for each day.

<sup>5</sup> Afterward they offered the regular burnt offerings, and the offerings for the new moons, and all the prescribed sacred feasts of the LORD, including all those who willingly offered a freewill offering to the LORD.

<sup>6</sup> From the first day of the seventh month they began to offer burnt offerings to the LORD. But the foundation of the temple of the LORD had not yet been laid.

<sup>7</sup> So they gave money to the masons and carpenters, and food, drink and olive oil to those from Sidon and Tyre for them to bring cedar trees from Lebanon by sea to Joppa, according to the grant that they had from Cyrus king of Persia.

<sup>8</sup> Now in the second year after their arrival at the temple of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, and the rest of their fellow priests and Levites, and all those who had come out of captivity to Jerusalem, began the rebuilding work having appointed the Levites, from twenty years old and older to oversee the work of the temple of the LORD.

<sup>9</sup> Then Jeshua with his sons and his brothers, Kadmiel and his sons, the sons of Judah, began their oversight of the workmen in the temple of God along with the sons of Henadad, with their sons and their brothers the Levites.

<sup>10</sup> When the builders laid the foundation of the temple of the LORD, they set the priests in their vestments with trumpets, and the Levites the sons of Asaph with cymbals, took their positions in order to praise the LORD, according to the directions of David king of Israel.

<sup>11</sup> They sang antiphonally to one another praising and giving thanks to the LORD: "For he is good, for his steadfast love endures forever toward Israel." Then all the people shouted loudly as they praised the LORD, because the foundation of the temple of the LORD had been laid.

<sup>12</sup> But many of the older priests, Levites and heads of families who had seen the first temple, when the foundation of this house was laid before their eyes, wept aloud while many of the others were shouting for joy.

<sup>13</sup> People could not distinguish the sound of the shout for joy from the sound of the people weeping, for the people were shouting so loudly that the sound could be heard a long way away.

**DASV: Ezra 4**

<sup>1</sup> When the adversaries of Judah and Benjamin heard that the former exiles were building a temple for the LORD, the God of Israel;

<sup>2</sup> they approached Zerubbabel, and the heads of families and said to them, "Let us help you build it, for we seek your God, just like you do. We have been sacrificing to him since the days of Esarhaddon king of Assyria, who brought us here."

<sup>3</sup> But Zerubbabel, Jeshua and the rest of the heads of families of Israel, replied to them, "You will have nothing to do with helping us rebuild a temple to our God; but we will build it by ourselves alone for the LORD, the God of Israel, as king Cyrus the king of Persia commanded us."

<sup>4</sup> Then the people of the land discouraged the people of Judah, and made them afraid to continue building.

<sup>5</sup> They bribed consultants against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

<sup>6</sup> Later in the reign of Ahasuerus [also called Xerxes], in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

<sup>7</sup> Then in the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his associates, wrote to Artaxerxes king of Persia. The letter was written in Aramaic, and then translated for the king.

<sup>8</sup> Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows:

<sup>9</sup> Then wrote Rehum the commander, and Shimshai the scribe, and the rest of their associates, the judges, the officials, the secretaries, the Persians, the Erechites, the Babylonians, the people of Shusha, that is, the Elamites,

<sup>10</sup> and the rest of the nations whom the great and noble Ashurbanipal deported, and settled in the city of Samaria, and in the rest of the region west of the Euphrates River.

<sup>11</sup> This is the copy of the letter that they sent: "To King Artaxerxes, from your servants the people of the province west of the Euphrates:

<sup>12</sup> The king should be aware, that the Jews who came up from you to us have gone to Jerusalem. They are rebuilding this rebellious and wicked city. They are finishing the walls, and have repaired its foundations.

<sup>13</sup> The king should be aware that if this city is rebuilt, and the walls completed, they will refuse to pay any more taxes, customs, or tolls, and in the end it will be detrimental to the royal revenue.

<sup>14</sup> Now because we loyally eat the salt of the palace, and it is not appropriate for us to witness the king being dishonored, therefore we have sent and informed the king,

<sup>15</sup> so that a search may be made in the records of your fathers. You will discover in the records, and realize that this city is a rebellious city, and harmful to kings and provinces, and that they have instigated sedition from long ago which is why this city was destroyed.

<sup>16</sup> We are informing the king that if this city is rebuilt, and the walls finished, you will have no portion in the province west of the Euphrates River."

<sup>17</sup> Then the king sent a reply: "To Rehum the commander and to Shimshai the scribe, and to the rest of their associates who dwell in Samaria, and in the rest of region west of the Euphrates River. Greetings.

<sup>18</sup> The letter you sent to us has been translated and read before me.

<sup>19</sup> I have given orders and a search has been made. It was found that this city from long ago has made insurrection against kings, and that rebellion and sedition have been made in it.

<sup>20</sup> There have been mighty kings over Jerusalem, who have ruled over the entire province to the west of the Euphrates River. Taxes, customs and tolls have been paid to them.

<sup>21</sup> Therefore give the order to force these men to stop, that this city must not be rebuilt, until further orders come from me.

<sup>22</sup> Take care not to be slack in this matter. Why should damage accrue to the harm of the king?"

<sup>23</sup> Then when the copy of king Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their associates, they quickly went to Jerusalem to the Jews, and forced them to stop.

<sup>24</sup> Then the work of the temple of God in Jerusalem ceased. It was put on hold until the second year of the reign of Darius king of Persia.



**DASV: Ezra 5**

<sup>1</sup> Now the prophets, Haggai and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.

<sup>2</sup> Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, got up and began to rebuild the temple of God in Jerusalem, and the prophets of God were with them helping them.

<sup>3</sup> At the same time Tattenai, the governor of the region west of the Euphrates River, and Shethar-bozenai and their associates came to them and asked them, "Who gave you permission to rebuild this temple, and to finish this structure?"

<sup>4</sup> They also asked, "What are the names of the men building this building?"

<sup>5</sup> But their God was watching over the elders of the Jews, and they would not stop until a report came to Darius, and then the response was returned by letter concerning it.

<sup>6</sup> This is a copy of the letter that Tattenai, the governor of the province west of the Euphrates River and Shethar-bozenai, and his associates the officials of the region west of the Euphrates River, sent to Darius the king.

<sup>7</sup> They sent a letter to him as follows: "To Darius the king, all peace.

<sup>8</sup> Let it be known to the king, that we went into the province of Judah, to the temple of the great God. It is being rebuilt with large stones and with timber laid in its walls. This work is proceeding with diligence and success in their hands.

<sup>9</sup> We asked those elders, 'Who gave you permission to build this temple, and to finish this structure?'

<sup>10</sup> We also asked for their names, so that we might write down the names of their leaders in order to inform you.

<sup>11</sup> This was their response, 'We are the servants of the God of heaven and earth. We are rebuilding the temple that was built so many years ago by a great king of Israel who built and finished it.

<sup>12</sup> But after that our forefathers provoked the God of heaven to wrath, so he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this temple, and exiled the people to Babylon.

<sup>13</sup> But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to rebuild this temple of God.

<sup>14</sup> Even the gold and silver vessels of the temple of God which Nebuchadnezzar had taken out of the temple in Jerusalem and brought into the temple of Babylon, these items Cyrus the king took out of the temple of Babylon, and delivered to a man by the name of Sheshbazzar, whom he had appointed as governor.

<sup>15</sup> Cyrus told him, "Take these vessels, go, put them in the temple in Jerusalem, and let the temple of God be rebuilt on its original site."

<sup>16</sup> Then this same Sheshbazzar came and laid the foundations of the temple of God in Jerusalem. Since that time even until now it has been under construction although it has not been completed yet.'

<sup>17</sup> Now therefore, if it seems good to the king, let a search be made in the king's royal archives that are there in Babylon whether this is so, that a decree was made by Cyrus the king to rebuild this temple of God in Jerusalem. Then let the king send us what he wishes us to do concerning this matter."

**DASV: Ezra 6**

<sup>1</sup> Then Darius the king made a decree and a search was made in the treasury archives that were stored in Babylon.

<sup>2</sup> A scroll was found in the palace at Ecbatana that is in the province of Media. In it was written: "A record:

<sup>3</sup> In the first year of king Cyrus, he made a decree concerning the temple of God at Jerusalem: 'Let the temple be rebuilt as a place where they may offer sacrifices. Let its foundations be laid 90 feet high and 90 feet wide,

<sup>4</sup> with three courses of large stones and one course of timber. Let its cost be paid for out of the royal treasury.

<sup>5</sup> Also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple at Jerusalem and brought to Babylon, be restored and brought back to the temple at Jerusalem. Let everyone of them be put back in their place in the temple of God."

<sup>6</sup> Darius ordered: "Now Tattenai, governor of the province west of the Euphrates River, Shethar-bozenai, and your associates the officials who are also in the province west of the Euphrates River should get away from there.

<sup>7</sup> Leave the work on this temple of God alone. Let the governor of the Jews and the elders of the Jews build this temple of God on its original site.

<sup>8</sup> Moreover I make a decree that you are to assist the elders of the Jews in the rebuilding of this temple of God. The cost is to be paid in full without delay from the royal treasury and from the taxes collected in the province west of the Euphrates River so that their work will not be delayed.

<sup>9</sup> Whatever is needed, whether young bulls, rams, or lambs for burnt offerings to the God of heaven, along with wheat, salt, wine, and oil, as required by the priests in Jerusalem, let it be given to them daily without fail,

<sup>10</sup> so that they may offer pleasing sacrifices to the God of heaven, and pray for the life of the king and his sons.

<sup>11</sup> Also I have made a decree, that whoever alters this edict, let a beam be pulled out of his house, and let him be lifted up and impaled on it. Let his house be turned into a pile of rubble.

<sup>12</sup> May God who has made his name to dwell there overthrow any king or people that puts out their hand to alter this decree, to destroy this temple of God at Jerusalem. I Darius have made a decree. Let it be done with all diligence."

<sup>13</sup> Then Tattenai, the governor of the province west of the Euphrates River, Shethar-bozenai, and their associates, because Darius the king had sent it, implemented it with all diligence.

<sup>14</sup> So the elders of the Jews continued building and prospered, accompanied by the prophesying of Haggai the prophet and Zechariah the son of Iddo. They built and

finished it, according to the commandment of the God of Israel and the decree of Cyrus, Darius and Artaxerxes, kings of Persia.

<sup>15</sup> The temple was finished on the third day of the month Adar, in the sixth year of the reign of king Darius.

<sup>16</sup> The people of Israel, the priests, and the Levites, and the rest of the exiles, celebrated the dedication of this temple of God with joy.

<sup>17</sup> They offered at the dedication of this temple of God 100 bulls, 200 rams, 400 lambs, along with a sin offering for all Israel of 12 male goats, according to the number of the tribes of Israel.

<sup>18</sup> They appointed the priests by their divisions, and the Levites by their divisions, for the service of God in Jerusalem; as it is written in the book of Moses.

<sup>19</sup> The exiles kept the Passover on the fourteenth day of the first month.

<sup>20</sup> For the priests and Levites had purified themselves and all of them were clean. They killed the Passover lamb for all the returned exiles, for their fellow priests, and for themselves.

<sup>21</sup> The Israelites who had come back from captivity, along with those who had separated themselves from the uncleanness of the nations of the land to seek the LORD, the God of Israel ate

<sup>22</sup> and kept the feast of Unleavened Bread seven days with joy; for the LORD had made them joyful and had turned the heart of the king of Assyria favorably toward them, to assist them in the work of the temple of God, the God of Israel.

**DASV: Ezra 7**

<sup>1</sup> Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

<sup>2</sup> the son of Shallum, the son of Zadok, the son of Ahitub,

<sup>3</sup> the son of Amariah, the son of Azariah, the son of Meraioth,

<sup>4</sup> the son of Zerahiah, the son of Uzzi, the son of Bukki,

<sup>5</sup> the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest;

<sup>6</sup> this Ezra came up from Babylon. He was a scribe skilled in the law of Moses, that the LORD, the God of Israel, had given. The king granted him everything he requested, for the hand of the LORD his God was on him.

<sup>7</sup> Some of the Israelites, and some of the priests, Levites, singers, gatekeepers and temple servants also went up to Jerusalem in the seventh year of Artaxerxes the king.

<sup>8</sup> Ezra came to Jerusalem in the fifth month, in the seventh year of the king.

<sup>9</sup> On the first day of the first month he began to go up from Babylon. On the first day of the fifth month he arrived at Jerusalem, for the good hand of his God was on him.

<sup>10</sup> For Ezra had set his heart to study the law of the LORD, to do it and to teach its statutes and regulations in Israel.

<sup>11</sup> This is the copy of the letter that king Artaxerxes gave to Ezra the priest and scribe. He was a man trained in matters concerning the commandments of the LORD, and his statutes for Israel:

<sup>12</sup> "Artaxerxes, king of kings, to Ezra the priest, the scribe of the perfect law of the God of heaven.

<sup>13</sup> I now make a decree, that any of the people of Israel in my kingdom, along with their priests and Levites, who wants to go to Jerusalem may go with you.

<sup>14</sup> You are sent by the king and his seven advisers, to inquire concerning Judah and Jerusalem, according to the law of your God which is in your hand.

<sup>15</sup> Also you are to take the silver and gold the king and his advisers have freely offered to the God of Israel, whose dwelling is in Jerusalem,

<sup>16</sup> and all the silver and gold that you may find in all the province of Babylon along with the freewill offerings of the people and the priests for the temple of their God in Jerusalem.

<sup>17</sup> With this money be sure to buy bulls, rams, lambs, along with their grain offerings and their drink offerings, and sacrifice them on the altar at the temple of your God in Jerusalem.

<sup>18</sup> Whatever seems good to you and your brethren to do with the rest of the silver and gold, do it according to the will of your God.

<sup>19</sup> The vessels that are given to you for the service of the temple of your God, deliver to the God of Jerusalem.

<sup>20</sup> Whatever else you need for the temple of your God, which you have to supply, you may take it from the royal treasury.

<sup>21</sup> I, Artaxerxes the king, make a decree to all the treasurers in the province west of the Euphrates River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requests of you, let it be done with all diligence,

<sup>22</sup> up to 7,500 pounds of silver, 500 bushels of wheat, and to 550 gallons of wine, and 550 gallons of olive oil, and an unlimited amount of salt.

<sup>23</sup> Whatever is commanded by the God of heaven, let it be done exactly for the temple of the God of heaven. Why should there be wrath against the realm of the king and his sons?

<sup>24</sup> Also we are notifying you, that it is not lawful to impose a tax, custom or toll on any of the priests, Levites, singers, gatekeepers, temple servants, or attendants of this temple of God.

<sup>25</sup> Now you, Ezra, in accordance with the wisdom of your God that is in your hand, appoint magistrates and judges, who may judge all the people that are in the province west of the Euphrates River, all who know the laws of your God, and instruct anyone who does not know them.

<sup>26</sup> Anyone who does not obey the law of your God and the law of the king, let punishment be executed on him, whether it be death, banishment, confiscation of goods or imprisonment."

<sup>27</sup> Blessed be the LORD, the God of our fathers, who has put such a thing as this in the king's heart, to beautify the temple of the LORD in Jerusalem,

<sup>28</sup> and has extended steadfast love to me before the king, his advisers and all the king's mighty nobles. I was strengthened because the hand of the LORD my God was on me, and I gathered together the chief leaders of Israel to go up with me.

**DASV: Ezra 8**

<sup>1</sup> These are the heads of their families, and this is the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king:

<sup>2</sup> from the descendants of Phinehas, Gershom;

from the descendants of Ithamar, Daniel; from the descendants of David, Hattush,

<sup>3</sup> the son of Shecaniah;

from the descendants of Parosh, Zechariah, and with him were registered 150 men;

<sup>4</sup> from the descendants of Pahath-moab, Eliehoenai son of Zerariah, and with him 200 men;

<sup>5</sup> from the descendants of Zattu, Shecaniah the son of Jahaziel, and with him 300 men;

<sup>6</sup> from the descendants of Adin, Ebed the son of Jonathan, and with him 50 men;

<sup>7</sup> from the descendants of Elam, Jeshaiiah the son of Athaliah, and with him 70 men;

<sup>8</sup> from the descendants of Shephatiah, Zebadiah the son of Michael, and with him 80 men;

<sup>9</sup> from the descendants of Joab, Obadiah the son of Jehiel, and with him 218 men.

<sup>10</sup> from the descendants of Shelomith, the son of Josiphiah, and with him 160 men;

<sup>11</sup> from the sons of Bebai, Zechariah the son of Bebai, and with him 28 men;

<sup>12</sup> from the descendants of Azgad, Johanan the son of Hakkatan, and with him 110 men;

<sup>13</sup> from the descendants of Adonikam, who came later, and these are their names: Eliphelet, Jeuel and Shemaiah, and with them 60 men.

<sup>14</sup> from the descendants of Bigvai, Uthai and Zaccur, and with them 70 men.

<sup>15</sup> I gathered them together at the canal that runs to Ahava, and we camped there three days. I reviewed the people and the priests, and discovered there were no descendants of Levi.

<sup>16</sup> So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meshullam, who were leaders and also for Joiarib and Elnathan, who were wise.

<sup>17</sup> I sent them to Iddo the leader in the place Casiphia. I told them what they should say to Iddo, and his brothers the servants of the temple at Casiphia, that they should bring to us ministers for the temple of our God.

<sup>18</sup> Since the good hand of our God was on us, they brought us Sherebiah, a man of discretion, from the descendants of Mahli, the son of Levi, the son of Israel; along with his sons and his brothers, 18 men;

<sup>19</sup> and Hashabiah and with him Jeshaiiah from the descendants of Merari, his brothers and their sons, 20 men;

<sup>20</sup> besides 220 temple servants, whom David and the officials had appointed to assist the Levites. All of them were mentioned by name.

<sup>21</sup> Then I proclaimed a fast there, at the Ahava canal, that we might humble ourselves before our God, to seek from him a safe journey for ourselves, our little ones and all our goods.

<sup>22</sup> For I was ashamed to ask the king for a platoon of soldiers and horsemen to protect us against the enemy on the way, because we had told the king, "The hand of our God is gracious on all those who seek him, but his power and his wrath is against all those who forsake him."

<sup>23</sup> So we fasted and prayed to our God about this, and he answered our prayer.

<sup>24</sup> Then I set apart twelve of the leading priests: Sherebiah, Hashabiah, and ten of their brothers with them,

<sup>25</sup> and I weighed out to them the silver, gold and vessels, the offering for the temple of our God, that the king, his advisers, his princes and all Israel who were present there had offered.

<sup>26</sup> I weighed into their hand 24 tons of silver, and 7,500 pounds of silver vessels and 7,500 pounds of gold,

<sup>27</sup> 20 gold bowls, worth 1,000 gold coins, and two vessels of fine bright bronze, as valuable as gold.

<sup>28</sup> I said to them, "You are holy to the LORD, and the vessels are holy. The silver and the gold are a freewill offering to the LORD, the God of your forefathers.

<sup>29</sup> Guard and protect them, until you weigh them before the chief priests, Levites and the family leaders of Israel at Jerusalem, in the chambers of the temple of the LORD."

<sup>30</sup> So the priests and Levites received the silver, gold and the vessels as they were weighed out, in order to bring them to Jerusalem to the temple of our God.

<sup>31</sup> Then we left from the Ahava canal on the twelfth day of the first month, to go to Jerusalem. The hand of our God was on us, and he delivered us from the hand of the enemy and from bandits by the way.

<sup>32</sup> So we came to Jerusalem, and stayed there three days.

<sup>33</sup> Then on the fourth day, the silver, gold and vessels were weighed in the house of our God into the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas; along with Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levites.

<sup>34</sup> Everything was accounted for by number and weight, and all the weight was recorded at that time.



<sup>35</sup> The exiles who were returning from exile, offered burnt offerings to the God of Israel, 12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats for a sin offering. All this was a burnt offering to the LORD.

<sup>36</sup> They delivered the king's edicts to the king's satraps, and to the governors of the province west of the Euphrates River who then helped support the people and the temple of God.

**DASV: Ezra 9**

<sup>1</sup> Now after these things had been done, the leaders approached me, saying, "The people of Israel, the priests and the Levites, have not separated themselves from the peoples of the lands who are practicing their abominations, from the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites.

<sup>2</sup> They have taken some of their daughters as wives for themselves and their sons, so that the holy seed has been mixed with the peoples of the lands and even worse the leaders and officials have led the way in this unfaithfulness."

<sup>3</sup> When I heard this, I tore my tunic and my robe, and pulled out the hair of my head and beard, and sat down in shock.

<sup>4</sup> Then all who trembled at the words of the God of Israel because of the unfaithfulness of the exiles assembled around while I sat devastated until the evening sacrifice.

<sup>5</sup> At the evening sacrifice I got up from my humiliation, with my tunic and my robe torn. I fell on my knees and spread out my hands to the LORD my God.

<sup>6</sup> I said, "O my God, I am too ashamed and embarrassed to lift up my face to you, my God; for our iniquities have risen over our heads, and our guiltiness has reached up to the heavens.

<sup>7</sup> From the days of our forefathers we have been very guilty to this day. Because of our iniquities we, our kings and our priests, have been delivered into the hand of the kings of the foreign lands, to the sword, to captivity, to plunder and to open shame, as it is this day.

<sup>8</sup> But now for a brief moment of grace shown by the LORD our God, he has left us an escaped remnant and given us a secure stake in his holy place, so that our God has brightened our eyes, and given us a little respite from our bondage.

<sup>9</sup> For although we are slaves yet our God has not forsaken us in our bondage, but has shown us kindness in the sight of the kings of Persia. He has revived us in order to set up the temple of our God, and to repair its ruins, and to give us a wall in Judah and Jerusalem.

<sup>10</sup> Now, what can we say after this, O our God? For we have forsaken your commandments

<sup>11</sup> which you have commanded by your servants the prophets, 'The land which you are entering to possess is defiled from the pollutions of the peoples of the lands, through their abominations. They have filled it from one end to another with their filthiness.

<sup>12</sup> Therefore do not give your daughters to their sons in marriage, or take their daughters for your sons in marriage. Do not ever seek their peace or their prosperity so that you may be strong, and eat the good of the land, and leave it for an inheritance to your children forever.'

<sup>13</sup> After all that has come on us for our evil deeds and our great guilt, seeing that you, our God, have punished us less than our iniquities deserve and have permitted such a remnant of us to survive.

<sup>14</sup> Should we again break your commandments and intermarry with the peoples who do these abominations? Would you not be angry with us until you had consumed us, so that there would not be any remnant or survivor?

<sup>15</sup> O LORD, the God of Israel, you are righteous for we are left just a remnant who have escaped this day. Here we are before you in our guilt, though no one can stand before you because of this."

**DASV: Ezra 10**

<sup>1</sup> While Ezra prayed and made confession, weeping and throwing himself down before the temple of God, there was a great gathering of men, women and children with him from Israel. The people wept bitterly.

<sup>2</sup> Shecaniah the son of Jehiel, one of the descendants of Elam, addressed Ezra, "We have been unfaithful to our God, and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this issue.

<sup>3</sup> Therefore let us make a covenant with our God to put away all the wives with their children, according to the counsel of my lord and of those who tremble at the commandment of our God. Let it be done according to the law.

<sup>4</sup> Get up, for the issue is yours to deal with, and we are with you. Be strong and do it."

<sup>5</sup> Then Ezra got up and made the leaders of the priests and Levites and all Israel swear that they would do as they had proposed. So they all swore to it.

<sup>6</sup> Then Ezra got up from before the temple of God, and went into the room of Jehohanan the son of Eliashib. While there he did not eat bread or drink water because he was grieving over the unfaithfulness of the exiles.

<sup>7</sup> They made a proclamation throughout Judah and Jerusalem to all the exiles, that they should assemble themselves at Jerusalem.

<sup>8</sup> Whoever did not come within three days, all his property would be forfeited according to the counsel of the officials and the elders, and he himself would be banned from the assembly of exiles.

<sup>9</sup> Then all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the twentieth day of the ninth month and all the people sat in the open square before the temple of God, trembling because of this matter and because it was raining hard.

<sup>10</sup> Ezra the priest stood up, and said to them, "You have been unfaithful and have married foreign women, and so increased the guilt of Israel.

<sup>11</sup> Now therefore make confession to the LORD, the God of your fathers, and do his will. Separate yourselves from the peoples of the land and from the foreign wives.

<sup>12</sup> Then all the assembly answered with a loud voice, "Yes, we must do what you have told us to.

<sup>13</sup> But the people are many, and it is the rainy season, and we are not able to stand outside. This is not a situation that can be resolved in a day or two; for we have sinned greatly in this matter.

<sup>14</sup> Let our leaders represent the entire assembly. Let everyone who has married a foreign woman in our cities come at appointed times, and with them the elders and the judges of every town, until the fierce wrath of our God because of this issue is turned away from us."

<sup>15</sup> Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this solution supported by Meshullam and Shabbethai the Levite.

<sup>16</sup> So the returned exiles did this. Ezra the priest, selected certain family leaders, according to their families, each of them designated by their name. These were set apart and they sat down on the first day of the tenth month to examine the matter.

<sup>17</sup> On the first day of the first month they finished dealing with all the men who had married foreign women.

<sup>18</sup> Among the sons of the priests there were found those who had married foreign women: from the descendants of Jeshua, the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib and Gedaliah.

<sup>19</sup> They promised that they would put away their wives, and their guilt offering was a ram of the flock for their guilt.

<sup>20</sup> From the descendants of Immer:

Hanani and Zebadiah.

<sup>21</sup> From the descendants of Harim:

Maaseiah, Elijah, Shemaiah, Jehiel and Uziah.

<sup>22</sup> From the descendants of Pashhur:

Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasah.

<sup>23</sup> From the Levites:

Jozabad, Shimei, Kelaiah (that is Kelita), Pethahiah, Judah and Eliezer.

<sup>24</sup> From the singers: Eliashib.

From the gatekeepers: Shallum, Telem and Uri.

<sup>25</sup> From Israel:

From the descendants of Parosh:

Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah and Benaiah.

<sup>26</sup> From the descendants of Elam:

Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah.

<sup>27</sup> From the descendants of Zattu:

Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza.

<sup>28</sup> From the descendants of Bebai:

Jehohanan, Hananiah, Zabbai and Athlai.

<sup>29</sup> From the descendants of Bani:

Meshullam, Malluch, Adaiah, Jashub, Sheal and Jeremoth.

<sup>30</sup> From the descendants of Pahath-moab:

Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh.

<sup>31</sup> From the descendants of Harim:

Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon,

<sup>32</sup> Benjamin, Malluch and Shemariah.

<sup>33</sup> From the descendants of Hashum:

Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh and Shimei.

<sup>34</sup> From the descendants of Bani:

Maadai, Amram, Uel,

<sup>35</sup> Benaiah, Bedeiah, Keluhi,

<sup>36</sup> Vaniah, Meremoth, Eliashib,

<sup>37</sup> Mattaniah, Mattenai and Jaasu,

<sup>38</sup> From the descendants of Binnui: Shimei,

<sup>39</sup> Shelemiah, Nathan, Adaiah,

<sup>40</sup> Machnadebai, Shashai, Sharai,

<sup>41</sup> Azarel, Shelemiah, Shemariah,

<sup>42</sup> Shallum, Amariah and Joseph.

<sup>43</sup> From the descendants of Nebo:

Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel and Benaiah.

<sup>44</sup> All these had married foreign wives; and some of them also had children by these women.

**DASV: Digital American Standard Version****DASV: Nehemiah 1**

<sup>1</sup> The words of Nehemiah the son of Hacaliah. Now in the month Chislev, in the twentieth year, as I was in the citadel of Susa,

<sup>2</sup> one of my brothers, Hanani came along with certain men from Judah. I asked them about the Jews who had survived, having escaped the exile, and about Jerusalem.

<sup>3</sup> They told me, "The remnant who survived the exile in the province are in great trouble and humiliation. The wall of Jerusalem is broken down, and its gates have been burned with fire."

<sup>4</sup> When I heard these words, I sat down and wept, and mourned for days, fasting and praying before the God of heaven.

<sup>5</sup> I prayed, "O LORD, the God of heaven, the great and awesome God, who keeps his covenant and steadfast love with those who love him and keep his commandments,

<sup>6</sup> let your ear be attentive and your eyes open to hear the prayer of your servant that I am now praying before you both day and night for the Israelites your servants. I confess the sins of the people of Israel that we have sinned against you. Yes, both I and my family have sinned.

<sup>7</sup> We have acted very corruptly against you, and have not kept the commandments, the statutes, or the regulations you commanded your servant Moses.

<sup>8</sup> Please remember the word you told your servant Moses, 'If you trespass, I will scatter you among the nations,

<sup>9</sup> but if you return to me, and keep my commandments and do them, even though your exiles are scattered to the most distant places under the heavens, yet even from there will I gather them, and will bring them back to the place where I have chosen, to make my name to dwell.'

<sup>10</sup> Now these are your servants and your people, whom you have redeemed by your great power and strong hand.

<sup>11</sup> O Lord, please let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight to fear your name. Please, give your servant success today, and grant him mercy in the sight of this man." Now I was cupbearer to the king.

**DASV: Nehemiah 2**

<sup>1</sup> Now in the month Nisan, in the twentieth year of King Artaxerxes, when wine was brought to him, I picked up the wine and gave it to the king. Now I had never before been sad in his presence.

<sup>2</sup> The king asked me, "Why is your face so sad, when you aren't sick? This is nothing but sadness of heart." Then I was very afraid.

<sup>3</sup> I replied to the king, "May the king live forever. Why shouldn't my face be sad, when the city where my forefathers are buried is in ruins and its gates destroyed by fire?"

<sup>4</sup> Then the king asked me, "What would you request?" So I prayed to the God of heaven.

<sup>5</sup> Then I answered the king, "If it pleases the king, and if your servant has found favor in your sight, I request that you send me to Judah, to the city of my forefathers' tombs so that I may rebuild it."

<sup>6</sup> The king said to me with the queen sitting by him, "How long will your journey take and when will you be coming back?" After I had set a date, it pleased the king to send me.

<sup>7</sup> I also asked the king, "If it pleases the king, let him give me letters for the governors of the province west of the Euphrates River, that they may grant me safe passage until I reach Judah.

<sup>8</sup> May I also have a letter to Asaph the keeper of the king's forest, that he may provide me with timber to make beams for the gates of the fortress adjacent to the temple, and for the wall of the city, and for the house that I will live in." So the king granted my requests, for the gracious hand of my God was on me.

<sup>9</sup> Then I came to the governors of the province west of the Euphrates River, and gave them the king's letters. Now the king had sent with me army officers and horsemen.

<sup>10</sup> When Sanballat the Horonite, and Tobiah the Ammonite official heard about it, they were very displeased that someone had come to seek the welfare of the people of Israel.

<sup>11</sup> So I arrived at Jerusalem, and was there three days.

<sup>12</sup> I got up during the night, I and some others with me. I did not tell anyone what my God had put in my heart to do for Jerusalem. There were no animals with me, except the one I was riding on.

<sup>13</sup> I went out by night through the Valley Gate, even toward the Dragon's Well and the Dung Gate, and inspected the walls of Jerusalem that had been broken down and its gates that had been destroyed by fire.

<sup>14</sup> Then I went on to the Fountain Gate and to the King's Pool, but there was no room for the animal that was under me to pass.



<sup>15</sup> Then I went up in the night by the valley, and inspected the wall. I turned back and entered, returning by way of the Valley Gate.

<sup>16</sup> The officials did not know where I went, or what I was doing; for I had still not told the Jews, the priests, the nobles, the rulers, or the rest who were going to do the work.

<sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins, and its gates are burned with fire. Come, and let us rebuild the wall of Jerusalem, so that we will no longer suffer humiliation."

<sup>18</sup> I told them how the hand of my God had been gracious to me, and also the words the king had spoken to me. They affirmed, "Let us rise up and rebuild." So they committed their hands to this good work.

<sup>19</sup> But when Sanballat the Horonite, and Tobiah the Ammonite official, and Geshem the Arabian heard it, they laughed at us and despised us, and asked, "What do you think you are doing? Are you rebelling against the king?"

<sup>20</sup> Then I answered them saying, "The God of heaven will give us success, therefore we, his servants, should arise and rebuild. But you have no share, right or historic claim on Jerusalem."

**DASV: Nehemiah 3**

<sup>1</sup> Then Eliashib the high priest along with his fellow priests set to work on rebuilding the Sheep Gate. They dedicated it and set up its doors, rebuilding as far as the Tower of the Hundred and the Tower of Hananel.

<sup>2</sup> Next to him the men of Jericho built, and next to them Zaccur the son of Imri built.

<sup>3</sup> The sons of Hassenaah rebuilt the Fish Gate. They laid its beams and set up its doors with its bolts and bars.

<sup>4</sup> Next to them Meremoth the son of Uriah, the son of Hakkoz made repairs. Next to them Meshullam the son of Berechiah, the son of Meshezabel made repairs. Next to them Zadok the son of Baana made repairs.

<sup>5</sup> Next to them the people of Tekoa made repairs, but their town leaders would not work under their supervisors.

<sup>6</sup> The Old Gate was repaired by Joiada the son of Paseah and Meshullam the son of Besodeiah. They laid its beams and set up its doors, with its bolts and bars.

<sup>7</sup> Next to them Melatiah the Gibeonite, Jadon the Meronothite along with the men of Gibeon and Mizpah made repairs, from towns under the jurisdiction of the governor of the province west of the Euphrates River.

<sup>8</sup> Next to him Uzziel the son of Harhaiah, a goldsmith made repairs. Next to him Hananiah, one of the perfumers, made repairs; and they renovated Jerusalem as far as the Broad Wall.

<sup>9</sup> Next to them Rephaiah the son of Hur, the ruler of half the district of Jerusalem made repairs.

<sup>10</sup> Next to them Jedaiah the son of Harumaph, made repairs across from his house. Next to him Hattush the son of Hashabneiah made repairs.

<sup>11</sup> Malchijah the son of Harim and Hasshub the son of Pahath-moab, repaired another section of the wall and the Tower of the Ovens.

<sup>12</sup> Next to him Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, with the aid of his daughters made repairs.

<sup>13</sup> The Valley Gate was repaired by Hanun and the inhabitants of Zanoah. They rebuilt it and set up its doors with its bolts and bars. They repaired 1,500 feet of the wall all the way to the Dung Gate.

<sup>14</sup> The Dung Gate was repaired by Malchijah the son of Rechab, the ruler of the district of Beth-haccherem. He rebuilt it and set up its doors with its bolts and bars.

<sup>15</sup> The Fountain Gate was repaired by Shallun the son of Col-hozeh, the ruler of the district of Mizpah. He rebuilt it, put a roof on it, and set up its doors with its bolts and bars. He also repaired the wall of the Pool of Siloam by the king's garden, as far as the stairs that go down from the City of David.

<sup>16</sup> After him, Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur made repairs across from the tombs of David as far as the artificial pool and on to the House of the Warriors.

<sup>17</sup> After him, the Levites made repairs under Rehum the son of Bani. Next to him, Hashabiah, the ruler of half the district of Keilah, made repairs for his district.

<sup>18</sup> After him, their relatives under Bavvai the son of Henadad, the ruler of half the district of Keilah made repairs.

<sup>19</sup> Next to him, Ezer the son of Jeshua, the ruler of Mizpah made repairs to another section of the wall across from the ascent to the armory where the wall angles.

<sup>20</sup> After him, Baruch the son of Zabbai worked hard on repairing another section of the wall, from where the wall angles to the door of the house of the high priest Eliashib.

<sup>21</sup> After him, Meremoth the son of Uriah the son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house.

<sup>22</sup> After him, the priests and the men of the surrounding area made repairs.

<sup>23</sup> After them, Benjamin and Hasshub made repairs across from their house. After them, Azariah the son of Maaseiah the son of Ananiah made repairs beside his own house.

<sup>24</sup> After him, Binnui the son of Henadad made repairs on another section, from the house of Azariah to the turning angle and corner of the wall.

<sup>25</sup> Palal the son of Uzai worked across from the angle of the wall and the tower that projects out from the king's upper house, which is by the court of the guard. After him, Pedaiah the son of Parosh

<sup>26</sup> and the temple servants who live on Ophel made repairs to the place across from the Water Gate on the east and the projecting tower.

<sup>27</sup> After him, the people of Tekoa repaired another section, across from the great projecting tower as far as the wall of Ophel.

<sup>28</sup> Above the Horse Gate the priests made repairs, each one across from his own house.

<sup>29</sup> After them, Zadok the son of Immer made repairs across from his own house. After him, Shemaiah the son of Shecaniah, the keeper of the East Gate made repairs.

<sup>30</sup> After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another portion. After him, Meshullam the son of Berechiah made repairs across from his living quarters.

<sup>31</sup> After him, Malchijah, one of the goldsmiths, made repairs as far as the house of the temple servants and the merchants, across from the Inspection Gate, and on to the room above the corner.

<sup>32</sup> Between the room above the corner and the Sheep Gate the goldsmiths and the merchants did their repair work.

**DASV: Nehemiah 4**

<sup>1</sup> Now when Sanballat heard that we were rebuilding the wall, he became angry and furious, and mocked the Jews.

<sup>2</sup> He said in front of his brothers and the army of Samaria, "What are these feeble Jews doing? Will they repair their wall? Will they sacrifice? Will they finish it in a day? Can they bring back to life the burnt stones pulled out of the rubbish heaps?"

<sup>3</sup> Tobiah the Ammonite who was beside him, observed, "That stone wall they are building would collapse if even a fox would scamper up it."

<sup>4</sup> I prayed, "Hear, O our God, for we are despised. Turn back their ridicule on their own head, and give them up as plunder carried off to a land of captivity.

<sup>5</sup> Do not cover their iniquity, and do not let their sin be blotted out of your sight, for they have hurled insults in the face of the builders."

<sup>6</sup> So we rebuilt the wall and all the wall was joined together up to half of its full height, for the people were determined to work.

<sup>7</sup> But when Sanballat, Tobiah, the Arabians, the Ammonites and the Ashdodites heard that the repair of the walls of Jerusalem was progressing, and that the gaps began to be closed, they were furious.

<sup>8</sup> So they all conspired together to come and fight against Jerusalem, and to cause chaos.

<sup>9</sup> But we made our prayer to our God, and stationed a guard to protect against them day and night.

<sup>10</sup> The people of Judah complained, "The strength of the laborers is failing, and there is so much rubbish that we are not able to rebuild the wall."

<sup>11</sup> Our adversaries claimed, "They will not know or see anything, we will infiltrate and kill them, and stop this work."

<sup>12</sup> When the Jews who lived near them came, they warned us ten times over, "They will attack us from every direction."

<sup>13</sup> Therefore they posted people with their swords, spears and bows by the lowest places behind the wall, in the exposed places.

<sup>14</sup> I inspected the work, and said to the nobles, rulers and the rest of the people, "Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your homes."

<sup>15</sup> When our enemies heard that we were aware of their plot, and God had frustrated their plans, we all returned to the wall, every one to his own work.

<sup>16</sup> From that time on, half of my workers actually worked, and the other half stood guard with spears, shields, bows and the coats of mail. The leaders stationed themselves behind all the people of Judah

<sup>17</sup> who were building the wall. Those who hauled the loads worked with one hand and with the other they held a weapon.

<sup>18</sup> Every one of the builders had his sword strapped to his side while he built. The trumpeter stayed by me.

<sup>19</sup> Then I said to the nobles, rulers and the rest of the people, "The work is extensive and spread out, and we are separated far from each other on the wall.

<sup>20</sup> Whenever you hear the sound of the trumpet, join us at that point. Our God will fight for us."

<sup>21</sup> So we labored at the work with half of them holding the spears from sunrise until the stars came out.

<sup>22</sup> I also told the people at that time, "Let every man with his servant spend the night inside Jerusalem, so that they may help us with guard duty by night and as workers by day."

<sup>23</sup> So we did not even change clothes; I, my brothers, my servants or the men of the guard who followed me. Each one carried his weapon even when they went for a drink.

**DASV: Nehemiah 5**

<sup>1</sup> Then there arose a great cry from the people and their wives against their fellow Jews.

<sup>2</sup> There were some who complained, "We are many with our sons and our daughters. Let us have grain that we may eat and stay alive."

<sup>3</sup> Others were saying, "We had to mortgage our fields, our vineyards and our houses to get grain during the famine."

<sup>4</sup> Then still others said, "We have had to borrow money to pay the king's tax on our fields and vineyards."

<sup>5</sup> Even though we are the same flesh and blood as our brothers, and our children are just like their children, yet we had to sell our sons and our daughters into slavery just to live. Some of our daughters have already been enslaved and we are helpless to do anything about it because our fields and our vineyards belong to someone else."

<sup>6</sup> When I heard their complaint and these words, I was very angry.

<sup>7</sup> After thinking it over, I brought charges against the nobles and officials, and said to them, "You are charging interest to your fellow countrymen." So I called for a great assembly against them.

<sup>8</sup> I said to them, "To the best of our ability we have bought back our fellow Jews who had been sold to the Gentiles, but you are selling your own kin, so that we must turn around and buy them back?" They were absolutely silent having nothing to say.

<sup>9</sup> I continued, "What you are doing is not good. Shouldn't you walk in the fear of our God, in order to avoid making ourselves a laughing stock among our Gentile enemies?"

<sup>10</sup> I myself, my brothers and my workers, will lend them money and grain. Stop charging interest.

<sup>11</sup> Give them back their fields, vineyards, olive groves and their houses this very day. Repay the interest you charged on the grain, new wine and olive oil."

<sup>12</sup> Then they replied, "We will pay them back, and will not require anything from them. We will do as you have told us to." Then I called the priests, and made them take an oath that they would do what they had promised.

<sup>13</sup> I also shook out the folds in my garment, and said, "Just as empty as this garment may God shake out every man from his house and property, who does not keep this promise." Then all the assembly said, "Amen," and praised the LORD. Then the people did just as they had promised.

<sup>14</sup> From the time I was appointed to be their governor in the land of Judah, that is, from the twentieth year to the thirty-second year of King Artaxerxes, twelve years, neither I nor my officials ate from the governor's food allowance.

<sup>15</sup> But the former governors before me laid heavy burdens on the people, and took food and wine from them, besides forty shekels of silver. Yes, even their servants lorded it over the people. Because of the fear of God I could not behave that way.

<sup>16</sup> I devoted myself to the work on this wall, not even buying any land for ourselves and all my servants were gathered there for the work.

<sup>17</sup> There were at my table, 150 men from the Jews and the officials, besides those who came from among the nations around us.

<sup>18</sup> Now the daily provisions for me were one ox, six choice sheep and birds and every ten days all sorts of wine was brought. Yet for all this, I did not demand the governor's food allowance because the work load was already heavy on this people.

<sup>19</sup> Remember me for good, O my God, for all that I have done for this people.

**DASV: Nehemiah 6**

<sup>1</sup> Now when it was reported to Sanballat, Tobiah, Geshem the Arabian and to the rest of our enemies that I had rebuilt the wall, and that there was no breach left in it, even though at that time I had not set up the doors in the gates,

<sup>2</sup> 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 were intending to harm me.

<sup>3</sup> So I sent messengers to them, saying, "I am doing a great work and cannot come down. Why should the work stop while I leave it to come down to you?"

<sup>4</sup> They sent to me four times in this way and I answered them the same way each time.

<sup>5</sup> Then Sanballat sent his servant to me the same way the fifth time with an open letter in his hand.

<sup>6</sup> In it was written, "It is reported among the nations, and Geshem confirms it, that you and the Jews are planning to rebel which is why you are rebuilding the wall. According to this report you are wanting to be their king.

<sup>7</sup> You have also appointed prophets to proclaim concerning you at Jerusalem, saying, 'There is a king in Judah.' Now this report will certainly get back to the king. So come and let us talk it over."

<sup>8</sup> Then I sent to him, saying, "There are no such things happening as you claim, but you are making it up in your own head."

<sup>9</sup> They were attempting to scare us, saying, "Their hands will be weakened from the work, so that it won't get done." I prayed, "But now, O God, strengthen my hands."

<sup>10</sup> Now when I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was confined to his home, he said, "Let us meet together in the temple of God, within the temple itself, and let us close the doors of the temple, for they are coming to kill you. Yes, tonight they are coming to kill you."

<sup>11</sup> But I replied, "Should a man like me run away? Would someone like me enter the temple to save his life? I will not go."

<sup>12</sup> I realized that God had not sent him, for he had pronounced this prophecy against me because Tobiah and Sanballat had hired him.

<sup>13</sup> He was hired to intimidate me and make me sin, so that they might have an evil report with which to discredit me.

<sup>14</sup> Remember, O my God, Tobiah and Sanballat what they have done, and also the prophetess Noadiah, and the rest of the prophets who were attempting to scare me.

<sup>15</sup> So the wall was finished in the twenty-fifth day of the month of Elul, in fifty-two days.

<sup>16</sup> When all our enemies heard about it, all the nations that surrounded us were afraid and discouraged in their own eyes, for they were well aware that this work had been accomplished with the help of our God.



<sup>17</sup> In those days, the nobles of Judah sent many letters to Tobiah, and letters from Tobiah came to them.

<sup>18</sup> For there were many in Judah who had sworn allegiance to him, because he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berekiah.

<sup>19</sup> They also told me of his good deeds, and reported my words back to him. But Tobiah sent letters to intimidate me.

**DASV: Nehemiah 7**

<sup>1</sup> Now after the wall had been built, and I had set up the doors, the gatekeepers, and singers and the Levites were appointed.

<sup>2</sup> I put my brother Hanani and Hananiah the commander of the citadel in charge over Jerusalem, for he was a faithful man and feared God more than most do.

<sup>3</sup> I ordered them, "Do not open the gates of Jerusalem until the sun is hot, and even when they stand guard, keep the doors shut and barred. Appoint guards from the inhabitants of Jerusalem, some at their guard posts and some near their homes."

<sup>4</sup> Now the city was wide and large, but the people in it were few and the houses had not been rebuilt.

<sup>5</sup> Then my God put into my heart to gather the nobles, officials, and the people to be registered by genealogy. I found the genealogical records of those who had first come back. Here is what I found written in it:

<sup>6</sup> These are the people of the province, who returned from the captivity of those exiles whom Nebuchadnezzar the king of Babylon deported, and who had returned to Jerusalem and to Judah, each one to his own town.

<sup>7</sup> They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah.

The number of the men of Israel was:

- <sup>8</sup> the descendants of Parosh, 2,172;
- <sup>9</sup> the descendants of Shephatiah, 372;
- <sup>10</sup> the descendants of Arah, 652;
- <sup>11</sup> the descendants of Pahath-moab, from the line of Jeshua and Joab, 2,818;
- <sup>12</sup> the descendants of Elam, 1,254;
- <sup>13</sup> the descendants of Zattu, 845;
- <sup>14</sup> the descendants of Zaccai, 760;
- <sup>15</sup> the descendants of Binnui, 648;
- <sup>16</sup> the descendants of Bebai, 628;
- <sup>17</sup> the descendants of Azgad, 2,322;
- <sup>18</sup> the descendants of Adonikam, 667;
- <sup>19</sup> the descendants of Bigvai, 2,067;
- <sup>20</sup> the descendants of Adin, 655;
- <sup>21</sup> the descendants of Ater, from Hezekiah, 98;
- <sup>22</sup> the descendants of Hashum, 328;
- <sup>23</sup> the descendants of Bezai, 324;
- <sup>24</sup> the descendants of Hariph, 112;
- <sup>25</sup> the descendants of Gibeon, 95;

<sup>26</sup> the men of Bethlehem and Netophah, 188;

<sup>27</sup> the men of Anathoth, 128;

<sup>28</sup> the men of Beth-azmaveth, 42;

29 the men of Kiriath-jearim, Kephirah, and Beeroth, 743;  
 30 the men of Ramah and Geba, 621;  
 31 the men of Michmas, 122;  
 32 the men of Bethel and Ai, 123;  
 33 the men of the other Nebo, 52;  
 34 the descendants of the other Elam, 1,254;  
 35 the descendants of Harim, 320;  
 36 the descendants of Jericho, 345;  
 37 the descendants of Lod, Hadid and Ono, 721;  
 38 the descendants of Senaah, 3,930.

39 The priests:  
 the descendants of Jedaiah from the family of Jeshua, 973;  
 40 the descendants of Immer, 1,052;  
 41 the descendants of Pashhur, 1,247;  
 42 the descendants of Harim, 1,017.

43 The Levites:  
 the descendants of Jeshua through Kadmiel, from the line of Hodevah, 74.

44 The singers:  
 the descendants of Asaph, 148.

45 The gatekeepers:  
 the descendants of  
 Shallum, Ater, Talmon, Akkub, Hatita, Shobai, 138.

46 The temple servants:  
 the descendants of  
     Ziha, Hasupha, Tabbaoth,  
 47      Keros, Sia, Padon,  
 48      Lebana, Hagaba, Salmi,  
 49      Hanan, Giddel, Gahar,  
 50      Reaiah, Rezin, Nekoda,  
 51      Gazzam, Uzza, Paseah.  
 52      Besai, Meunim, Nephushesim,  
 53      Bakbuk, Hakupha, Harhur,  
 54      Bazlith, Mehida, Harsha,  
 55      Barkos, Sisera, Temah,  
 56      Neziah and Hatipha.

57 The descendants of Solomon's servants:  
     Sotai, Sophereth, Perida,

58 Jaala, Darkon, Giddel,  
59 Shephatiah, Hattil, Pochereth-hazzebaim and Amon.  
60 All the temple servants, and the descendants of Solomon's servants, were 392.

61 These were those who returned from Tel-melah, Tel-harsha, Kerub, Addon and Immer; but they could not verify their fathers' houses or their descent whether they did in fact belong to Israel:

62 The descendants of Delaiah, Tobiah, and Nekoda, 642.

63 From the priests:

the descendants of Hobaiah, Hakkoz and Barzillai, who married a wife from the daughters of Barzillai the Gileadite, and was called by their name.

64 These searched their registry in the genealogical records, but they could not be found. Therefore they were excluded from the priesthood as unclean.

65 The governor told them, not to eat of the most holy food, until there was a priest who could use the Urim and Thummim.

66 The entire assembly totaled 42,360,

67 not including their 7,337 male and female servants and 245 male and female singers.

68 They had 736 horses, 245 mules,

69 435 camels and 6,720 donkeys.

70 Some of the family leaders contributed to the work. The governor gave to the treasury 1,000 gold coins, 50 bowls, 530 priestly robes.

71 Some of the family leaders gave to the treasury for the work 20,000 gold coins and 2,750 pounds of silver.

72 The rest of the people gave 20,000 gold coins, 2,500 pounds of silver and 67 priestly robes.

73 So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants and all Israel lived in their own towns. When the seventh month came, the Israelites were settled in their towns.

**DASV: Nehemiah 8**

<sup>1</sup> All the people gathered together as one in the town square that was in front of the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded Israel.

<sup>2</sup> Ezra the priest brought the law before the assembly, both men and women and all who could understand it, on the first day of the seventh month.

<sup>3</sup> He read it facing the town square that was in front of the Water Gate from early morning until midday, in the presence of the men and the women, and those who could understand. The ears of all the people were attentive to the book of the law.

<sup>4</sup> Ezra the scribe stood on a wooden platform that they had built for this purpose. Beside him on the right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam.

<sup>5</sup> Then Ezra opened the book in full view of all the people for he was standing above all of them. When he opened it, all the people stood up.

<sup>6</sup> Ezra praised the LORD, the great God, and all the people responded, "Amen, Amen," lifting their hands. They bowed their heads and worshipped the LORD with their faces to the ground.

<sup>7</sup> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, all of whom were Levites, helped the people understand the law, while the people stood in their places.

<sup>8</sup> They read from the book the law of God, explaining and interpreting its meaning, so that they could understand what was read.

<sup>9</sup> Nehemiah the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, "This day is holy to the LORD your God. Do not mourn or weep." For all the people wept when they heard the words of the law.

<sup>10</sup> Then he said to them, "Go your way, eat rich food, and drink sweet drinks, and send portions of food to those who have nothing prepared; for this day is holy to our Lord. Do not grieve; for the joy of the LORD is your strength."

<sup>11</sup> So the Levites quieted all the people, saying, "Be quiet, for this day is holy. Do not grieve."

<sup>12</sup> All the people went their way to eat, drink and to send portions of food, and to celebrate with great joy, because they had understood the words that were made known to them.

<sup>13</sup> On the second day the family leaders of all the people, the priests and the Levites, met with Ezra the scribe, in order to give careful attention to the words of the law.

<sup>14</sup> They found written in the law, how that the LORD had commanded by Moses that the Israelites should live in booths during the feast of the seventh month,

<sup>15</sup> and that they should publish and proclaim in all their towns and in Jerusalem: "Go out to the hills, and gather branches of olive and wild olive trees, and myrtle, palm and other leafy trees, to make temporary huts, as it is written."

<sup>16</sup> So the people went out and brought them back, and built booths for themselves, each on the roof of their houses, in their courts and in the courts of the temple of God, and in the town square by the Water Gate, and in the square by the Ephraim Gate.

<sup>17</sup> All the assembly that had returned from captivity made booths, and lived in them. Since the days of Joshua the son of Nun until that day, the Israelites had not done this. There was great joy.

<sup>18</sup> Ezra read from the book of the law of God day after day, from the first day to the last. They celebrated the feast for seven days, then on the eighth day there was a solemn assembly, according to the requirement.

**DASV: Nehemiah 9**

<sup>1</sup> On the twenty-fourth day of this month, the Israelites were assembled with fasting, sackcloth and dust on their heads.

<sup>2</sup> The descendants of Israel separated themselves from all foreigners and stood and confessed their sins and the iniquities of their forefathers.

<sup>3</sup> For a fourth of the day they stood up in their place, and read from the book of the law of the LORD their God; and for another fourth they confessed their sins and worshipped the LORD their God.

<sup>4</sup> Then standing on the stairs were the Levites--Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani--who cried out with a loud voice to the LORD their God.

<sup>5</sup> Then the Levites--Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah--said, "Stand up and praise the LORD your God from everlasting to everlasting." Then they praised, "Blessed be your glorious name, may it be exalted above all blessing and praise.

<sup>6</sup> You are the LORD, you alone. You made heaven, the highest heavens, with all their stars, the earth and all things that are in it, the seas and all that is in them. You give life to them all, and the host of heaven worships you.

<sup>7</sup> You are the LORD God, who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name of Abraham.

<sup>8</sup> You found his heart to be faithful to you and made a covenant with him to give his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. Now you have kept your promise for you are righteous.

<sup>9</sup> You saw the affliction of our forefathers in Egypt, and heard their cry at the Red Sea.

<sup>10</sup> You performed signs and wonders against Pharaoh, and against all his servants and all the people of his land, for you knew how arrogantly they acted against them. You made a reputation for yourself which has lasted to this day.

<sup>11</sup> You divided the sea before them, so that they crossed through the sea on the dry ground. But you threw their pursuers into the depths of the sea, like a stone sinks in mighty waters.

<sup>12</sup> You led them by day in a pillar of cloud, and in a pillar of fire by night, to give them light in the way in which they should go.

<sup>13</sup> You also came down on Mount Sinai, and spoke with them from heaven. You gave them just regulations, true laws, good statutes and commandments.

<sup>14</sup> You made known to them your holy Sabbath, and prescribed commandments, statutes, and a law for them through Moses your servant.

<sup>15</sup> You gave them bread from heaven when they were hungry, and brought water out of the rock when they were thirsty. You commanded them to go in to possess the land that you had sworn to give them.

<sup>16</sup> But they, our forefathers, acted arrogantly and stiffened their stubborn necks, and would not obey your commandments.

<sup>17</sup> They refused to obey, neither did they recall the wonders that you did among them. Instead they stiffened their necks, and in their rebellion appointed a leader to return to their slavery. But you are a God ready to forgive, gracious and merciful, slow to anger, and abundant in steadfast love. You did not abandon them,

<sup>18</sup> even when they had cast an image of a calf for themselves, and declared, 'This is your God who brought you up out of Egypt,' and had committed terrible blasphemies.

<sup>19</sup> Yet you in your great compassion did not abandon them in the wilderness. The pillar of cloud did not stop leading them by day, nor did the pillar of fire stop guiding them by night shining on the way they were to go.

<sup>20</sup> You gave your good Spirit to instruct them, and did not withhold your manna from their mouths and continued to give them water for their thirst.

<sup>21</sup> For forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

<sup>22</sup> You gave them kingdoms and peoples and granted them every corner of the land. So they took possession of the land of Sihon king of Heshbon, and the land of Og king of Bashan.

<sup>23</sup> You multiplied their children as the stars of heaven, and brought them into the land concerning which you told their forefathers to go in and possess it.

<sup>24</sup> So their descendants went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites. You delivered them into their hands, along with their kings and the peoples of the land, that they might do with them whatever they pleased.

<sup>25</sup> They captured fortified cities and a fertile land. They took possession of houses full of all good things, cisterns already dug, vineyards, and olive groves, and fruit trees in abundance. So they ate and were filled and became fat delighting themselves in your great goodness.

<sup>26</sup> Nevertheless, they were disobedient and rebelled against you. They threw your law behind their backs, killed your prophets who warned them to turn back to you, and they committed terrible blasphemies.

<sup>27</sup> Therefore you delivered them into the hand of their enemies, who oppressed them. But in their time of trouble they cried out to you and you heard from heaven. Then according to your great compassion you gave them deliverers who saved them from the hand of their enemies.

<sup>28</sup> But as soon as they had rest, they did evil again before you. So you abandoned them again to the hand of their enemies, so that they ruled over them. Yet when they returned, and cried out to you, you heard from heaven and many times you rescued them because of your great compassion.



<sup>29</sup> You warned them attempting to turn them back to your law. Yet they acted arrogantly and did not obey your commandments, but sinned against your ordinances, those by which if a man does them he will live. Yet they turned their shoulder away and stiffened their neck and refused to obey.

<sup>30</sup> For many years you were patient with them, and warned them by your Spirit through your prophets, but they would not listen. Therefore you delivered them into the hand of the peoples of the lands.

<sup>31</sup> Nevertheless in your great mercies you did not completely destroy them or abandon them, for you are a gracious and merciful God.

<sup>32</sup> Now therefore, our God, the great, mighty and awesome God, who keeps his covenant and steadfast love, let it not seem insignificant to you all the hardship that has come on us, our kings, leaders, priests, prophets, forefathers, and on all your people, since the time of the kings of Assyria to this day.

<sup>33</sup> You have been just in all that has happened to us, for you have treated us faithfully even though we have acted wickedly.

<sup>34</sup> Our kings, leaders, priests, and forefathers have not kept your law, or paid attention to your commandments or your testimonies by which you warned them.

<sup>35</sup> For even while they were in their own kingdom, with your great goodness you had lavished on them, in the large and fertile land you gave them, they still did not serve you or turn from their wicked works.

<sup>36</sup> So now, here we are slaves this day, in a land you gave to our forefathers to eat its fruit and enjoy its good things, yet we are slaves.

<sup>37</sup> Its rich produce goes to the kings whom you have set over us because of our sins. They rule over our bodies and over our cattle as they please, while we are in great distress."

<sup>38</sup> [The people affirmed,] "Because of all this we make a solemn covenant, written and signed with the seals of our leaders, Levites and our priests."

**DASV: Nehemiah 10**

<sup>1</sup> Now those who sealed it were: Nehemiah the governor, the son of Hacaliah and Zedekiah,

<sup>2</sup> These were the priests:

<sup>3</sup> Seraiah, Azariah, Jeremiah,  
<sup>4</sup> Pashhur, Amariah, Malkijah,  
<sup>5</sup> Hattush, Shebaniah, Malluch,  
<sup>6</sup> Harim, Meremoth, Obadiah,  
<sup>7</sup> Daniel, Ginnethon, Baruch,  
<sup>8</sup> Meshullam, Abijah, Mijamin,  
 Maaziah, Bilgai and Shemaiah.

<sup>9</sup> The Levites were: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel.

<sup>10</sup> and their fellow Levites:

Shebaniah, Hodiah, Kelita, Pelaiiah, Hanan,  
<sup>11</sup> Mica, Rehob, Hashabiah,  
<sup>12</sup> Zaccur, Sherebiah, Shebaniah,  
<sup>13</sup> Hodiah, Bani, and Beninu.

<sup>14</sup> The leaders of the people were:

Parosh, Pahath-moab, Elam, Zattu, Bani,  
<sup>15</sup> Bunni, Azgad, Bebai,  
<sup>16</sup> Adonijah, Bigvai, Adin,  
<sup>17</sup> Ater, Hezekiah, Azzur,  
<sup>18</sup> Hodiah, Hashum, Bezai,  
<sup>19</sup> Hariph, Anathoth, Nebai,  
<sup>20</sup> Magpiash, Meshullam, Hezir,  
<sup>21</sup> Meshezabel, Zadok, Jaddua,  
<sup>22</sup> Pelatiah, Hanan, Anaiah,  
<sup>23</sup> Hoshea, Hananiah, Hasshub,  
<sup>24</sup> Hallohesh, Pilha, Shobek,  
<sup>25</sup> Rehum, Hashabnah, Maaseiah,  
<sup>26</sup> Ahiah, Hanan, Anan,  
<sup>27</sup> Malluch, Harim and Baanah.

<sup>28</sup> The rest of the people including the priests, Levites, gatekeepers, singers, temple servants, and all who separated themselves from the peoples of the lands to the law of God, their wives, sons and daughters, everyone who was able to understand--

<sup>29</sup> joined with their brothers, their nobles, and entered into a curse and took 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 our Lord, along with his ordinances and statutes.

<sup>30</sup> We promised not to give our daughters to the peoples of the land, or to take their daughters in marriage for our sons.

<sup>31</sup> If the peoples of the land bring their wares or any grain on the Sabbath or on any holy day to sell, we will not buy it. We will forgo planting crops on the seventh year and will cancel all debts.

<sup>32</sup> We will also impose an ordinance on ourselves to pay one third of a shekel for the service of the temple of our God,

<sup>33</sup> for the bread of the Presence and for the continual grain offerings, the continual burnt offerings, Sabbaths, the new moons, the appointed festivals, the holy offerings, and the sin offerings to make atonement for Israel, and for all the work of the temple of our God.

<sup>34</sup> "We--the priests, Levites and the people--cast lots for when each family should bring the wood to burn on the altar of the LORD our God at the temple of our God, during the times appointed, year by year, as it is written in the law.

<sup>35</sup> We also promise to bring the first fruits of our ground and the first fruits of all types of trees, year by year, to the temple of the LORD.

<sup>36</sup> We also will bring the firstborn of our sons and our cattle, and the firstlings of our herds and our flocks as it is written in the law, to bring them to the temple of our God, to the priests who minister in the temple of our God.

<sup>37</sup> We will bring the best of our flour, our contributions, and the fruit of every type of tree, the new wine and the olive oil to the priests, to the storerooms of the temple of our God. We will also bring the tithes of our land to the Levites for the Levites will collect the tithes in all the cities where we labor.

<sup>38</sup> The priest, the descendant of Aaron, will be with the Levites when the Levites collect tithes. The Levites will bring up the tithe of the tithes to the temple of our God, to the storerooms of the treasury.

<sup>39</sup> For the Israelites and the Levites will bring the contribution of the grain, new wine, and olive oil to the storerooms, where the utensils of the sanctuary are, and the priests that minister, the gatekeepers and the singers are. We will not neglect the temple of our God."

**DASV: Nehemiah 11**

<sup>1</sup> The leaders of the people settled in Jerusalem. The rest of the people cast lots to have one out of every ten settle in Jerusalem the holy city, while the other nine parts remained in the other towns.

<sup>2</sup> The people blessed all the men who volunteered to live in Jerusalem.

<sup>3</sup> Now these are the leaders of the province who lived in Jerusalem, but the rest of Israel, priests, Levites, temple servants and the descendants of Solomon's servants settled in the towns of Judah, everyone on his own property in their towns.

<sup>4</sup> Certain of the descendants of Judah and descendants of Benjamin settled in Jerusalem.

From the descendants of Judah:

Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, from the descendants of Perez;

<sup>5</sup> and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the descendant of the Shelah.

<sup>6</sup> All the sons of Perez who lived in Jerusalem were 468 valiant men.

<sup>7</sup> These are the descendants 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 Jeshaiiah.

<sup>8</sup> After him were Gabbai, Sallai, 928 total.

<sup>9</sup> Joel the son of Zichri was their overseer, and Judah the son of Hassenuah was second-in-command over the city.

<sup>10</sup> From the priests:

Jedaiah the son of Joiarib, Jachin,

<sup>11</sup> Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the temple of God,

<sup>12</sup> and their associates who did the work of the temple, 822; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,

<sup>13</sup> and his associates, who were heads of the families, 242; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

<sup>14</sup> and their associates, mighty men of valor, 128; and their overseer was Zabdiel, the son of Hagedolim.

<sup>15</sup> From the Levites:

Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

<sup>16</sup> Shabbethai and Jozabad, leaders of the Levites, who were in charge of the outside work of the temple of God;

<sup>17</sup> Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the leader of thanksgiving and prayer, and Bakbukiah, the second among his associates; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

<sup>18</sup> All the Levites in the holy city were 284 in all.

<sup>19</sup> The gatekeepers, Akkub, Talmon, and their associates, who kept watch at the gates, were 172.

<sup>20</sup> And the rest of Israel, along with the priests, the Levites were in all the towns of Judah, everyone on his property inheritance.

<sup>21</sup> But the temple servants lived on Ophel. Ziha and Gishpa were over the temple servants.

<sup>22</sup> The overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the descendants of Asaph, the singers, in charge of the work of the temple of God.

<sup>23</sup> For there was a command from the king concerning them, which determined the daily routines for the singers.

<sup>24</sup> Pethahiah the son of Meshezabel, of the descendants of Zerah the son of Judah, was the king's adviser in all matters concerning the people.

<sup>25</sup> As for the villages with their surrounding fields, some of the descendants of Judah lived in Kiriath-arba and its villages, and in Dibon and its villages, and in Jekabzeel and its villages,

<sup>26</sup> in Jeshua, in Moladah and Beth-pelet,

<sup>27</sup> in Hazar-shual, in Beersheba and its villages,

<sup>28</sup> in Ziklag, in Meconah and its villages,

<sup>29</sup> in En-rimmon, in Zorah, in Jarmuth,

<sup>30</sup> Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its villages. So they camped from Beersheba to the valley of Hinnom.

<sup>31</sup> The descendants of Benjamin settled in Geba, Michmash, Aija and at Bethel and its villages,

<sup>32</sup> at Anathoth, Nob, Ananiah,

<sup>33</sup> Hazor, Ramah, Gittaim,

<sup>34</sup> Hadid, Zeboim, Neballat,

<sup>35</sup> Lod, and Ono, the Valley of Craftsmen.

<sup>36</sup> Some of divisions of the Levites from Judah also settled in Benjamin.

**DASV: Nehemiah 12**

<sup>1</sup> These are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua:

<sup>2</sup> Seraiah, Jeremiah, Ezra,  
<sup>3</sup> Amariah, Malluch, Hattush,  
<sup>4</sup> Shecaniah, Rehum, Meremoth,  
<sup>5</sup> Iddo, Ginnethoi, Abijah,  
<sup>6</sup> Mijamin, Maadiah, Bilgah,  
<sup>7</sup> Shemaiah, and Joiarib, Jedaiah.  
 Sallu, Amok, Hilkiyah, Jedaiah.

These were the leaders of the priests and their associates in the days of Jeshua.

<sup>8</sup> The Levites were: Jeshua, Binnui, Kadmiel, Sherebiah, Judah and Mattaniah, who with his associates were in charge of the songs of thanksgiving.

<sup>9</sup> Bakbukiah and Unno, their associates, stood across from them during the service.

<sup>10</sup> Jeshua was the father of Joiakim, and Joiakim the father of Eliashib, and Eliashib the father of Joiada,

<sup>11</sup> Joiada the father of Jonathan, Jonathan the father of Jaddua.

<sup>12</sup> In the days of Joiakim the priests, family leaders were:

of Seraiah, Meraiah;  
 of Jeremiah, Hananiah;  
<sup>13</sup> of Ezra, Meshullam;  
 of Amariah, Jehohanan;  
<sup>14</sup> of Malluchi, Jonathan;  
 of Shebaniah, Joseph;  
<sup>15</sup> of Harim, Adna;  
 of Meraioth, Helkai;  
<sup>16</sup> of Iddo, Zechariah;  
 of Ginnethon, Meshullam;  
<sup>17</sup> of Abijah, Zichri;  
 of Miniamin and of Moadiah, Piltai;  
<sup>18</sup> of Bilgah, Shammua;  
 of Shemaiah, Jehonathan;  
<sup>19</sup> of Joiarib, Mattenai;  
 of Jedaiah, Uzzi;  
<sup>20</sup> of Sallai, Kallai;  
 of Amok, Eber;  
<sup>21</sup> of Hilkiyah, Hashabiah;  
 of Jedaiah, Nethanel.

<sup>22</sup> As for the Levites, in the days of Eliashib, Joiada, Johanan, and Jaddua the heads of the families were recorded as were the priests in the reign of Darius the Persian.

<sup>23</sup> The sons of Levi, heads of families, were recorded in the Book of the Annals until the days of Johanan the son of Eliashib.

<sup>24</sup> The leaders of the Levites were: Hashabiah, Sherebiah and Jeshua the son of Kadmiel, with their associates who stood across from them, to praise and give thanks, as commanded by David the man of God, with one group opposite the other group.

<sup>25</sup> Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers guarding the storerooms at the gates.

<sup>26</sup> These all served 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 and scribe.

<sup>27</sup> For the dedication of the wall of Jerusalem they sought the Levites from wherever they lived, to bring them to Jerusalem to celebrate the dedication with gladness, thanksgiving and singing, accompanied by cymbals, harps and lyres.

<sup>28</sup> The singers also assembled themselves, from the region around Jerusalem and from the villages of the Netophathites,

<sup>29</sup> and from Beth-gilgal, and from the region of Geba and Azmaveth; for the singers had built villages for themselves around Jerusalem.

<sup>30</sup> The priests and the Levites purified themselves; then they purified the people, the gates and the wall.

<sup>31</sup> Then I brought up the leaders of Judah to the top of the wall, and appointed two large choirs that gave thanks and went in procession. One went to the right on the wall toward the Dung Gate.

<sup>32</sup> After them went Hoshaiah, and half of the leaders of Judah,

<sup>33</sup> and Azariah, Ezra, Meshullam,

<sup>34</sup> Judah, Benjamin, Shemaiah and Jeremiah,

<sup>35</sup> along with some of the priests with trumpets, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph;

<sup>36</sup> and his associates, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David the man of God. Ezra the scribe led them.

<sup>37</sup> By the Fountain Gate, they went up straight before them by the stairs of the City of David on the ascent to the wall, above the house of David, to the Water Gate on the east.

<sup>38</sup> The other choir of those who gave thanks went to the left to meet them, and I followed them, with half of the people, on the wall, above the Tower of the Ovens, to the Broad Wall,

<sup>39</sup> then over to the Gate of Ephraim, and by the Jeshanah Gate, the Fish Gate, and the Tower of Hananel, and the Tower of the Hundred, then on to the Sheep Gate. They stopped at the Gate of the Guard.

<sup>40</sup> So the two choirs of those who had given thanks stood in the temple of God. I and half of the officials with me,

<sup>41</sup> along with the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah, with trumpets;

<sup>42</sup> and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. The singers sang with Jezrahiah as their director.

<sup>43</sup> That day they offered great sacrifices and rejoiced, for God had made them rejoice with great joy. The women and children also rejoiced, so that the joy of Jerusalem was heard far off in the distance.

<sup>44</sup> On that day men were appointed over the storerooms for the offerings, contributions, the first fruits and for the tithes, to gather the portions allotted by the law for the priests and Levites from the fields of the towns; for Judah was delighted in priests and Levites who ministered there.

<sup>45</sup> They performed the service of their God, and the service of the purification, as did the singers and the gatekeepers, according to the commandment of David and his son Solomon.

<sup>46</sup> For in the days of David and Asaph long ago there was a director for the singers and there were songs of praise and thanksgiving to God.

<sup>47</sup> So all Israel in the days of Zerubbabel and in the days of Nehemiah, gave daily food portions to the singers and the gatekeepers as required. They set aside that which was for the Levites; and the Levites set aside that which was for the sons of Aaron.



**DASV: Nehemiah 13**

<sup>1</sup> On that day they read aloud from the book of Moses in the hearing of the people; and it was found written, that no Ammonite or Moabite should ever enter the assembly of God,

<sup>2</sup> because they did not meet the Israelites with bread and water, but hired Balaam, to curse them, although our God turned the curse into a blessing.

<sup>3</sup> When they heard the law, they separated from Israel all those of foreign descent.

<sup>4</sup> Now before this, Eliashib the priest had been appointed over the storerooms of the temple of our God. He was related to Tobiah,

<sup>5</sup> and had prepared for Tobiah a large storage room, where they had previously stored the grain offerings, the incense, and the vessels, including the tithes of grain, new wine and olive oil, which were given by commandment to the Levites, singers and the gatekeepers; and the contributions for the priests.

<sup>6</sup> During all this, I was not in Jerusalem; for in the thirtieth-second year of Artaxerxes king of Babylon I had returned to the king. After a while I asked permission to leave the king

<sup>7</sup> and return to Jerusalem. Then I learned about the evil that Eliashib had done for Tobiah, in preparing a storeroom for him in the courtyard of the temple of God.

<sup>8</sup> I was very upset and threw out of the storeroom all the household belongings of Tobiah.

<sup>9</sup> Then I commanded that they cleanse the storerooms, and I brought back the utensils of the temple of God, with the grain offerings and frankincense.

<sup>10</sup> I perceived that the food rations of the Levites had not been given them; so that the Levites and the singers who were to conduct the service, had gone back to their fields.

<sup>11</sup> Then I confronted the officials, and said, "Why has the house of God been forsaken?" I gathered them together and reassigned their proper duties.

<sup>12</sup> Then all Judah brought the tithe of the grain, new wine and olive oil into the temple storehouses.

<sup>13</sup> I designated treasurers over the storehouses, Shelemiah the priest, and Zadok the scribe; and from the Levites, Pedaiah and their assistant was Hanan the son of Zaccur, the son of Mattaniah. They were considered to be faithful, and their job was to distribute to their associates.

<sup>14</sup> Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the temple of my God, and for its services.

<sup>15</sup> In those days I saw in Judah some men treading winepresses on the Sabbath, and bringing in grain, and loading it on donkeys; along with wine, grapes, figs and all kinds of merchandise that they brought to Jerusalem on the Sabbath day. So I warned them about the day they were selling their food.

<sup>16</sup> The people of Tyre who lived there brought in fish, and all kinds of merchandise and sold them on the Sabbath to the people of Judah, and in Jerusalem.

<sup>17</sup> I confronted the nobles of Judah, and said to them, "What evil thing is this that you are doing, profaning the Sabbath day?"

<sup>18</sup> "Didn't your fathers do this, and didn't our God bring all this disaster on us and on this city? Yet you are bringing even more wrath on Israel by profaning the Sabbath."

<sup>19</sup> When the gates of Jerusalem began to darken before the Sabbath, I ordered the doors to be shut, and that they should not be opened until after the Sabbath. I set some of my servants over the gates so that no merchandise would be brought in on the Sabbath day.

<sup>20</sup> So the merchants and sellers of all kinds of merchandise spent the night outside Jerusalem once or twice.

<sup>21</sup> Then I warned them and said to them, "Why are you spending the night near the wall? If you do it again, I will lay hands on you." From that time on they did not come on the Sabbath.

<sup>22</sup> Then I ordered the Levites to purify themselves and that they should come and guard the gates, in order to maintain the Sabbath day as holy. Remember me for this, O my God, and spare me according to the greatness of your steadfast love.

<sup>23</sup> In those days I also saw Jews who had married women from Ashdod, Ammon, and Moab.

<sup>24</sup> Half of their children spoke in the language of Ashdod, and they could not speak the language of Judah, but only the language of the other peoples.

<sup>25</sup> I confronted them, and cursed them, struck some of them and pulled out their hair. I made them swear to God, saying, "You must not give your daughters to their sons, or take their daughters for your sons or for yourselves.

<sup>26</sup> Did not Solomon king of Israel sin by doing these things? There was no king like him among many nations, and he was beloved of his God, and God made him king over all Israel. Yet foreign women caused even him to sin.

<sup>27</sup> Should we then listen to you and do all this great evil, to be unfaithful to our God by marrying foreign women?"

<sup>28</sup> Then one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite. So I chased him away from me.

<sup>29</sup> Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood and the Levites.

<sup>30</sup> So cleansed I them from everything foreign, and assigned tasks for the priests and the Levites, each one had his own job.

<sup>31</sup> I also made sure there was wood for the offerings and first fruits at required times. Remember me, O my God, for good.

**DASV: Digital American Standard Version****DASV: Esther 1**

<sup>1</sup> Now these things happened in the days of Ahasuerus (this Ahasuerus, [also called Xerxes], reigned over 127 provinces from India to Ethiopia).

<sup>2</sup> In those days, when King Ahasuerus sat on his throne in the citadel in Susa,

<sup>3</sup> in the third year of his reign, he made a feast for all his officials and servants.

The commanders of the army of Persia and Media, the nobles and governors of the provinces were present.

<sup>4</sup> He displayed the riches of his glorious empire and the splendor of his majesty for a total of 180 days.

<sup>5</sup> When these days were completed, the king made a feast for all the people who were present in the citadel of Susa, both great and small. It lasted seven days and was held in the courtyard of the garden of the king's palace.

<sup>6</sup> There were white and blue linen curtains with cords of fine linen and purple ribbons tied to silver rings to pillars of marble. The couches were of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and other costly colored stones.

<sup>7</sup> Drinks were served in gold goblets with each one different from the other, and royal wine was in abundance at the king's expense.

<sup>8</sup> The drinking was according to the instructions that there should be no restrictions, for the king had ordered all the officers of his house, that they should give to each of the guests whatever they desired.

<sup>9</sup> Queen Vashti also hosted a feast for the women in the royal palace that belonged to King Ahasuerus.

<sup>10</sup> On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carcas, the seven eunuchs who served in the presence of Ahasuerus the king,

<sup>11</sup> to bring Vashti the queen before the king wearing the crown royal, to show the peoples and the princes her beauty; for she was very beautiful.

<sup>12</sup> But Queen Vashti refused to come at the king's command by the eunuchs. Then the king became infuriated and his anger burned within him.

<sup>13</sup> Then the king consulted with the wise men, who understood the times (for it was the king's custom to consult with those who understood the law and justice,

<sup>14</sup> and those next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven officials of Persia and Media, who regularly saw the king's face and held the highest positions in the kingdom).

<sup>15</sup> "What should be done to Queen Vashti according to law, because she has not obeyed the command of King Ahasuerus by the eunuchs?"

<sup>16</sup> Then Memucan responded before the king and the princes, "Queen Vashti has not done wrong just to the king, but also to all the officials, and to all the peoples throughout the provinces of the King Ahasuerus.

<sup>17</sup> For this action of the queen will become know to all women, encouraging them to treat their husbands with contempt, since they will say, 'King Ahasuerus commanded Vashti the queen to be brought in before him, but she would not come.'

<sup>18</sup> This day the noble women of Persia and Media who have heard about the queen's behavior will rebel against all the king's nobles the same way and there will be no end of the contempt and wrath.

<sup>19</sup> So if it pleases the king, let a royal decree be issued by him, and let it be written in the laws of the Persians and the Medes so that it cannot be altered, that Vashti be banished from the presence of King Ahasuerus, and let the king give her royal estate to another who is more worthy than she.

<sup>20</sup> Then when the king's decree is published throughout his entire kingdom, as vast as it is, all the wives will give to their husbands honor from greatest to the least."

<sup>21</sup> The saying pleased the king and the officials, so the king followed the advice of Memucan.

<sup>22</sup> He sent letters to all the royal provinces, into every province in its own script and to each people in their own language, that every man should be ruler in his own home, and should speak the language of his own people.

**DASV: Esther 2**

<sup>1</sup> After these things, when the wrath of King Ahasuerus [or Xerxes] had calmed, he remembered Vashti, and what she had done, and what had been decreed against her.

<sup>2</sup> Then the king's personal attendants suggested to him, "Let a search be made for beautiful young virgins for the king.

<sup>3</sup> Let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to the citadel of Susa, to the harem under the supervision of Hegai the king's eunuch who is in charge of the women and provide them with whatever cosmetics they need.

<sup>4</sup> Let the young woman who pleases the king be made queen instead of Vashti." This proposal pleased the king, so that is what he did.

<sup>5</sup> Now there was a certain Jew in the citadel of Susa whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,

<sup>6</sup> who had been deported from Jerusalem with the exiles who had been carried away with Jeconiah king of Judah, by King Nebuchadnezzar of Babylon.

<sup>7</sup> He brought up Hadassah, also called Esther, his uncle's daughter for both her father and mother had passed away and Mordecai had adopted her as his own daughter. The woman had a lovely figure and was beautiful.

<sup>8</sup> So when the king's commandment and his decree was announced and when many young women were gathered together to the citadel of Susa under the custody of Hegai, Esther was taken into the king's palace and placed in the custody of Hegai, who was in charge of the women.

<sup>9</sup> The young woman pleased him and she won his favor. He quickly gave her cosmetics and a portion of food and provided her with the seven maidens out of the king's palace. He promoted her and her maidens to the best place in the royal harem.

<sup>10</sup> Esther had not told her people or her family for Mordecai had prohibited her from telling them.

<sup>11</sup> Every day Mordecai would walk in front of the court of the harem, to find out how Esther was doing and what was happening to her.

<sup>12</sup> Now before each young woman came to King Ahasuerus, she had twelve months of beauty treatments. The standard treatments were: six months with oil of myrrh, and then six months with special perfumes and cosmetics for women.

<sup>13</sup> Then when each woman went to the king she was granted whatever she desired to take with her from the harem to the king's palace.

<sup>14</sup> In the evening she went there and in the morning she returned into the second harem which was under the supervision of Shaashgaz, the king's eunuch, who was in charge of the concubines. She would not return to the king unless the king delighted in her and called her by name.

<sup>15</sup> Now when the turn came for Esther, the daughter of Abihail, her uncle Mordecai, who had adopted her as his daughter, to go in to the king, she asked for nothing but what Hegai the king's eunuch, who was in charge of the women, recommended. Esther won the favor of all who saw her.

<sup>16</sup> So Esther was taken to King Ahasuerus to his royal palace in the tenth month, which is the month Tebeth, in the seventh year of his reign.

<sup>17</sup> The king loved Esther more than any of the other women, and she won his favor and kindness more than any of the other virgins. So he set the royal crown on her head and made her queen instead of Vashti.

<sup>18</sup> Then the king hosted a great feast for all his officials and servants in honor of Esther. He announced a holiday to the provinces, and gave gifts at the king's expense.

<sup>19</sup> When the virgins were gathered the second time, Mordecai was sitting at the king's gate.

<sup>20</sup> Esther still had not yet divulged her family background or her people as Mordecai had directed her. Esther still followed Mordecai's direction just like when she was brought up by him.

<sup>21</sup> In those days, while Mordecai was sitting in the king's gate, two of the king's eunuchs, Bigthan and Teresh, who guarded the king's private threshold, were angry and conspired to assassinate King Ahasuerus.

<sup>22</sup> Mordecai found out about the plot. He informed Queen Esther about it and Esther told the king in Mordecai's name.

<sup>23</sup> When the matter was investigated, it was found to be true. They both were hanged on the gallows. It was written in the book of the annals before the king.

**DASV: Esther 3**

<sup>1</sup> After these things, King Ahasuerus [or Xerxes] promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the officials who were with him.

<sup>2</sup> All the king's officials who were at the king's gate, would bow down and pay homage to Haman, for the king had commanded it concerning him. But Mordecai refused to bow down or pay homage.

<sup>3</sup> Then the king's officials who were in the king's gate, said to Mordecai, "Why are you violating the king's command?"

<sup>4</sup> They spoke to him day after day about it, but he refused to listen to them, so they told Haman, to see whether Mordecai's response would be tolerated, for he had told them he was a Jew.

<sup>5</sup> When Haman saw that Mordecai refused to bow or pay him homage, Haman was furious.

<sup>6</sup> But he disdained the idea of laying hands on Mordecai alone, for he was told who Mordecai's people were. So Haman plotted to destroy all the Jews, Mordecai's people, throughout the whole kingdom of Ahasuerus.

<sup>7</sup> In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman to determine the best day and month. The lot fell on the twelfth month, which is the month Adar.

<sup>8</sup> Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; and their laws are diverse from those of every other people, furthermore they do not keep the king's laws. Therefore it is not beneficial for the king to tolerate them.

<sup>9</sup> If it please the king, let there be a decree to destroy them. I myself will pay 375 tons of silver into the king's treasuries for those officials who will carry out this, the king's business.

<sup>10</sup> So the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.

<sup>11</sup> Then the king said to Haman, "Keep your silver, the people are yours to do whatever pleases you."

<sup>12</sup> Then the royal scribes were summoned on the thirteenth day of the first month. Everything Haman commanded was written to the king's satraps and governors who were over all the provinces, and to the nobles of every people, to every province in their own script and their own language. The decree was written in the name of King Ahasuerus and sealed with the king's signet ring.

<sup>13</sup> Letters were sent by couriers to all the king's provinces, to destroy, kill, and exterminate all Jews, both young and old, little children and women, in one day,

the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions.

<sup>14</sup> A copy of the decree was to be issued as a decree in every province and proclaimed to all the peoples, so that they would be ready for that day.

<sup>15</sup> The couriers quickly went out by the order of the king, and the decree was issued from the citadel of Susa. The king and Haman sat down to drink; but the city of Susa was thrown into confusion.



**DASV: Esther 4**

<sup>1</sup> Now when Mordecai learned about all that had happened, he tore his clothes and put on sackcloth and ashes. He went out into the city wailing with a loud and bitter cry.

<sup>2</sup> He went up only as far as the entrance of the king's gate for no one was allowed to enter the king's gate clothed in sackcloth.

<sup>3</sup> In every province, the king's commandment and decree came, there was great mourning among the Jews. They fasted, wept and wailed with many laying in sackcloth and ashes.

<sup>4</sup> Esther's attendants and her eunuchs came and told her about it. The queen was deeply distressed. She sent clothes for Mordecai to put on, so he could take off his sackcloth, but he refused them.

<sup>5</sup> Then Esther summoned Hathach, one of the king's eunuchs who had been appointed to attend her, and directed him to go to Mordecai, to find out what was happening and why he was doing it.

<sup>6</sup> So Hathach went to Mordecai in the open square of the city in front of the king's gate.

<sup>7</sup> Mordecai told him of all that had happened to him, and the exact amount of the money Haman had promised to pay to the royal treasuries to destroy the Jews.

<sup>8</sup> Mordecai gave Hathach a copy of the decree that was issued from Susa for their destruction, so that it might be shown to Esther and inform her. He also requested that she go in to the king to beg and to make a request before him on behalf of her people.

<sup>9</sup> Hathach returned and told Esther what Mordecai had said.

<sup>10</sup> Then Esther spoke to Hathach, and gave him a message to take back to Mordecai:

<sup>11</sup> "All the king's officials, and even the people from the king's provinces know that there is only one law for any man or woman who comes to the king in the inner court who has not been invited: he must be put to death, except for those to whom the king holds out the golden scepter, that person may live. I have not been summoned to the king for the last thirty days."

<sup>12</sup> When they reported Esther's response to Mordecai,

<sup>13</sup> Mordecai sent back the following reply to Esther: "Do not imagine that because you are in the king's house you alone will escape any more than the rest of the Jews.

<sup>14</sup> For if you are silent at a time like this, then relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Who knows whether you have been granted royal status for such a time as this."

<sup>15</sup> Then Esther sent this reply to Mordecai:

<sup>16</sup> "Go, gather all the Jews found in Susa, and fast for me. Do not eat or drink for three days, day or night. I also and my attendants will fast the same way. Then I will go in to the king, even though it is against the law. If I perish, I perish."

<sup>17</sup> So Mordecai went away and did just as Esther had directed him.

**DASV: Esther 5**

<sup>1</sup> Now on the third day, Esther put on her royal robes, and stood in the inner court of the king's palace, across from the king's quarters. The king was sitting on his royal throne, opposite the entrance of the palace.

<sup>2</sup> When the king saw Esther the queen standing in the court, she won favor in his sight, and the king held out the gold scepter that was in his hand to Esther. So Esther approached and touched the top of the scepter.

<sup>3</sup> Then the king said to her, "What do you want, Queen Esther? What is your request? Whatever it is will be given to you, even up to the half of the kingdom."

<sup>4</sup> Esther said, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for the king."

<sup>5</sup> Then the king said, "Bring Haman quickly, so that it may be done as Esther has requested." So the king and Haman came to the banquet that Esther had prepared.

<sup>6</sup> While they were drinking wine the king said to Esther, "What is your wish? It will be granted to you. What is your request? Even to the half of the kingdom, it will be granted."

<sup>7</sup> Then Esther replied, "My wish and my request is this:

<sup>8</sup> If I have found favor in the sight of the king, and if it pleases the king to grant my wish and to grant my request, let the king and Haman come to the banquet that I will prepare for them. I will do tomorrow what the king has asked about."

<sup>9</sup> Then Haman left that day happy with a glad heart. But when Haman saw Mordecai in the king's gate, that he did not rise or tremble before him, he was furious at Mordecai.

<sup>10</sup> Nevertheless Haman restrained himself and went home. Then Haman sent and invited his friends and his wife Zeresh to join him.

<sup>11</sup> Haman recounted to them the impressiveness of his riches, his many children, and all the ways in which the king had promoted him, and how he had advanced him over the other nobles and officials of the king.

<sup>12</sup> Haman continued, "Yes, Esther the queen invited no one but me and the king to the banquet that she had prepared. Tomorrow she has also invited me to dine with the king.

<sup>13</sup> Yet all this means nothing to me, so long as I see Mordecai the Jew sitting at the king's gate."

<sup>14</sup> Then his wife Zeresh and all his friends suggested to him, "Let a seventy-five foot high gallows be built, and in the morning speak to the king that Mordecai may be hanged on it. Then go with the king to the banquet satisfied." The suggestion pleased Haman so he had the gallows built.

**DASV: Esther 6**

<sup>1</sup> That night the king could not sleep, so he commanded to bring the book of historical records, the annals, and they were read to the king.

<sup>2</sup> It was found written that two of the king's eunuchs who guarded the king's private quarters, Bigthana and Teresh, Mordecai had uncovered their conspiracy to assassinate King Ahasuerus.

<sup>3</sup> The king asked, "What honor and dignity has been bestowed on Mordecai for this?" Then the king's attendants replied, "Nothing was done for him."

<sup>4</sup> The king asked, "Who is in the courtyard?" Now Haman had come into the outer courtyard of the king's palace, to request permission from the king to hang Mordecai on the gallows that he had prepared for him.

<sup>5</sup> The king's attendants answered, "Haman is standing in the courtyard." The king ordered, "Let him come in."

<sup>6</sup> So Haman came in, and the king asked him, "What should be done to the man whom the king wishes to honor?" Now Haman thought to himself, "Who would the king want to honor more than me?"

<sup>7</sup> So Haman replied to the king, "For the man the king desires to honor,

<sup>8</sup> let a royal robe be brought which the king has worn, and a horse the king has ridden on, the one with a royal insignia on it.

<sup>9</sup> Let the royal robe and the horse be delivered to the hand of one of the king's most noble officials, have him robe the man the king wishes to honor, and let him lead him on horseback through the city square, and proclaim before him, "This is what is done to the man whom the king desires to honor."

<sup>10</sup> Then the king said to Haman, "Quickly, take the robe and the horse, as you have just suggested for Mordecai the Jew, who sits at the king's gate. Do not leave anything out of all that you have proposed."

<sup>11</sup> Then Haman took the robe and the horse, and dressed Mordecai, and led him on the horse through the city square, proclaiming before him, "This is what will be done to the man the king desires to honor."

<sup>12</sup> Mordecai returned to the king's gate. But Haman hurried home, agonizing and shamefully covering his head.

<sup>13</sup> Haman told his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh warned him, "If Mordecai, before whom you have begun to fall is Jewish, you will not prevail. You will surely be unsuccessful against him."

<sup>14</sup> While they were still talking with him, the king's eunuchs came and hurried Haman off to the banquet Esther had prepared.

**DASV: Esther 7**

<sup>1</sup> So the king and Haman arrived at Queen Esther's banquet.

<sup>2</sup> The king again asked Esther on the second day of the banquet of wine, "What do you want, Queen Esther? It will be granted to you. What is your request? Even if it costs up to the half of the kingdom, it will be granted to you."

<sup>3</sup> Then Queen Esther replied, "If I have found favor in your sight, O king, and if it pleases the king, let my life be granted to me by my petition, and the lives of my people at my request.

<sup>4</sup> For both I and my people have been sold, to be destroyed, to be slain, and to be annihilated. But if we had merely been sold as male and female slaves, I would have held my peace, for such distress would not have justified disturbing the king."

<sup>5</sup> Then King Ahasuerus spoke and said to Esther the queen, "Who is he, and where is he who would dare to do such a thing?"

<sup>6</sup> Esther declared, "The adversary and the enemy is this wicked Haman." Then Haman was terrified before the king and queen.

<sup>7</sup> The king arose in his outrage from the banquet of wine and stepped out into the palace garden. Haman stood up to beg Queen Esther for his life; for he realized that the king was determined to destroy him.

<sup>8</sup> When the king returned from the palace garden to the banquet of wine, Haman had thrown himself on the couch where Esther was sitting. Then said the king, "Will he even assault the queen before me in the palace?" As soon as the word went out of the king's mouth, his attendants covered Haman's face.

<sup>9</sup> Then Harbonah, one of the eunuchs attending the king said, "Look, there is a seventy-five foot high gallows Haman had built at his house for Mordecai, who was the one who spoke to save the king." So the king ordered, "Hang him on it."

<sup>10</sup> So they hanged Haman on the gallows he had built for Mordecai. Then the king's rage subsided.

**DASV: Esther 8**

<sup>1</sup> On that day King Ahasuerus [or Xerxes] gave the house of Haman, the enemy of the Jews, to Queen Esther. Mordecai came before the king for Esther had explained how he was related to her.

<sup>2</sup> The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther set Mordecai over the house of Haman.

<sup>3</sup> Esther spoke again with the king, and fell down at his feet, begging him with tears to put an end to the evil plan of Haman the Agagite, and the plot he had devised against the Jews.

<sup>4</sup> Then the king held out the golden scepter to Esther. So Esther arose and stood before the king.

<sup>5</sup> She said, "If it pleases the king, and if I have found favor in his sight, and if he thinks it is the right thing to do, and if he is pleased with me, then let an order be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, in which he wrote to destroy the Jews who are in all the king's provinces.

<sup>6</sup> For how can I bear to watch such calamity come on my people? Or how can I stand to watch the destruction of my relatives?"

<sup>7</sup> Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he conspired to lay his hand on the Jews.

<sup>8</sup> You may write in behalf of the Jews, whatever you wish in the king's name and seal it with the king's ring. Any edict written in the king's name and sealed with the king's ring, cannot be reversed."

<sup>9</sup> So the king's scribes were summoned at that time, on the twenty-third day of the third month, which is called Sivan. An edict was written according to all that Mordecai ordered and sent to the Jews, the satraps, the governors and the officials of all 127 provinces from India to Ethiopia, to every province in its own script, and to every people in their own language, and also to the Jews in their own script and language.

<sup>10</sup> Mordecai wrote in the name of King Ahasuerus, and sealed it with the king's signet ring, and sent the letters by mounted couriers, riding on swift steeds that were bred for the king's service, sired by the royal stud.

<sup>11</sup> In these letters the king granted the Jews in every city the right to assemble and defend their lives; to destroy, slay, and annihilate any armed force of whatever people and province that might attack them, their women and children, and plunder their property.

<sup>12</sup> This was to happen on one selected day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, the month Adar.

<sup>13</sup> A copy of the edict was to be issued in every province and published to all the peoples, and on that day the Jews were to be ready to avenge themselves on their enemies.

<sup>14</sup> So the couriers who rode on the swift royal steeds went out hurriedly urged on by the king's command. The decree was issued from the citadel in Susa.

<sup>15</sup> Mordecai went out from the presence of the king in royal robes of blue and white, and with a great gold crown and a purple mantle of fine linen. The city of Susa shouted and was glad.

<sup>16</sup> For the Jews there was exuberant happiness and joyful honor.

<sup>17</sup> In every province and in every city the king's command and decree arrived, the Jews had gladness and joy, celebrating with a feast and a holiday. Many from among the peoples of the land became Jews because the fear of the Jews had fallen upon them.

**DASV: Esther 9**

<sup>1</sup> Now on the thirteenth day of the twelfth month, that is the month Adar, when the king's command and his decree was about to be implemented, on the day that the enemies of the Jews hoped to gain power over them, quite to the contrary, the Jews gained mastery over those who hated them.

<sup>2</sup> The Jews assembled themselves in their cities throughout all the provinces of King Ahasuerus [or Xerxes], to strike at those trying to harm them. No one could withstand them, for the fear of them fell on all the peoples.

<sup>3</sup> All the officials of the provinces, the satraps, the governors, and those who did the king's bidding, helped the Jews, because the fear of Mordecai had fallen on them.

<sup>4</sup> For Mordecai was great in the king's house, and his fame spread throughout all the provinces as Mordecai grew more and more powerful.

<sup>5</sup> The Jews struck all their enemies with the sword, killing and destroying them, and did whatever they wanted to those who hated them.

<sup>6</sup> In the citadel at Susa the Jews killed and destroyed 500 men.

<sup>7</sup> They also killed Parshandatha, Dalphon, Aspatha,

<sup>8</sup> Poratha, Adalia, Aridatha,

<sup>9</sup> Parmashta, Arisai, Aridai and Vaizatha,

<sup>10</sup> the ten sons of Haman the son of Hammedatha, the Jew's enemy. They did not lay a hand on the plunder.

<sup>11</sup> On that day the number of those killed in the citadel of Susa was reported to the king.

<sup>12</sup> The king said to Queen Esther, "The Jews have killed and destroyed 500 men in the citadel of Susa, along with the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what else do you want? It will be granted to you. Do you have a further request? It will be done."

<sup>13</sup> Then answered Esther, "If it pleases the king, let the Jews who are in Susa be allowed to do tomorrow what they have done according decree for today. Let Haman's ten sons be hanged on the gallows."

<sup>14</sup> The king commanded it to be done and a decree was given out in Susa and they hanged Haman's ten sons.

<sup>15</sup> So the Jews who were in Susa assembled themselves also on the fourteenth day of the month Adar. They killed 300 men in Susa but did not lay a hand on the plunder.

<sup>16</sup> The other Jews who were in the king's provinces assembled themselves in order to defend their lives. They gained relief from their enemies and killed 75,000 of those who hated them, but did not lay a hand on the plunder.

<sup>17</sup> This was done on the thirteenth day of the month Adar. Then on the fourteenth day of the same month they rested, and made it a day of feasting and gladness.



<sup>18</sup> But the Jews who were in Susa assembled on both the thirteenth and fourteenth day, then on the fifteenth day they rested, and made it a day of feasting and gladness.

<sup>19</sup> Therefore the Jews of the villages, who lived in the rural towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a holiday when they send gifts of food to each other.

<sup>20</sup> Mordecai wrote these things down and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,

<sup>21</sup> to have them keep the fourteenth and fifteenth days of the month Adar, annually,

<sup>22</sup> as the days on which the Jews had relief from their enemies, and the month when their sorrow was turned to gladness, and from mourning into a holiday. These days were to be days of feasting, gladness, sending food to another and gifts to the poor.

<sup>23</sup> So the Jews determined to do as they had begun to do, and as Mordecai had written to them.

<sup>24</sup> For Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast Pur, that is the lot, to crush and destroy them.

<sup>25</sup> But when the matter came before the king, he gave written orders that Haman's wicked plot, which he had devised against the Jews, should come back on his own head, and that he and his sons should be hanged on the gallows.

<sup>26</sup> That is why they called these days Purim, after the name of Pur [lot] and because of all the words of this letter, and what they had seen in this matter and what had happened to them.

<sup>27</sup> The Jews established and accepted this tradition for themselves, their descendants and on all who joined them, that without fail they should keep these two days as it is written and according to the appointed time annually.

<sup>28</sup> These days should be remembered and kept throughout every generation, every family, every province and every city. These days of Purim should not fail to be celebrated by the Jews, nor should the remembrance of them perish from their descendants.

<sup>29</sup> Then Queen Esther, the daughter of Abihail, and also Mordecai the Jew, wrote with full authority to confirm this second letter of Purim.

<sup>30</sup> He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, with words of peace and truth,

<sup>31</sup> to establish these days of Purim in their appointed time, just as decreed by Mordecai the Jew and Queen Esther, and as they had established for themselves and their descendants, with regard to the fasts and lament.

<sup>32</sup> The command of Esther confirmed these practices of Purim, and it was written in the annals.

**DASV: Esther 10**

<sup>1</sup> Now King Ahasuerus [or Xerxes] laid tribute on the land and on the coastlands of the sea.

<sup>2</sup> All the acts of his power and might, and the full account of the greatness of Mordecai, to which the king promoted him, are they not written in the scroll of the annals of the kings of Media and Persia?

<sup>3</sup> For Mordecai the Jew was second only to King Ahasuerus. He was great among the Jews and esteemed by many of his relatives because he sought the good and advocated for the welfare of all his people.

**DASV: Digital American Standard Version****DASV: Job 1**

<sup>1</sup> There was a man in the land of Uz, whose name was Job. That man was blameless and upright, and one who feared God and turned away from evil.

<sup>2</sup> He had seven sons and three daughters.

<sup>3</sup> He owned 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a large number of servants. He was the greatest of all the people of the east.

<sup>4</sup> His sons would take turns holding a feast at their houses and they would send and invite their three sisters to eat and drink with them.

<sup>5</sup> When the days of their feasting were completed, Job would send and sanctify them. He would get up early in the morning, offer a burnt offering for each one of them. For Job said, "It may be that my sons have sinned, and renounced God in their hearts." This was Job's regular habit.

<sup>6</sup> Now it came to pass on the day when the sons of God came to present themselves before the LORD, that Satan also came with them.

<sup>7</sup> The LORD asked Satan, "Where have you come from?" Satan answered the LORD, "From going to and fro in the earth, and from walking up and down in it."

<sup>8</sup> The LORD asked Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man, one who fears God, and turns away from evil."

<sup>9</sup> Then Satan answered the LORD, "Does Job fear God for no reason?"

<sup>10</sup> Have you not made a hedge around him, his house, and all that he has, on every side? You have blessed the work of his hands, and his livestock have increased in the land.

<sup>11</sup> But reach out your hand now, and strike all that he has, and he will curse you to your face."

<sup>12</sup> The LORD said to Satan, "All right, everything he has is in your power, only do not lay a hand on Job himself." So Satan went out from the presence of the LORD.

<sup>13</sup> One day, when Job's sons and his daughters were eating and drinking wine in the house of their oldest brother,

<sup>14</sup> a messenger came to Job, and announced, "The oxen were plowing, and the donkeys were feeding beside them;

<sup>15</sup> and the Sabeans attacked and carried them away. They have struck down the servants with the edge of the sword and I am the only one who has escaped to tell you."

<sup>16</sup> While he was still speaking, another messenger came and announced, "The fire from God has fallen from heaven, and has burned up the sheep and the servants, and consumed them; I am the only one who escaped to tell you."

<sup>17</sup> While he was still speaking, another messenger came and announced, "The Chaldeans made three raiding parties, and made a raid on the camels and made off with them, and have struck down the servants with the edge of the sword, and I am the only one who has escaped to tell you."

<sup>18</sup> While he was still speaking, another messenger came and announced, "Your sons and daughters were eating and drinking wine in the house of the oldest brother;

<sup>19</sup> a great wind swept in from the desert, it struck the four corners of the house, and it collapsed on the young men, and they are dead; and I am the only one who has escaped to tell you."

<sup>20</sup> Then Job got up, and tore his robe, shaved his head and fell down on the ground and worshipped.

<sup>21</sup> He said, "Naked I came from my mother's womb, and naked I will return there. The LORD gave, and the LORD has taken away. Blessed be the name of the LORD."

<sup>22</sup> In all this Job did not sin or charge God with wrongdoing.

**DASV: Job 2**

<sup>1</sup> One day, when the sons of God came to present themselves before the LORD, Satan also came with them to present himself before the LORD.

<sup>2</sup> The LORD asked Satan, "Where have you come from?" Satan answered the LORD, "From going to and fro in the earth, and from walking up and down in it."

<sup>3</sup> The LORD asked Satan, "Have you considered my servant Job? There is no one like him in the earth, a blameless and upright man, one who fears God, and turns away from evil. He still holds onto his integrity, although you incited me against him, to destroy him for no reason."

<sup>4</sup> Satan answered the LORD, "Skin for skin, a man will give all he has to save his own life.

<sup>5</sup> But reach out your hand now, and strike his flesh and bones, and he will curse you to your face."

<sup>6</sup> Then the LORD said to Satan, "All right, he is in your hand, only spare his life."

<sup>7</sup> So Satan went out from the presence of the LORD, and struck Job with horrible boils from the sole of his foot to top of his head.

<sup>8</sup> He used a piece of broken pottery to scrape himself with while he sat among the ashes.

<sup>9</sup> Then his wife advised him, "Do you still hold onto your integrity? Curse God and die."

<sup>10</sup> But he replied, "You are speaking like one of the foolish women would speak. Shall we receive good at the hand of God and not bad?" In all this Job did not sin with his lips.

<sup>11</sup> Now when Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard of all this trouble that had come on him, they each came from their homes and met together to come in order to comfort and sympathize with him.

<sup>12</sup> When they saw him in the distance, they did not recognize him. They wept aloud, tore their robes and sprinkled dust into the air on their heads.

<sup>13</sup> After that they sat down with him on the ground seven days and seven nights, and no one said a word to him, for they saw that his suffering was severe.

**DASV: Job 3**

<sup>1</sup> After this, Job opened his mouth, and cursed the day of his birth.  
<sup>2</sup> Job said:  
<sup>3</sup> "Let the day perish on which I was born,  
and the night it was said, "A boy has been conceived."  
<sup>4</sup> Let that day be turned to darkness,  
let God above not seek for it,  
nor let the light shine on it.  
<sup>5</sup> Let darkness and the shadow of death claim it for their own.  
Let a dark cloud settle over it;  
let blackness of the day terrify it.  
<sup>6</sup> As for that night, let thick darkness seize upon it.  
Let it not be counted among the days of the year.  
Let it not come into the number of the months.  
<sup>7</sup> Let that night be childless.  
Let no joyful sound ring out in it.  
<sup>8</sup> Let those who curse days, curse that day,  
those who are ready to rouse Leviathan.  
<sup>9</sup> Let its stars of dawn be dark.  
Let it wait for daybreak, but find none,  
nor let it see the beams of the morning light,  
<sup>10</sup> because it did not shut the doors of my mother's womb,  
or hide trouble from my eyes.  
  
<sup>11</sup> Why did I not die at birth?  
Why did I not expire as I came from my mother's womb?  
<sup>12</sup> Why did the knees receive me?  
Why were there breasts that I should nurse?  
<sup>13</sup> For now I would be lying down and quiet;  
I would have slept and been at rest  
<sup>14</sup> with kings and advisors of the earth,  
who built places for themselves that are now in ruins,  
<sup>15</sup> or with princes who had gold,  
who filled their palaces with silver.  
  
<sup>16</sup> Or why was I not buried like a stillborn child,  
as infants who never have seen the light?  
<sup>17</sup> There the wicked cease from causing trouble;  
and there the weary are at rest.  
<sup>18</sup> There the prisoners are at ease together,  
they no longer hear the voice of the taskmaster.  
<sup>19</sup> The small and the great are there,

and the slave is free from his master.

20 Why is light given to him who is in misery,  
and life to those bitter in soul,  
21 who long for death, but it does not come,  
and search for it more than for hidden treasures;  
22 who rejoice full of happiness,  
and are glad, when they can find the grave?  
23 Why is light given to one whose way is hidden,  
and whom God has hedged in with trouble?

24 For my sighing comes instead of my food,  
and my groanings are poured out like water.  
25 For the thing I feared has come on me,  
and that which I was afraid of has overcome me.  
26 I have no peace and quiet,  
I have no rest, only trouble has overtaken me."

**DASV: Job 4**

<sup>1</sup> Then Eliphaz the Temanite answered,  
<sup>2</sup> "If one ventures a word with you, will you be grieved?  
But who can keep from speaking?  
<sup>3</sup> Look, you have instructed many,  
and you have strengthened the hands of the weak.  
<sup>4</sup> Your words have supported the one who was falling,  
and you have made firm the feeble knees.  
<sup>5</sup> But now it comes to you, and you are depressed,  
it touches you, and you are dismayed.  
<sup>6</sup> Is not your fear of God your confidence,  
and the integrity of your ways your hope?  
<sup>7</sup> Ponder this: who ever perished, being innocent?  
Or where were the upright ever cut off?  
<sup>8</sup> It's just like what I have seen,  
those who plow iniquity,  
and sow trouble,  
reap the same.  
<sup>9</sup> By the breath of God they perish,  
and by the blast of his anger they are consumed.  
<sup>10</sup> The roaring of the lion,  
and the growling of the fierce lion,  
and the teeth of the young lions are broken.  
<sup>11</sup> The strong lion perishes for lack of prey,  
and the lioness' cubs are scattered.  
  
<sup>12</sup> Now a word secretly came to me,  
and my ear picked up a whisper of it.  
<sup>13</sup> In troubled thoughts from dreams in the night,  
when men fall into deep sleep,  
<sup>14</sup> fear and trembling came upon me,  
which made all my bones shake.  
<sup>15</sup> Then a spirit drifted past my face,  
making the hair of my flesh stand up.  
<sup>16</sup> It stood still, but I could not discern its appearance,  
its phantom like form was before my eyes,  
I heard a whispering voice:  
<sup>17</sup> 'Can a mortal be more righteous than God?  
Can a man be more pure than his Maker?  
<sup>18</sup> If he puts no trust in his servants,  
and if he charges even his angels with error,  
<sup>19</sup> how much more those who dwell in houses of clay,



whose foundation is in the dust,  
who are crushed as easily as a moth!  
20 Between morning and evening they are destroyed,  
they perish forever without anyone even being aware it.  
21 Is not their tent-cord pulled up?  
They die, even then without wisdom.'

**DASV: Job 5**

1 Call now. Is there anyone who will answer you?  
To which of the holy ones will you turn?

2 For anger kills the foolish,  
and jealousy slays the simple.

3 I have seen the fool taking root,  
but suddenly I cursed his dwelling place.

4 His children are far from safety,  
they are crushed in court at the gate,  
and there is no one to deliver them.

5 The hungry eat up his harvest,  
and they take it even from the thorns,  
and the thirsty pant for their wealth.

6 For affliction does not just grow from the dust,  
nor does trouble sprout out of the ground;

7 but man is born for trouble,  
as surely as sparks fly upward.

8 If I were you, I would seek God,  
and would present my case to God.

9 He does great and unsearchable things,  
marvelous things without number.

10 He gives rain on the earth,  
and sends water on the fields.

11 He sets on high those who are lowly,  
and those who mourn are lifted to safety.

12 He frustrates the schemes of the crafty,  
so that their hands cannot accomplish their plans.

13 He traps the shrewd in their own craftiness,  
and the schemes of the cunning are brought to a quick demise.

14 They meet with darkness in the daytime,  
and grope at noonday as if it were night.

15 But he rescues the needy from the sword of their mouth,  
even the poor from the hand of the mighty.

16 So the poor have hope,  
and injustice shuts her mouth.

17 Blessed is the one whom God corrects,  
therefore do not despise the discipline of the Almighty.

18 For while he wounds,  
he also bandages up;  
He cuts to pieces,

but his hands also heal.  
19 He will rescue you from six disasters,  
yes, even 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,  
and you will not be afraid of violence when it comes.  
22 You will laugh at destruction and famine,  
and you will not be afraid of the beasts of the earth.  
23 For you will have an agreement with the stones of the field,  
and the beasts of the field will be at peace with you.  
24 You will know that your tent is safe.  
You will inspect your sheepfold,  
and there will be nothing missing.  
25 You will realize that your descendants will be many,  
and your offspring like the grass of the earth.  
26 You will come to your grave in a full age,  
like stacks of grain harvested in its season.  
27 We have checked it out, and this is true,  
listen to it and apply it to yourself."

**DASV: Job 6**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "O that my agony could be weighed,  
and all my misfortune put on the scales!  
<sup>3</sup> It would be heavier than the sand of the sea,  
this is why my words have been so rash.  
<sup>4</sup> For the arrows of the Almighty have stuck in me,  
my spirit drinks their poison.  
The terrors of God are aligned against me.  
<sup>5</sup> Does the wild donkey bray when it has grass?  
Or does the ox bellow when it has fodder?  
<sup>6</sup> Is tasteless food eaten without salt?  
Or is there any taste in the white of an egg?  
<sup>7</sup> My appetite refuses to touch them,  
they are like repulsive food to me.

<sup>8</sup> O that I might have my request,  
and that God would grant what I long for:  
<sup>9</sup> that it would please God to crush me,  
that he would let loose his hand and cut me off!  
<sup>10</sup> This would be my comfort,  
then I would rejoice even in continual pain,  
for I have not denied the words of the Holy One.

<sup>11</sup> What is my strength, that I should wait?  
What is my end, that I should prolong my life?  
<sup>12</sup> Is my strength like the strength of stones?  
Or is my flesh made of bronze?  
<sup>13</sup> Am I not powerless to help myself,  
and any success driven from me?

<sup>14</sup> He who withholds kindness from his friend,  
forsakes the fear of the Almighty.  
<sup>15</sup> My brothers have been as unreliable as a seasonal stream,  
as torrential brooks that flow away.  
<sup>16</sup> They are black because of ice,  
and surging with melting snow.  
<sup>17</sup> When it warms up, they vanish,  
when it becomes hot,  
they disappear from their place.  
<sup>18</sup> The caravans turn aside from their ways,  
they go up into the wasteland and perish.

19 The caravans of Tema look for streams,  
the travelers of Sheba search for them.  
20 They were ashamed because they had hoped,  
they came there, but were disappointed.  
21 For now you have proven to be of no help,  
you see my calamity and are afraid.  
22 Did I ever say, 'Give me something?'  
Or, 'Offer me a bribe from your wealth?'  
23 Or, 'Deliver me from the enemy's hand?'  
Or, 'Ransom me from the hand of the oppressors?'

24 Teach me, and I will be silent;  
make me understand where I have gone wrong.  
25 How painful are honest words!  
But what does your reproof really prove?  
26 Do you think you can reprove with mere words,  
and treat the words of one despairing as wind?  
27 Yes, you would cast lots to sell an orphan,  
and even auction off your friend.

28 But now have the decency to look at me,  
for I will not lie to your face.  
29 Please turn, let there be no injustice,  
turn back for my righteousness is at stake.  
30 Is there any injustice on my tongue?  
Cannot my palate discern evil?

**DASV: Job 7**

1 Is it not a difficult struggle for humanity on earth?  
Are not his days like the days of a hired worker?  
2 Like a slave who earnestly longs for the shadow,  
and like a hired worker who looks for his wages;  
3 so I am assigned to months of futility,  
and nights of misery are appointed to me.  
4 When I lie down, I ask, 'When will I get up?'  
but the night creeps on while I constantly toss and turn until dawn.  
5 My flesh is clothed with maggots and dirt;  
my skin breaks open and festers.

6 My days pass faster than a weaver's shuttle,  
and come to an end without hope.  
7 Remember that my life is a mere breath,  
my eyes will never again see good.  
8 The eye of one who sees me will see me no more;  
your eyes will look for me, but I will be gone.  
9 Just as the cloud dissipates and vanishes,  
so the one who goes down to the grave will never come back.  
10 He will no longer return to his house,  
nor does his place know him anymore.

11 Therefore I will not restrain my mouth,  
I will speak from the anguish of my spirit,  
I will complain from the bitterness of my soul.  
12 Am I a sea, or a sea monster,  
that you put a guard over me?  
13 When I say, 'My bed will comfort me,  
my couch will ease my complaint,'  
14 Then you frighten me with dreams,  
and terrify me with visions,  
15 so that I would choose to be strangled,  
and death rather than live with these bones of mine.  
16 I hate my life, I do not want to live forever,  
leave me alone, for my days are a mere breath.

17 What is a human being that you make so much of him,  
and that you pay such close attention to him?  
18 You visit him every morning,  
and test him every moment?  
19 How long, will you not please look away from me,

or leave me alone long enough for me to swallow my spit?  
20 If I have sinned, what have I done to you, O watcher of men?  
Why have you made me your target?  
Have I become a burden to you?  
21 Why do you not pardon my transgression,  
and remove my iniquity?  
For now I will lie down in the dust;  
then you will diligently search for me,  
but I will be gone."

**DASV: Job 8**

<sup>1</sup> Then Bildad the Shuhite responded,  
<sup>2</sup> "How much longer will you go on speaking these things?  
How long will the words of your mouth be like a howling wind?  
<sup>3</sup> Does God pervert justice?  
Does the Almighty pervert what is right?  
<sup>4</sup> If your children have sinned against him,  
he delivered them over to the consequences of their sin.  
<sup>5</sup> If you would seek God,  
and make your appeal to the Almighty;  
<sup>6</sup> if you were pure and upright,  
surely now he would rouse himself for you,  
and would restore your rightful home.  
<sup>7</sup> Though your beginning was small,  
yet your latter days will be very great.  
  
<sup>8</sup> Inquire of previous generations,  
and consider what their fathers have searched out.  
<sup>9</sup> For we were born only yesterday,  
and know nothing,  
because our days on earth are as fleeting as a shadow.  
<sup>10</sup> Will they not teach and tell you?  
Will they not utter words from their deep understanding?  
<sup>11</sup> Can papyrus flourish where there is no marsh?  
Can reeds grow where there is no water?  
<sup>12</sup> While it is beginning to flower and not ready for cutting,  
it withers faster than any other plant.  
<sup>13</sup> Such are the paths of all who forget God,  
the hope of the godless perishes.  
<sup>14</sup> Their confidence will break as easily as a thread,  
whose trust is as insecure as a spider's web.  
<sup>15</sup> He leans on its house, but it does not hold up,  
he grabs hold of it, but it will not endure.  
<sup>16</sup> He is like a lush plant facing the sun,  
his shoots sprout over his garden.  
<sup>17</sup> Its roots are penetrated down through the stone pile,  
it takes hold among the rocks.  
<sup>18</sup> If it is uprooted out of its place,  
that place will disown it, saying, 'I have never seen you.'  
<sup>19</sup> Look, it rots by the side of its path,  
then out of the earth others spring up.



20 God will not reject a blameless person,  
or lend a supporting hand to evildoers.  
21 He will yet fill your mouth with laughter,  
and your lips with joyful shouts.  
22 Those who hate you will be clothed with shame,  
and the tent of the wicked will be no more."

**DASV: Job 9**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "Obviously I know that this is so.  
But how can a person be just before God?  
<sup>3</sup> If someone wanted to contend with him,  
he could not answer him once in a thousand times.  
<sup>4</sup> He is wise in heart and mighty in strength,  
who has resisted him and succeeded?  
<sup>5</sup> He moves mountains and they do not know it,  
when he overturns them in his anger.  
<sup>6</sup> He shakes the earth out of its place,  
and its pillars tremble.  
<sup>7</sup> He commands the sun and it does not rise,  
and he seals up the stars.  
<sup>8</sup> He alone stretches out the heavens,  
and treads on the wave crests of the sea.  
<sup>9</sup> He makes the Bear, Orion and the Pleiades,  
and the southern constellations.  
<sup>10</sup> He does great things beyond finding out,  
yes, marvelous things without number.  
<sup>11</sup> He passes by me, but I cannot see him,  
he moves on, but I cannot perceive him.  
<sup>12</sup> If he snatches away, who can stop him?  
Who can say to him, 'What are you doing?'  
<sup>13</sup> God will not restrain his anger,  
the helpers of the sea monster Rahab bow beneath him.  
  
<sup>14</sup> How then can I answer him?  
how can I choose my words to argue with him?  
<sup>15</sup> Even though I am righteous, I could not answer him,  
I could only plead to my judge for mercy.  
<sup>16</sup> If I could summon him and he would answer me,  
I do not believe that he would listen to my voice.  
<sup>17</sup> For he crushes me with a tempest,  
and multiplies my wounds for no reason.  
<sup>18</sup> He will not let me catch my breath,  
but fills me with bitterness.  
<sup>19</sup> If it is a question of strength, he is the strong one!  
If it is a matter of justice, who can summon him?  
<sup>20</sup> Though I am right, my own mouth would condemn me.  
Though I am blameless, he would prove me perverse.

21 I am blameless.  
    It does not matter to me.  
        I despise my life.  
22 It is all the same.  
    Therefore I say,  
        'He destroys the blameless and the wicked.'  
23 If disaster results in sudden death,  
    he mocks the calamity of the innocent.  
24 The earth has been given into the hand of the wicked,  
    yet he covers the faces blinding its judges.  
        If it is not he, then who is it?

25 Now my days are swifter than a runner,  
    they flee away without seeing any good.  
26 They glide by like papyrus boats,  
    as the eagle swooping down on its prey.  
27 If I say, 'I will forget my complaint,  
    I will put off my sad face, and be of good cheer.'  
28 I am afraid of all my sorrows,  
    I know you will not hold me innocent.  
29 I will be condemned.  
    Why then do I weary myself in vain?  
30 If I wash myself with soap,  
    and make my hands clean with lye,  
31 yet you will plunge me into a slimy pit,  
    and my own clothes will abhor me.  
32 For he is not a human being like I am,  
    that I might answer him,  
        that we could go to court against each other.  
33 There is no mediator between us,  
    who might lay his hand on both of us,  
34 who might take his rod away from me,  
    so that his terror would not frighten me.  
35 Then I would speak and not fear him,  
    but I am not able to do it by myself.

**DASV: Job 10**

1 I loathe my life;  
    I will give unrestrained expression to my complaint.  
    I will speak from the bitterness of my soul.  
2 I will say to God,  
    Do not condemn me.  
    Tell me what charges you are bringing against me.  
3 Does it seem good to you to oppress?  
    Should you despise the work of your hands,  
        while looking with favor on the schemes of the wicked?  
4 Do you have eyes of flesh?  
    Or do you see like human beings see?  
5 Are your days like the days of a mortal,  
        or your years like the years of a human,  
6 that you should search for my iniquity,  
        and seek for my sin,  
7 even though you know that I am not guilty,  
        and there is no one who can deliver out of your hand?  
8 Your hands have formed and made me,  
        but now you totally destroy me.  
9 Remember that you have made me like clay,  
        and will you turn me back to dust again?  
10 Have you not poured me out like milk,  
        and curdled me like cheese?  
11 You have clothed me with skin and flesh,  
        and knit me together with bones and sinews.  
12 You have granted me life and steadfast love,  
        and your care has preserved my spirit.  
13 Yet these things you have hid in your heart;  
    I know that this was your purpose.  
14 If I sin, then you will watch me,  
        and you will not acquit me of my guilt.  
15 If I am wicked, woe to me.  
    But if I am righteous, yet I still cannot lift up my head.  
I am filled with shame,  
        and gaze upon my misery.  
16 If my head were held high,  
    you would hunt me like a lion,  
        and again unleash your incredible power against me.  
17 You bring your witnesses against me,  
        and escalate your anger against me,

and bring fresh troops against me.

18 Why then did you bring me out of the womb?  
I wish I had died before any eye had seen me.  
19 If only I had never existed;  
carried right from the womb to the grave.  
20 Are not the days of my life few?  
Stop it then, and leave me alone,  
that I may find a little comfort,  
21 before I go, never to return,  
to the land of darkness and shadowy gloom;  
22 the land of absolute darkness,  
like shadowy gloom and chaos,  
and where even the light is like darkness."

**DASV: Job 11**

<sup>1</sup> Then Zophar the Naamathite responded,  
<sup>2</sup> "Should not this profusion of words be answered?  
Should one so full of talk be vindicated?  
<sup>3</sup> Should your empty babble reduce others to silence?  
When you mock, should no one make you ashamed?  
<sup>4</sup> For you claim, 'My teaching is pure,  
I am clean in God's eyes.'  
<sup>5</sup> But if only God would speak,  
and open his lips against you,  
<sup>6</sup> and reveal to you the enigmas of wisdom!  
For true understanding has two sides.  
Know therefore that God has already forgiven some of your sin.  
<sup>7</sup> Can you by searching figure out the mysteries of God?  
Can you discover the limit of the Almighty?  
<sup>8</sup> It is higher than heaven, what can you do?  
It is deeper than Sheol, what do you know?  
<sup>9</sup> Its measure is longer than the earth,  
and wider than the sea.  
<sup>10</sup> If he passes by, and imprisons,  
then summons a court, who can stop him?  
<sup>11</sup> For he knows how deceptive humans are.  
When he sees injustice, will he not consider it?  
<sup>12</sup> But a stupid person will gain understanding,  
when a wild donkey's colt is born a human.  
  
<sup>13</sup> If you would set your heart right,  
stretch out your hands toward him.  
<sup>14</sup> If iniquity is in your hand, put it far away,  
and do not let injustice stay in your tents.  
<sup>15</sup> Surely then you will lift up your face without blemish,  
you will be secure and will not fear.  
<sup>16</sup> For you will forget your misery,  
you will remember it as waters that have flowed by.  
<sup>17</sup> Your life will be brighter than the noonday;  
though there is darkness, it will break like the dawn.  
<sup>18</sup> You will be confident, because there is hope;  
you will be protected and lie down in safety.  
<sup>19</sup> You will lie down, and no one will make you afraid;  
many will seek your favor.  
<sup>20</sup> But the eyes of the wicked will fail,  
the way of escape will elude them,

and their only hope is to breathe their last."

**DASV: Job 12**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "No doubt you are the people,  
and wisdom will die with you.  
<sup>3</sup> But I have understanding as well as you;  
I am not inferior to you.  
Who does not know these things?  
  
<sup>4</sup> I am a laughing-stock to my friends,  
I, who called on God and he answered,  
a just and blameless person, am a laughing-stock.  
<sup>5</sup> To those at ease there is contempt for misfortune;  
it is ready for them whose feet slip.  
<sup>6</sup> But the tents of robbers are at peace,  
and those who provoke God are secure;  
who bring their god in their hand.  
  
<sup>7</sup> But ask the animals, and they will teach you;  
the birds of the heavens, and they will tell you.  
<sup>8</sup> Speak to the earth, and it will instruct you;  
and the fish of the sea will declare to you.  
<sup>9</sup> Who among all these does not realize  
that the hand of the LORD has done this?  
<sup>10</sup> In his hand is the life of every living thing,  
and the breath of every human being?  
<sup>11</sup> Does not the ear test words,  
just as the tongue tastes its food?  
<sup>12</sup> Wisdom is found among aged,  
and understanding comes with length of days.  
  
<sup>13</sup> With God are wisdom and might;  
to him belong counsel and understanding.  
<sup>14</sup> If he tears down, it cannot be rebuilt;  
if he locks someone up, there is no release.  
<sup>15</sup> If he withholds the waters, they dry up;  
if he releases them, they inundate the earth.  
<sup>16</sup> With him is strength and wisdom,  
both the deceived and the deceiver are his.  
<sup>17</sup> He leads counselors away stripped,  
and makes judges into fools.  
<sup>18</sup> He loosens the robe belts of kings,  
and binds a loincloth around their waist.



19 He leads priests away stripped,  
and overthrows the mighty.  
20 He removes the speech of the trusted advisers,  
and takes away the discretion of the elders.  
21 He pours contempt on princes,  
and loosens the belt of the strong.  
22 He discloses deep things out of the darkness,  
and brings the dark shadow to light.  
23 He builds nations up, then destroys them.  
He enlarges nations, then leads them away captive.  
24 He takes away understanding from the leaders of the earth,  
and causes them to wander in a pathless wilderness.  
25 They grope in the dark without light,  
and he makes them stagger like a drunkard.

**DASV: Job 13**

1 Look, my eye has seen all this,  
my ear has heard and understood it.  
2 What you know, I also know,  
I am not inferior to you.  
3 But I want to speak to the Almighty,  
and I desire to argue my case with God.  
4 As for you, you smear me with lies;  
you are all worthless physicians.  
5 If only you would be totally silent,  
that would be your wisdom.  
6 Listen now to my reasoning,  
and pay attention to the pleadings of my lips.  
7 Will you speak falsely for God,  
and speak deceitfully for him?  
8 Will you show partiality favoring him?  
Will you argue the case for God?  
9 Will it turn out well when he examines you?  
Can you deceive him as one would deceive a human being?  
10 Surely he would rebuke you,  
if you show partiality in secret.  
11 Will not his majesty terrify you,  
and the dread of him fall on you?  
12 Your maxims are proverbs of ashes,  
your defenses are defenses of clay.  
13 Be quiet, let me speak;  
then let come on me what may.  
14 Why would I put my flesh in my teeth,  
and take my life in my own hands?  
15 Even if he kills me;  
yet I will hope in him.  
Nevertheless I defend my ways to his face.  
16 This also will be my salvation,  
for a godless man would not come before him.  
17 Listen carefully to my speech,  
and let my declaration be in your ears.  
18 Look now, I have prepared my case;  
I know that I am right.  
19 Who will contend with me?  
For then I would be silent and expire.

20 Only grant me two things,  
    then I will not hide myself from your face:  
21 withdraw your hand far from me;  
    and do not let your terror frighten me.  
22 Then call and I will answer;  
    let me speak, then you answer me.  
23 How many are my iniquities and sins?  
    Make me realize my transgression and my sin.  
24 Why do you hide your face,  
    and count me as your enemy?  
25 Will you terrify a windblown leaf?  
    Will you chase dry chaff?  
26 For you write bitter things against me,  
    and make me inherit the sins of my youth.  
27 You put my feet in the stocks,  
    and scrutinize all my paths;  
        you brand the soles of my feet.  
  
28 So I waste away like something rotten,  
    like a moth-eaten garment.

**DASV: Job 14**

1 Man, born of a woman,  
    lives only a few days,  
        all of which are full of trouble.  
2 He sprouts like a flower, then withers;  
    and passes like a shadow that does not last.  
3 Do you fix your eyes on such a one,  
    and bring me into judgment before you?  
4 Who can bring something clean out of the unclean?  
    No one!  
5 Since his days are determined,  
    the number of his months is known to you,  
        and you have prescribed his limits that he cannot pass.  
6 So look away from him and leave him alone,  
    until he finishes his day like a laborer.

7 For there is hope for a tree,  
    if it is cut down, that it will sprout again,  
        and that its tender shoots will not stop growing.  
8 Though its root grows old in the ground,  
    and its stump dies in the dust;  
9 yet at the scent of water it will bud,  
    and put forth branches like a new plant.  
10 But man dies and is laid low.  
    a human expires and where is he?  
11 As water evaporates from the sea,  
    and a river drains and dries up;  
12 so man lies down and does not rise again.  
    Until the heavens are no more,  
        they will not awake,  
        or be roused out of their sleep.

13 Oh that you would hide me in Sheol,  
    that you would conceal me,  
        until your wrath has passed,  
    that you would appoint a set time for me,  
        and then remember me!  
14 If a man dies, will he live again?  
    All the days of my struggle I will wait,  
        until my renewal comes.  
15 You would call, and I would answer you.

16           You would long for the work of your hands.  
Surely now you number my steps,  
          but then you would not watch for my sin.  
17           My offenses would be sealed up in a bag,  
          and you would cover up my sin.

18           But as the mountain falls and crumbles away,  
          and as the rock is removed from its place;  
19           as waters erode the stones,  
          and floods wash away the soil of the earth;  
          so you destroy human hope.  
20           You overpower forever, and he passes away;  
          you alter his face, and send him away.  
21           If his sons come to honor,  
          he does not know about it;  
          and if they are brought low,  
          he does not perceive it.  
22           He feels only the pain of his own flesh,  
          and mourns only for himself."

**DASV: Job 15**

<sup>1</sup> Then Eliphaz the Temanite replied,  
<sup>2</sup> "Should a wise man answer with such blustery knowledge,  
and bloat his belly with the east wind?  
<sup>3</sup> Should he argue with unprofitable talk,  
or with words that have no worth in them?  
<sup>4</sup> Are you doing away with the fear of God,  
and hindering devotion before God.  
<sup>5</sup> For your sin informs your mouth,  
and you choose the tongue of the cunning.  
<sup>6</sup> Your own mouth condemns you, and not I;  
your own lips testify against you.

<sup>7</sup> Are you the first person ever born?  
Or were you brought forth before the hills?  
<sup>8</sup> Have you listened in on the secret counsel of God?  
Do you limit wisdom to yourself?  
<sup>9</sup> What do you know that we do not know?  
What do you understand, that we do not?  
<sup>10</sup> Both the gray-headed and the aged are on our side,  
those much older than your father.  
<sup>11</sup> Are the consolations of God too small for you,  
even the word that is gentle toward you?  
<sup>12</sup> Why does your heart carry you away?  
Why do your eyes flash,  
<sup>13</sup> when you turn your spirit against God,  
and let such words come out of your mouth?

<sup>14</sup> What is man, that he should be pure?  
Or he who is born of a woman, that he should be righteous?  
<sup>15</sup> He puts no trust in his holy ones;  
even the heavens are not pure in his sight,  
<sup>16</sup> how much less one who is abominable and corrupt,  
one who drinks down evil like water.

<sup>17</sup> I will show you, listen to me;  
what I have seen I will declare,  
<sup>18</sup> what the wise have declared,  
and not concealed from their forefathers,  
<sup>19</sup> to whom alone the land was given,  
when no foreigner passed among them.  
<sup>20</sup> The wicked contorts with pain all his days,

through the number of years that were stored up for the ruthless.  
21 A sound of terrors fill his ears;  
while in prosperity, the destroyer will attack him.  
22 He does not believe that he will ever return from darkness,  
and he is destined for the sword.  
23 He wanders around for bread, begging, 'Where is it?'  
He knows that the day of darkness is already at hand.  
24 Distress and anguish terrify him;  
they prevail against him, like a king ready to attack,  
25 because he stretches out his fist against God,  
and acts arrogantly against the Almighty.  
26 He runs at him defiantly,  
with a thick, strong shield;  
27 because he has covered his face with fat,  
and his waist bulges with fat,  
28 he dwelt in desolate cities,  
in houses no one inhabits,  
which are ready to become ruins.  
29 He will not be rich, and his wealth will not last,  
nor will his possessions spread over the earth.  
30 He will not escape from darkness.  
The flame will dry up his branches,  
and he will be blown away by the breath of God's mouth.  
31 Let him not trust in emptiness, deceiving himself;  
for emptiness will be his reward.  
32 It will be paid in full before his time,  
and his branch will not flourish.  
33 He will shake off his unripe grape like the vine,  
and will cast off his blossom like the olive tree.  
34 For the company of the godless will be barren,  
and fire will consume the tents of bribery.  
35 They conceive trouble,  
and bring forth evil,  
and their heart prepares deceit."

**DASV: Job 16**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "I have heard many such things,  
    all of you are such miserable comforters.  
<sup>3</sup> Will windy words ever end?  
    Or what bothers you that you keep arguing?  
<sup>4</sup> I also could speak like you do,  
    if you were in my place.  
I could heap up words against you,  
    and shake my head at you.  
<sup>5</sup> But I would strengthen you with my mouth,  
    and comfort from my lips would ease your pain.

<sup>6</sup> Yet when I speak, my pain is not relieved,  
    and if I quit speaking, does the anguish leave me?  
<sup>7</sup> But now, O God, you have worn me down,  
    you have devastated my whole family.  
<sup>8</sup> You have shriveled me up,  
    which itself is a witness against me,  
and my emaciated flesh rises up against me,  
    it testifies against my face.  
<sup>9</sup> God has torn me in his wrath, and persecuted me;  
    he has gnashed his teeth at me;  
    my enemy locks his eyes on me.  
<sup>10</sup> They have ridiculed me with their mouth;  
    they have slapped me on the cheek in contempt,  
    they have gathered themselves together against me.  
<sup>11</sup> God delivers me over to the ungodly,  
    and throws me into the hands of the wicked.  
<sup>12</sup> I was at peace, but he has shattered me;  
    he has grabbed me by the neck,  
    and dashed me to pieces.  
He has set me up as his target.  
<sup>13</sup> His archers surround me;  
he slits open my kidneys, without mercy;  
    he pours out my gall on the ground.  
<sup>14</sup> He smashes me again and again;  
    he charges at me like a warrior.  
<sup>15</sup> I have sewed sackcloth on my skin,  
    and have buried my horn in the dust.  
<sup>16</sup> My face is red from weeping,  
    and dark shadows are on my eyelids;



17       although there is no violence in my hands,  
              and my prayer is pure.

18       O earth, do not cover my blood,  
              and let my cry find no place of rest.

19       Even now, my witness is in heaven,  
              and my advocate is on high.

20       My friends mock me,  
              as my eye pours out tears to God.

21       O that someone would argue the case of a man with God,  
              as a person pleads for his friend!

22       For when just a few years have passed,  
              I will go the way from which I will never return.

**DASV: Job 17**

1 My spirit is broken,  
    my days are snuffed out,  
    the grave is ready for me.  
2 Surely there are mockers with me,  
    and my eye is fixed on their hostility.

3 Give now a pledge for me with yourself.  
    Who is there that will put up security for me?  
4 Since you have closed their heart to understanding,  
    therefore do not let them extol themselves.  
5 Whoever turns his friends in for personal gain,  
    the eyes of his children will fail.  
6 But he has made me a byword among the people;  
    they spit in my face.  
7 My eye has grown dim from sorrow,  
    and my entire shape is but a shadow.  
8 The upright are appalled at this,  
    the innocent will stir himself up against the godless.  
9 Yet the righteous stays the course,  
    he who has clean hands will grow stronger and stronger.

10 But as for you all, come back here;  
    I cannot find a single wise man among you.  
11 My days are past,  
    my plans are ripped up,  
    even the desires of my heart.  
12 They allege that night is day  
    they claim that the light is near the darkness.  
13 If I look for Sheol as my house,  
    if I make my bed in the darkness,  
14 if I have said to the Pit, 'You are my father,'  
    to the worm, 'You are my mother and my sister,'  
15 where then is my hope?  
    As for my hope, who can see it?  
16 Will it go down to the bars of Sheol?  
    Will we descend together into the dust?"

**DASV: Job 18**

<sup>1</sup> Then Bildad the Shuhite answered,  
<sup>2</sup> "How long until you stop the speeches?  
Think clearly, after that we will talk.  
<sup>3</sup> Why are we counted as cattle?  
Why are we stupid in your sight?  
<sup>4</sup> You tear yourself up in your anger,  
should the earth be abandoned for your sake?  
Or the rock be removed out of its place?

<sup>5</sup> Surely, the light of the wicked will be put out,  
and the flame of his fire will not shine.  
<sup>6</sup> The light in his tent will be dark,  
and his lamp above him will be put out.  
<sup>7</sup> Then his strong steps will be shortened,  
and his own advice will bring him down.  
<sup>8</sup> For his feet send him into a net,  
and he walks on into its mesh.  
<sup>9</sup> A trap grabs him by the heel,  
and a snare snags him.  
<sup>10</sup> A noose is hidden on the ground for him,  
and a trap for him on the path.  
<sup>11</sup> Terrors frighten him on every side,  
and pursue his every step.  
<sup>12</sup> Trouble is hungry for him,  
and calamity is ready for his stumbling.  
<sup>13</sup> It devours parts of his skin,  
the firstborn of death devours his limbs.  
<sup>14</sup> He is torn from his tent in which he trusted,  
he is brought to the king of terrors.  
<sup>15</sup> Fire dwells in his tent,  
sulfur is scattered on his dwelling.  
<sup>16</sup> Below, his roots will be dried up,  
above, his branches wither.  
<sup>17</sup> The memory of him perishes from the earth,  
he will have no reputation in the land.  
<sup>18</sup> He is driven from light into darkness,  
and chased out of the world.  
<sup>19</sup> He will not have offspring or descendants among his people,  
nor any survivor where he used to live.  
<sup>20</sup> The people of the west are astonished at his fate,  
those from the east are seized by horror.

<sup>21</sup> Surely such are the dwellings of the evil,  
such is the place of him who does not know God."

**DASV: Job 19**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "How long will you torment me,  
and crush me with words?  
<sup>3</sup> These ten times you have insulted me.  
You are not ashamed to attack me.  
<sup>4</sup> Even if I have erred,  
my error should remain only my concern.  
<sup>5</sup> If indeed you exalt yourselves against me,  
and use my humiliation as an argument against me,  
<sup>6</sup> know now that it is God who has wronged me,  
and has closed his net around me.

<sup>7</sup> Though I cry out, 'Violence,' no one answers,  
I cry for help, but there is no justice.  
<sup>8</sup> He has walled up my way so that I cannot pass,  
and has put darkness over my paths.  
<sup>9</sup> He has stripped me of my honor,  
and has taken the crown from my head.  
<sup>10</sup> He has torn me down on every side, and I am gone;  
and he has uprooted my hope like a tree.  
<sup>11</sup> He has also kindled his anger against me,  
and has counted me as one of his enemies.  
<sup>12</sup> His troops have advanced together,  
and have built up a siege ramp against me,  
and have encamped surrounding my tent.

<sup>13</sup> He has remove my brothers far from me,  
and my acquaintances are absolutely estranged from me.  
<sup>14</sup> My relatives have failed me,  
and my familiar friends have forgotten me.  
<sup>15</sup> The guests in my house and my maids consider me a stranger;  
I have become an alien in their eyes.  
<sup>16</sup> I call to my servant, but he does not respond,  
though I plead to him with my mouth.  
<sup>17</sup> My breath is repulsive to my wife,  
and I am offensive to my own brothers.  
<sup>18</sup> Even young children despise me,  
when I get up, they speak against me.  
<sup>19</sup> All my closest friends abhor me,  
and those whom I loved have turned against me.  
<sup>20</sup> My bones stick to my skin and to my flesh,

and I have escaped by the skin of my teeth.  
21 Have mercy on me, have mercy on me, my friends;  
for the hand of God has struck me.  
22 Why do you persecute me like God does?  
Will you never be satisfied with my flesh?

23 O that my words were written down!  
O that they were inscribed on a scroll!  
24 O that with an iron pen and lead  
they would be engraved in a rock forever!

25 But as for me, I know that my Redeemer lives,  
and that he will stand upon the earth in the end.  
26 Even after my skin has been destroyed,  
yet in my flesh I will see God.  
27 I myself will see him with my own eyes, and not another.  
My heart is overwhelmed by the thought.

28 If you say, 'How will we persecute him!'  
and 'The root of the problem is his own fault.'  
29 You should fear the sword yourselves,  
for wrath brings the punishments of the sword,  
that you may realize there is a judgment."

**DASV: Job 20**

<sup>1</sup> Then Zophar the Naamathite answered,  
<sup>2</sup> "Therefore my troubled thoughts cause me to answer,  
because of the agitation that is within me.  
<sup>3</sup> I have heard the scolding that insults me,  
but then my understanding prompts me to answer.

<sup>4</sup> Do you not know this from of old,  
since people were placed on earth,  
<sup>5</sup> that the triumph of the wicked is short,  
and the joy of the godless lasts only a moment?  
<sup>6</sup> Even though his arrogance reaches up to the heavens,  
and his head touches the clouds;  
<sup>7</sup> yet he will perish forever, like his own excrement.  
Those who have seen him will say, 'Where is he?'  
<sup>8</sup> He will fly away like a dream, and not be found,  
he will be chased away like a vision of the night.  
<sup>9</sup> The eye that saw him will see him no more,  
nor will his place see any more of him.  
<sup>10</sup> His children will have to make reparations to the poor,  
and his own hands must return his wealth.  
<sup>11</sup> His bones were full of youthful vigor,  
but that vigor will lie down with him in the dust.

<sup>12</sup> Though evil is sweet in his mouth,  
and he hides it under his tongue,  
<sup>13</sup> though he hangs onto it,  
refusing to let it go,  
and keeps it in his mouth;  
<sup>14</sup> yet his food turns sour in his stomach,  
it becomes the venom of snakes within him.  
<sup>15</sup> He has swallowed down riches,  
and he will vomit them up again;  
God will make him throw them up out his belly.  
<sup>16</sup> He will suck the poison of snakes,  
the viper's fangs will slay him.  
<sup>17</sup> He will no longer look on the rivers,  
the flowing streams of honey and butter.  
<sup>18</sup> He will have to repay the results of his labor,  
and will not swallow it down;  
the wealth he has acquired,  
he will not be able to enjoy.

19 For he has oppressed and forsaken the poor;  
he has seized a house, he did not build.

20 Because he was never satisfied,  
he will not let anything he delights in go.

21 There was nothing left that he has not consumed;  
therefore his prosperity will not last.

22 In the fullness of his sufficiency he will be in distress.  
The hand of everyone who is in suffering will come upon him.

23 When he is about to fill his belly,  
God will send his fierce wrath on him,  
and will rain his blows down on him.

24 When he tries to flee from the iron weapon,  
a bronze arrow will pierce him through.

25 When he pulls it out and it comes out of his body,  
the glistening point comes out of his liver,  
terrors come on him.

26 Complete darkness is laid up for his treasures,  
an unfanned fire will devour him.  
It will consume everything left in his tent.

27 The heavens will reveal his iniquity,  
and the earth will rise up against him.

28 A flood will carry off the possessions of his house;  
torrents will rip it away in the day of God's wrath.

29 This is the fate of the wicked from God,  
and the heritage appointed to him by God."



**DASV: Job 21**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "Listen carefully to my words;  
and let this be your comfort to me.  
<sup>3</sup> Bear with me, and I also will speak,  
and after I have spoken, mock on.

<sup>4</sup> As for me, is my complaint with humans?  
Why should I not be impatient?  
<sup>5</sup> Look at me and be appalled,  
put your hand over your mouth.  
<sup>6</sup> When I think about it, I am troubled,  
and trembling takes hold of my flesh.  
<sup>7</sup> Why do the wicked live,  
become old and grow powerful?  
<sup>8</sup> Their children are established in their sight,  
their offspring before their eyes.  
<sup>9</sup> Their houses are safe, without fear,  
and the rod of God is not on them.  
<sup>10</sup> Their bull breeds without fail,  
their cow calves, and never miscarries.  
<sup>11</sup> They send out their little ones like a flock,  
and their children dance.  
<sup>12</sup> They sing accompanied by the tambourine and harp.  
They rejoice to the sound of the flute.  
<sup>13</sup> They spend their days in prosperity,  
then go down to the grave in peace.  
<sup>14</sup> They say to God, 'Leave us alone.  
For we do not desire to know your ways.  
<sup>15</sup> Who is the Almighty, that we should serve him?  
What benefit is there if we should pray to him?'  
<sup>16</sup> But their prosperity is not of their own making,  
the counsel of the wicked is far from me.

<sup>17</sup> Yet how often is the lamp of the wicked snuffed out?  
How often does disaster come on them?  
How often does God distribute pain to them in his anger?  
<sup>18</sup> How often are they like straw blown by the wind,  
like chaff that the storm carries away?  
<sup>19</sup> You claim, 'God stores up a person's punishment for his children.'  
Rather, let him recompense it to the person himself,  
that he may experience it himself.

20 Let his own eyes see his destruction,  
let him drink of the wrath of the Almighty.  
21 For will he care about his house after his death,  
when the number of his months is cut off?

22 Can anyone dare to teach God knowledge,  
seeing he judges those who are on high?  
23 One person dies in the prime of his strength,  
being totally secure and at ease,  
24 his body is well nourished,  
and the marrow of his bones is moist.  
25 Another dies in bitterness of soul,  
never having tasted of good.  
26 They both lie down in the dust,  
and the worm covers both of them.

27 Look, I know what you are thinking,  
the schemes by which you would harm me.  
28 For you say, 'Where is the house of the prince?  
Where is the tent in which the wicked dwelt?'  
29 Have you not questioned those who are on the road?  
Do you not accept their testimony,  
30 that the evil one is spared from the day of disaster,  
they are delivered from the day of wrath?  
31 Who denounces his behavior to his face?  
Who will repay him for what he has done?  
32 Yet he will be carried to the grave,  
men will keep watch over their tomb.  
33 The clods of the valley will be sweet to him,  
all people will follow the procession after him,  
as those before him will be innumerable.

34 How then will you comfort me with such futility?  
Is there nothing left in your answers but falsehood?"

**DASV: Job 22**

<sup>1</sup> Then Eliphaz the Temanite answered,  
<sup>2</sup> "Can a human be of benefit to God?  
Can even one who is wise be of use to him.  
<sup>3</sup> Is it any pleasure to the Almighty, that you are righteous?  
Is it gain to him, that you make your ways blameless?  
  
<sup>4</sup> Is it because of your piety that he rebukes you,  
and brings judgment against you?  
<sup>5</sup> Is not your wickedness great?  
Are not your iniquities endless?  
<sup>6</sup> For you must have exacted pledges from your brothers for no reason,  
or stripped the naked of their clothing.  
<sup>7</sup> You must have not given water to the weary to drink,  
or have withheld bread from the hungry.  
<sup>8</sup> Even though you were a mighty man, possessing land,  
and an honorable man living on it.  
<sup>9</sup> You must have sent widows away empty,  
or crushed the arms of the fatherless.  
<sup>10</sup> Therefore snares surround you,  
and sudden fear terrifies you.  
<sup>11</sup> That is why you cannot see in the darkness,  
and why flood waters cover you.  
  
<sup>12</sup> Is not God in the heights of heaven?  
See how high the lofty stars are!  
<sup>13</sup> Yet you claim, 'What does God know?  
Can he judge through the thick darkness?  
<sup>14</sup> Thick clouds are his veil, so that he does not see;  
while he walks on the vault of heaven.'  
<sup>15</sup> Will you keep the old path  
that wicked men have trod?  
<sup>16</sup> Who were snatched away before their time,  
whose foundation was swept away by a flood,  
<sup>17</sup> Who said to God, 'Leave us alone.'  
And, 'What can the Almighty really do to us?'  
<sup>18</sup> Yet he has filled their houses with good things,  
but the counsel of the wicked is far from me.  
<sup>19</sup> The righteous see their destruction and are glad;  
the innocent laugh at them saying,  
<sup>20</sup> 'Surely our enemies are cut off,  
and what was left of them was consumed by fire.'

21 Yield to God, and be at peace,  
    this is how good will come to you.  
22 Accept instruction from his mouth,  
    and store up his words in your heart.  
23 If you return to the Almighty, you will be built up,  
    if you remove injustice far from your tents.  
24 If you throw your gold to the dust,  
    and gold of Ophir to the stones of the streams,  
25 then the Almighty will be your gold,  
    and be your precious silver.  
26 Surely then you will delight yourself in the Almighty,  
    and lift up your face to God.  
27 You will pray to him, and he will hear you,  
    and you will fulfill your vows.  
28 You will decide on something, and it will happen for you;  
    and light will shine on your ways.  
29 When they are cast down, you will say, 'Lift up;'  
    then he will rescue the downcast.  
30 He will deliver even one who is not innocent,  
    he will be delivered because of the cleanness of your hands."

**DASV: Job 23**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "Even today my complaint is bitter,  
his hand is heavy despite my groaning.  
<sup>3</sup> If I only knew where I might find him!  
Then I might come to his place of dwelling!  
<sup>4</sup> I would present my case before him,  
and fill my mouth with arguments.  
<sup>5</sup> I would anticipate the words he would use to answer me,  
and understand what he would say to me.  
<sup>6</sup> Would he contend with me with his great power?  
No, he himself would pay attention to me.  
<sup>7</sup> There the upright would reason with him,  
and I would be delivered forever from my judge.

<sup>8</sup> I go east, but he is not there,  
and west, but I cannot discover him;  
<sup>9</sup> on the north, when he works, I cannot gaze on him,  
when he turns to the south, I cannot see him.  
<sup>10</sup> But he knows the way that I take,  
when he has tested me,  
I will come forth like gold.  
<sup>11</sup> My foot has stayed close to his steps,  
his way I have kept, and not turned aside.  
<sup>12</sup> I have not departed from the command of his lips,  
I have treasured the words of his mouth  
more than my daily food.

<sup>13</sup> But once he makes his mind up,  
who can get him to change?  
and whatever he desires,  
that's exactly what he does.  
<sup>14</sup> For he performs whatever he has prescribed against me,  
and many such things are with him.  
<sup>15</sup> That is why I am terrified at his presence,  
when I think about it, I am afraid of him.  
<sup>16</sup> For God has made my heart faint,  
the Almighty has terrified me.  
<sup>17</sup> Yet I have not been silenced by the darkness,  
nor by the thick darkness that covers my face.

**DASV: Job 24**

1 Why are judgment times not set up by the Almighty?  
Why do they who know him never see these days?  
2 Some remove the boundary markers.  
They steal and pasture flocks.  
3 They drive away the orphan's donkey.  
They take the widow's ox as security on a loan.  
4 They push the needy off the path.  
The poor of the earth all hide themselves.  
5 Like wild donkeys in the desert they go out to their toil,  
scavenging for food for their young in the wilderness.  
6 They reap in a field not their own,  
and they glean the vineyard of the wicked.  
7 All night they lie naked without clothing,  
and have no covering from the cold.  
8 They are soaked with the mountain showers,  
and huddle by a rock because of the lack of shelter.  
9 There are those who pluck the orphan baby from the breast,  
and take the infant of the poor for security on a loan.  
10 So they go about naked, without clothing,  
though they carry sheaves,  
they themselves go hungry.  
11 They make oil between the terrace walls.  
They tread the winepresses,  
while they suffer thirst.  
12 From the city the dying groan,  
and the wounded cry out,  
yet God charges no one with wrong.  
13 These are those who rebel against the light;  
they do not know its ways,  
nor stay on its paths.  
14 The murderer rises before daybreak;  
he kills the poor and needy;  
and in the night he is like a thief.  
15 The eye also of the adulterer waits for twilight,  
Saying, 'No eye will see me.'  
and he disguises his face.  
16 In the dark they break into houses.  
They shut themselves up in the day.  
They do not know the light.  
17 For the deep darkness is like the morning to all of them;

for they are friends with the terrors of the deep darkness.

- 18 They are like foam swiftly disappearing from the surface of the water.  
Their portion is cursed in the earth.  
so that no one enters the vineyards.
- 19 Just as the drought and heat consumes the snow waters,  
so the grave consumes those who have sinned.
- 20 The womb will forget him.  
The worm will feed sweetly on him.  
He will not be remembered anymore;  
and unrighteousness will be broken like a tree.
- 21 He devours the childless woman,  
and does no good to the widow.
- 22 But God drags off the mighty by his power,  
He arises high but has no assurance of life.
- 23 God allows them security, and they rest in it;  
but his eyes are on their ways.
- 24 They are exalted only for a little while, and are gone;  
they are brought low and gathered up like everyone else,  
and are cut off like the heads of grain.
- 25 If this is not so, who could prove I am lying,  
and make my speech worthless?"

**DASV: Job 25**

<sup>1</sup> Then Bildad the Shuhite answered,  
<sup>2</sup> "Dominion and awesomeness belong to God;  
he makes peace on his high places.  
<sup>3</sup> Can anyone number his armies?  
Or on whom does his light not rise?  
<sup>4</sup> How then can a human be righteous before God?  
Or how can one born of a woman be clean?  
<sup>5</sup> Even the moon is not bright,  
and the stars are not pure in his sight,  
<sup>6</sup> how much less man, who is a maggot,  
and the son of man, who is a worm!"



**DASV: Job 26**

<sup>1</sup> Then Job answered,  
<sup>2</sup> "How you have helped one who is powerless!  
How you have saved the arm that has no strength!  
<sup>3</sup> How you have counseled one who has no wisdom!  
What brilliant insight you have offered!  
<sup>4</sup> With whose help have you declared these sayings?  
Whose inspiration breathed out from you?

<sup>5</sup> They who are deceased tremble,  
those beneath the waters and its inhabitants.  
<sup>6</sup> The underworld is naked before God,  
and the place of destruction has no covering.  
<sup>7</sup> He stretches out the northern skies over empty space,  
and hangs the earth on nothing.  
<sup>8</sup> He binds up the waters in his thick cloud,  
and the clouds do not burst open under them.  
<sup>9</sup> He conceals the face of the full moon,  
and spreads his clouds over it.  
<sup>10</sup> He has drawn the horizon on the face of the waters,  
at the boundary between light and darkness.  
<sup>11</sup> The pillars of the heavens tremble  
and are astonished at his rebuke.  
<sup>12</sup> He stills the sea by his power,  
and by his understanding he strikes down Rahab.  
<sup>13</sup> By his breath the heavens are cleared,  
his hand has pierced the fleeing serpent.  
<sup>14</sup> These are but the outskirts of his ways.  
How faint a whisper do we hear of him!  
But the thunder of his power who can understand?"

**DASV: Job 27**

<sup>1</sup> Job continued his wisdom saying,  
<sup>2</sup> "As God lives, who has taken away my rights,  
and the Almighty, who has soured my soul,  
<sup>3</sup> for while my breath is still in me,  
and the spirit of God is in my nostrils,  
<sup>4</sup> my lips will not speak evil,  
nor will my tongue utter deceit.  
<sup>5</sup> I will never admit that all of you are right,  
until I die I will never abandon my integrity.  
<sup>6</sup> I hold fast to my righteousness, and will never let it go,  
my heart will not condemn me for as long as I live.  
<sup>7</sup> Let my enemy be like the wicked,  
and let my adversary be like the unrighteous.

<sup>8</sup> For what is the hope of the godless when he is cut off,  
when God takes away his life?  
<sup>9</sup> Will God hear his cry,  
when trouble comes on him?  
<sup>10</sup> Will he delight himself in the Almighty?  
Will he call on God at all times?  
<sup>11</sup> I will teach you concerning the hand of God,  
what is happening with the Almighty,  
I will not conceal.  
<sup>12</sup> But you yourselves have seen it,  
why then do you continue all this meaningless blather?

<sup>13</sup> This is the portion of the wicked man with God,  
and the inheritance the oppressors will receive from the Almighty:  
<sup>14</sup> If his children are multiplied, it is for the sword;  
and his offspring will not have enough food to eat.  
<sup>15</sup> Those who survive it, the plague will bury,  
and his widows will not grieve.  
<sup>16</sup> Though he heap up silver like the dust,  
and pile up clothes like mounds of clay;  
<sup>17</sup> He may pile it up, but the righteous will wear it,  
and the innocent will divide the silver.  
<sup>18</sup> He builds his house fragile like the moth's,  
and like a booth made by the watchman.  
<sup>19</sup> He lies down rich, but he will do so no more;  
he opens his eyes, and it is gone.  
<sup>20</sup> Terrors overwhelm him like waters;

a whirlwind carries him away in the night.  
21 The east wind carries him away, and he departs;  
it hurls him out of his place.  
22 For it will sweep down on him, with no mercy,  
he attempts to flee out of its power.  
23 It will clap its hands at him in mockery,  
and will hiss at him from its place.

**DASV: Job 28**

1 Surely there is a mine for silver,  
and a place where they refine gold.  
2 Iron is taken out of the earth,  
and copper is smelted from stone.  
3 Man puts an end to darkness,  
and searches out, to the farthest regions for ore in deep darkness.  
4 He sinks a shaft far from where men inhabit;  
they are forgotten by travelers;  
far from others they dangle back and forth.  
5 As for the earth, out of it comes bread;  
but underneath, it is turned up as by fire.  
6 Its stones are the place of sapphires,  
and its dust contains gold.  
7 No bird of prey knows that path,  
nor has the falcon's eye ever seen it.  
8 The proud beasts have not walked there,  
nor has the fierce lion passed by there.  
9 He puts forth his hand to work on the flinty rock;  
he overturns the mountains by their base.  
10 He cuts out tunnels through the rocks;  
and his eye sees every precious thing.  
11 He has searched the sources of streams;  
and the hidden things he brings out to the light.

12 But where can wisdom be found?  
Where is the place of understanding?  
13 Humans do not know its value;  
nor is it found in the land of the living.  
14 The deep says, 'It is not in me';  
and the sea says, 'It is not with me.'  
15 It cannot be gotten for gold,  
nor can its price be weighed out in silver.  
16 It cannot be valued by the gold of Ophir,  
with precious onyx or sapphire.  
17 Gold and glass cannot equal it,  
nor can it be exchanged for jewels of fine gold.  
18 No mention can be made of coral or crystal,  
for the price of wisdom is above rubies.  
19 The topaz of Ethiopia cannot not equal it,  
nor can it be valued with pure gold.

20 Where then does wisdom come from?  
Where is the place of understanding?  
21 It is hidden from the eyes of all living,  
and concealed from the birds of the air.  
22 Destruction and Death say,  
'We have heard a rumor about it with our ears.'  
23 God understands the way to it,  
and he knows its place.  
24 For he looks to the ends of the earth,  
and sees everything under the heavens.  
25 He gave wind its pressure,  
and measured out how much rain should fall.  
26 He made the law for the rain,  
and made a path for the thunderbolt.  
27 Then he saw wisdom, and assessed it;  
he established it, and carefully scrutinized it.  
28 Then he said to humans,  
'The fear of the Lord, that is wisdom,  
and to turn away from evil is understanding.'"

**DASV: Job 29**

<sup>1</sup> Job continued his wisdom saying,  
<sup>2</sup> "O how I wish it were as in the months now passed,  
<sup>3</sup> in the days when God watched over me,  
<sup>4</sup> when his lamp shined upon my head,  
<sup>5</sup> and by his light I walked through darkness;  
<sup>6</sup> in the days when I was in my prime,  
<sup>7</sup> when the friendship of God was upon my tent;  
<sup>8</sup> when the Almighty was still with me,  
<sup>9</sup> and my children were gathered around me;  
<sup>10</sup> when my steps were bathed with butter,  
<sup>11</sup> and the rock poured out streams of olive oil for me.  
<sup>12</sup> When I went out to the city gate,  
<sup>13</sup> when I took my seat in the town square,  
<sup>14</sup> the young would see me and step aside,  
<sup>15</sup> and the aged would respectfully rise and stand;  
<sup>16</sup> the princes would stop talking,  
<sup>17</sup> and lay their hand over their mouths;  
<sup>18</sup> the voices of the nobles were hushed,  
<sup>19</sup> and their tongue stuck to the roof of their mouths.  
<sup>20</sup> For when an ear heard me, it blessed me;  
and when the eye saw me, it approved of me,  
because I delivered the poor that cried out,  
the orphan too, who had no one to help.  
The one ready to perish, blessed me;  
and I caused the widow's heart to sing for joy.  
I put on righteousness, and it clothed me,  
my justice was like a robe and a turban.  
I was eyes for the blind,  
and feet for the lame.  
I was a father to the needy,  
and I searched out the cause of the stranger.  
I broke the fangs of the unrighteous,  
and plucked the prey out of his teeth.  
  
<sup>18</sup> Then I said, 'I will die in my nest,  
<sup>19</sup> and I will multiply my days as the sand,  
<sup>20</sup> my root will reach to the waters,  
and the dew will lie on my branches all night long;  
my glory will be fresh in me,  
and my bow ever new in my hand'.

21 People listened to me,  
and silently waited for my advice.  
22 After my words, they did not talk back;  
and my speech refreshingly dropped on them like dew.  
23 They waited for me as for the rain;  
they opened their mouth as for the spring rain.  
24 I smiled on them, and they could hardly believe it;  
and the light of my countenance they did not cast down.  
25 I chose their way for them, and sat as their chief,  
I lived like a king surround by his army,  
like one who comforts mourners.

**DASV: Job 30**

1 But now those who are younger than I am mock me,  
    whose fathers I would have hated to put with my sheep dogs.  
2 What use is the strength of their hands to me?  
    Men whose strength is gone.  
3 They are gaunt from want and hunger;  
    they gnaw the dry ground,  
    waste and desolate in the night.  
4 They pluck herbs by the bushes in the salt marshes;  
    and the roots of the broom tree are their food.  
5 They are driven out of the community;  
    people shout at them as they would a thief;  
6 so that they have to live in dreadful valleys,  
    in holes in the ground and in the rocks.  
7 Among the bushes they bray;  
    under the nettles they huddle together.  
8 Sons of fools, children of base men;  
    they are driven out of the land by whips.  
  
9 Now I am become their song of jest,  
    I am a byword to them.  
10 They abhor me and keep their distance from me,  
    they do not hesitate to spit in my face.  
11 For God has loosed my bowstring and afflicted me;  
    they have cast off all restraint in my presence.  
12 At my right hand the rabble rises;  
    they knock my feet out from under me,  
    and build siege ramps against me.  
13 They break up my path,  
    they promote my calamity,  
    without anyone's assistance.  
14 As through a wide breach they come,  
    amid the crash they roll on in.  
15 Terrors are turned upon me;  
    my honor is blown away as by the wind,  
    and my welfare has passed away like a cloud.  
  
16 And now my soul is poured out within me;  
    days of affliction have grabbed a hold of me.  
17 At night my bones are racked with pain,  
    and the pains that gnaw at me never rest.  
18 Forcefully God grabs my garment;



he binds me like the collar of my coat.  
19 He has thrown me into the mud,  
                  and I am become like dust and ashes.

20 I cry out to you, but you do not answer me,  
                  I stand up, and you simply gaze at me.  
21 You cruelly turn on me;  
                  with the might of your hand you persecute me.  
22 You pick me up on the wind,  
                  you cause me to ride on it;  
                  and you toss me around in the storm.  
23 For I know that you will bring me to death,  
                  and to the house appointed for all living.

24 Surely even one who stretches out his hand against the needy,  
                  in his calamity he cries for help.  
25 Did not I weep for those who were in trouble?  
                  Was I not grieved by the needy?  
26 But when I expected good, then evil came;  
                  and when I waited for light, darkness came.  
27 My heart is troubled and in endless turmoil;  
                  days of affliction torment me.  
28 I go about darkened but not by the sun,  
                  I stand up in the assembly, and cry for help.  
29 I am a brother to jackals,  
                  and a companion to owls.  
30 My skin turns black, and falls off me,  
                  and my bones burn with fever.  
31 Therefore my harp has turned to a lament,  
                  and my pipe to the sound of weeping.

**DASV: Job 31**

1 I made a covenant with my eyes.  
How then could I lustfully look at a virgin?  
2 For what is one's portion from God above,  
and one's inheritance from the Almighty on high?  
3 Is it not calamity for the unrighteous,  
and disaster for the workers of iniquity?  
4 Does he not see my ways,  
and count all my steps?  
5 If I have walked in falsehood,  
and my foot has hastened to deceit,  
6 let him weigh me on a just scale,  
that God may know that I am blameless.  
7 If my step has strayed from the way,  
and my heart walked after my eyes,  
and if any spot has clung to my hands,  
8 then let me sow, and another eat my crops;  
let the produce of my field be uprooted.  
9 If my heart has been seduced by a woman,  
and I have stalked my neighbor's door;  
10 then let my wife grind another man's grain,  
and let others have sex with her.  
11 That would be a heinous crime,  
it would be a sin punishable by the judges.  
12 For it is a fire that consumes down to Destruction,  
and would uproot everything that is mine.  
13 If I have refused justice for my male or female servants,  
when they brought a complaint against me;  
14 then what will I do when God rises to judge me?  
When he intervenes, how will I answer him?  
15 Did not he who made me in the womb also make him?  
Did not this one fashion both of us in the womb?  
16 If I have withheld anything the poor desired,  
or have caused the hopeful eyes of the widow to fail,  
17 or have stingily eaten my morsel alone,  
or did not share it with orphans--  
18 from my youth I raised the orphan like I was his father,  
and from my mother's womb I have guided the widow.  
19 If I have seen anyone perish for lack of clothing,

20 or the needy having no coat;  
if his loins have not blessed me,  
21 and if he has not warmed himself with a fleece from my sheep;  
if I have lifted up my hand against the orphan,  
22 because I saw I had support in court at the gate,  
then let my shoulder blade fall from my shoulder,  
and my arm be broken from its socket.  
23 For calamity from God was a terror to me,  
and by reason of his majesty I could never do that.

24 If I have put my confidence in gold,  
and have said to the fine gold, 'You are my security,'  
25 if I have rejoiced because my wealth was great,  
or because my hand had acquired much;  
26 if I have looked at the sun when it shone,  
or the moon moving in its splendor,  
27 and my heart had been secretly enticed,  
and my hand threw them a kiss from my mouth,  
28 then this also would be iniquity to be punished by the judges;  
for I would have been false to God above.

29 If I have rejoiced at the destruction of one who hated me,  
or celebrated when calamity overtook him,--  
30 I have never allowed by mouth to sin,  
by asking for his life with a curse--  
31 if those of my tent have not said,  
'Who can find one who has not been filled with his meat?'--  
32 But a sojourner has never lodged in the street;  
I have opened my doors to the traveler--  
33 if, like others, I have covered my transgressions,  
by hiding my iniquity in my bosom,  
34 because I feared the crowd,  
and the contempt of families terrified me,  
so that I kept silent,  
and would not outdoors --

35 O that I had one to listen to my case!  
Look, here is my signature,  
let the Almighty answer me.  
O that I had the indictment of my adversary written down!  
36 Surely I would display it proudly on my shoulder;  
I would wear it like a crown.  
37 I would declare to him every one of my steps;

like a prince I would come before him.

38 If my land cried out against me,  
and its furrows wept together,  
39 if I have eaten its fruits without paying,  
or caused its owners to lose their lives,  
40 then let thistles grow instead of wheat,  
and weeds instead of barley."

The words of Job are ended.

**DASV: Job 32**

<sup>1</sup> So these three men ceased answering Job, because he was righteous in his own eyes.

<sup>2</sup> Then Elihu the son of Barakel the Buzite, of the family of Ram became furious with Job. He was angry because Job justified himself rather than God.

<sup>3</sup> He was also upset with his three friends, because they were unable to refute Job, and yet had condemned him.

<sup>4</sup> Now Elihu had waited to speak to Job, because they were older than he was.

<sup>5</sup> But when Elihu saw that there was no answer in the mouths of these three men, his anger was kindled.

<sup>6</sup> So Elihu the son of Barakel the Buzite answered,

"I am young in years, and you are aged;  
that is why I was timid and afraid to tell you my opinion.

<sup>7</sup> I said, 'Days should speak,  
and many years ought to teach wisdom.'

<sup>8</sup> But there is a spirit in man,  
and the breath of the Almighty gives them understanding.

<sup>9</sup> It is not those with great age who alone are wise,  
nor only the aged who understand justice.

<sup>10</sup> Therefore I say, 'Listen to me,  
I also will tell you what I know.'

<sup>11</sup> Look, I waited for your words,  
I listened for your rationale,  
while you groped for what to say.

<sup>12</sup> I paid attention to you,  
not one of you refuted Job,  
or answered his words.

<sup>13</sup> Do not tell me, 'We have found wisdom;  
God will blow him away, not man.'

<sup>14</sup> For he has not directed his words against me,  
nor will I answer him with your speeches.

<sup>15</sup> They are baffled with no answer;  
they don't have a word to say.

<sup>16</sup> Must I continue to wait, since they are done speaking,  
since they stand there with no answer?

<sup>17</sup> I also will answer with a piece of my mind,  
I also will declare my opinion.

<sup>18</sup> For I am full of words;  
the spirit within me compels me.

<sup>19</sup> Look, my insides are like wine that has no vent;

like new wine-skins ready to burst.  
20 I will speak, so that I may find relief;  
I will open my lips and answer.  
21 I will not show partiality to anyone,  
nor will I flatter anybody.  
22 For I do not know how to give flattering titles;  
else my Maker would soon take me away.

**DASV: Job 33**

1 But now, Job, listen to my speech;  
pay attention to all my words.  
2 Look, I have opened my mouth;  
the tongue of my mouth has spoken.  
3 My words come from the uprightness of my heart;  
and that which my lips know they speak sincerely.  
4 The Spirit of God has made me,  
and the breath of the Almighty gives me life.  
5 Answer me, if you can;  
arrange your arguments before me and take your stand.  
6 Look, I am the same as you are before God,  
I too am formed out of the clay.  
7 So no fear of me should terrify you,  
nor should pressure from me be heavy on you.

8 Surely you have spoken in my hearing,  
and I have heard the sound of your word, saying  
9 'I am clean, without transgression;  
I am innocent, there is no iniquity in me.  
10 God finds occasions to go against me,  
He counts me as his enemy.  
11 He puts my feet in the stocks,  
He watches all my paths.'

12 But I will answer you: in this you are not right,  
for God is greater than man.  
13 Why do you contend against him,  
that he will not answer any of a man's words?  
14 For God speaks once,  
then twice, though no one realizes it.  
15 In a dream, in a vision of the night,  
when deep sleep falls on people,  
while slumbering on their beds,  
16 then he opens the ears of men,  
and terrifies them with warnings,  
17 that he may turn a person from his deeds,  
and keep him from pride.  
18 He keeps back his soul from the pit,  
and his life from crossing over Death's River.  
19 He is chastened with pain on his bed,  
and with continual strife in his bones,

20 so that his life detests bread,  
and his appetite choice food.  
21 His flesh wastes away from sight;  
and his bones that were unseen, now stick out.  
22 His soul draws near to the pit,  
and his life to those who bring death.

23 If there is an angel by his side,  
one mediator among a thousand,  
to declare to a person that he is right;  
24 then God will be gracious to him, and say,  
'Rescue him from going down to the pit,  
I have found a ransom.'  
25 Then his flesh will be fresher than a child's;  
he will return to the days of his youth.  
26 He will pray to God, and he will be favorable to him,  
he will see God's face with joy,  
and God will repay him for his righteousness.  
27 He will sing before men, and say,  
'I have sinned, and perverted that which was right,  
and it was not repaid to me.  
28 He has redeemed my soul from going into the pit,  
and my life will see the light.'

29 Indeed God does all these things,  
twice, three times, with a person,  
30 to bring back his soul from the pit,  
that he may see the light of the living.

31 Pay attention, Job, listen to me,  
be silent, and I will speak.  
32 If you have anything to say, answer me;  
speak, for I want to justify you.  
33 If not, listen to me;  
be silent, and I will teach you wisdom."



**DASV: Job 34**

<sup>1</sup> Then Elihu continued,  
<sup>2</sup> "Hear my words, you wise men,  
and give ear to me, you who have knowledge.  
<sup>3</sup> For the ear tests words,  
as the palate tastes food.  
<sup>4</sup> Let us choose what is right,  
let us figure out together what is good.

<sup>5</sup> For Job has said, 'I am innocent,  
and God has taken away my right.  
<sup>6</sup> In spite of my being right, I am considered a liar;  
my wound is incurable, though I am without transgression.'  
<sup>7</sup> What man is like Job,  
who drinks up scoffing like water?  
<sup>8</sup> Who travels in the company of evildoers,  
and walks with wicked men.  
<sup>9</sup> For he has said, 'It profits a man nothing  
that he should delight himself in God.'

<sup>10</sup> Therefore listen to me, you who have understanding,  
far be it from God, that he should do wickedness,  
and the Almighty, that he should do wrong.  
<sup>11</sup> For he will repay a person for their deeds,  
and each one will find consequences resulting from their way.  
<sup>12</sup> Surely, God will not act wickedly,  
and the Almighty will not pervert justice.  
<sup>13</sup> Who entrusted him with governance over the earth?  
Who put him over whole world?  
<sup>14</sup> If he would set his heart on it,  
if he would ever gather to himself his spirit and his breath;  
<sup>15</sup> all flesh would perish together,  
and humans would turn back to dust.

<sup>16</sup> If you have understanding, listen to this,  
hear what I say.  
<sup>17</sup> Could one who hates justice really govern?  
Will you condemn the One who is righteous and mighty?  
<sup>18</sup> Who says even to a king, 'You are worthless,'  
and to nobles, 'You are wicked.'  
<sup>19</sup> He shows no favoritism to princes,  
nor does he respect the rich more than the poor;

for they all are the work of his hands.  
20 In a moment they die, even at midnight;  
the people are shaken and pass away,  
and the mighty are taken away without a human hand.

21 For his eyes are on the ways of a man,  
and he sees a person's each and every step.  
22 There is no darkness or deep darkness,  
where the evildoers can hide themselves.  
23 For he has no need to further consider anyone,  
that one need come before God in judgment.  
24 He shatters the mighty without making an investigation,  
and sets up others in their place.  
25 So he knows their works;  
and he overturns them in the night and they are crushed.  
26 He strikes them for their wickedness  
in full view of others,  
27 because they turned away from following him,  
and had no respect for any of his ways.  
28 So they caused the cry of the poor to come to him,  
and he hears the cry of the needy.  
29 But if he stays silent, who then can condemn him?  
When he hides his face, who then can see him,  
whether it is by a nation or an individual?  
30 He stops the godless man from reigning,  
those who ensnare the people.

31 For has anyone said to God,  
'I have endured punishment, but I will offend no more;  
32 teach me what I cannot see;  
if I have done evil, I will do it no more'?  
33 Will he repay you on your terms,  
even when you have rejected this?  
For you must choose, and not I,  
therefore tell me what you know.  
34 Men of understanding say to me,  
every wise man that hears me says,  
35 'Job speaks without knowledge,  
and his words are without wisdom.  
36 Job should be tested to the limit,  
because of his answering like wicked men.  
37 For he adds rebellion to his sin;  
he claps his hands dismissing us,

and multiplies his words against God."

**DASV: Job 35**

<sup>1</sup> Then Elihu answered,  
<sup>2</sup> "Do you think it is right when you say,  
    'I am right before God'?  
<sup>3</sup> That you should say, 'How does it benefit me,  
    what profit do I get from not sinning?'  
<sup>4</sup> I will answer you,  
    and your friends with you.  
<sup>5</sup> Look up to the heavens and see;  
    and look at the skies, which are higher than you.  
<sup>6</sup> If you have sinned, how does that impact God?  
    If your transgressions are multiplied, what does that do to him?  
<sup>7</sup> If you are righteous, what do you give him?  
    What does he receive from your hand?  
<sup>8</sup> Your wickedness affects only someone like yourself;  
    and your righteousness, only other human beings.  
<sup>9</sup> Because of the multitude of oppressions people cry out;  
    they cry for help because of the oppressing arm of the mighty.  
<sup>10</sup> But no one demands,  
    'Where is God my Maker,  
        who gives songs in the night,  
<sup>11</sup>        who teaches us more than the beasts of the earth,  
        and makes us wiser than the birds of the air?'  
<sup>12</sup> Then they cry out, but no one answers,  
    because of the pride of evil people.  
<sup>13</sup> Surely it is an empty accusation, 'God will not hear,  
    neither does the Almighty really care.'  
<sup>14</sup> How much less when you claim that you do not see him,  
    your case is before him, and you are waiting for him!  
<sup>15</sup> And you continue, 'he does not punish in his anger,  
    and does not deal with great transgression.'  
<sup>16</sup> This is how Job opens his mouth in absurdity,  
    he multiplies words without knowledge."

**DASV: Job 36**

<sup>1</sup> Elihu continued and said,  
<sup>2</sup> "Be a little more patient with me, and I will show you,  
for I have something further to say on God's behalf.  
<sup>3</sup> I will bring my knowledge from far away,  
and will ascribe righteousness to my Maker.  
<sup>4</sup> For truly my words are not false,  
one who is perfect in knowledge is with you.

<sup>5</sup> God is mighty, and does not despise anyone,  
he is mighty with resoluteness of heart.  
<sup>6</sup> He does not preserve the life of the wicked,  
but gives justice to the afflicted.  
<sup>7</sup> He does not take his eyes off the righteous,  
but he seats them on the throne with kings  
and exalts them forever.  
<sup>8</sup> If they are bound in chains,  
and caught in the cords of affliction;  
<sup>9</sup> then he exposes to them what they have done,  
and their transgressions that they arrogantly committed.  
<sup>10</sup> He opens their ears to instruction,  
and commands that they must turn from evil.  
<sup>11</sup> If they listen and serve him,  
they will spend their days in prosperity,  
and their years in pleasantness.  
<sup>12</sup> But if they refuse to listen,  
they will perish by the sword,  
and die without knowledge.

<sup>13</sup> The godless in heart maintain anger,  
they do not cry for help when he chains them.  
<sup>14</sup> They die in their youth,  
and their life ends among the male shrine prostitutes.  
<sup>15</sup> He delivers the afflicted by means of their affliction,  
and opens their ear by their suffering.  
<sup>16</sup> He has allured you away from distress into a wide open place,  
where there are no restrictions;  
and that which is set on your table is delicious food.  
<sup>17</sup> But you are obsessed about the judgment of the wicked,  
while judgment and justice have taken hold of you.  
<sup>18</sup> Be careful you are not seduced by wealth,  
or let the size of the bribe turn you aside.

19 Did your wealth keep you from distress,  
even with all your mighty effort?  
20 Do not long for the night,  
when people are cut off from their place.  
21 Be careful, do not turn to evil,  
for because of this you have been tested by affliction.

22 Look, God is exalted in his power,  
who is a teacher like him?  
23 Who has prescribed his way for him?  
Who can say to him, 'You have done wrong'?  
24 Remember to admire his work,  
that which people sing praise about.  
25 Everyone has seen it;  
humanity watches from far off.  
26 Certainly, God is great, and we do not know him,  
the number of his years is unsearchable.

27 For he draws up the drops of water,  
which then distills into rain from its mist,  
28 which the skies pour down  
and drop abundantly on humanity.  
29 Yes, can anyone understand the spreadings of the clouds,  
the thunderings of his pavilion?  
30 Look at how he scatters his lightning around him,  
and he covers the depths of the sea.  
31 For by these he judges the peoples;  
he gives food in abundance.  
32 He covers his hands with the lightning,  
and orders it to strike its target.  
33 His thunder proclaims the approaching storm,  
even the cattle concerning its coming.

**DASV: Job 37**

1 At this my heart also trembles,  
and leaps out of its place.  
2 Listen, listen to the thunder of his voice,  
and the rumbling that goes out of his mouth.  
3 He lets it loose under the entire heaven,  
and his lightning flashes to the ends of the earth.  
4 After it his voice roars;  
he thunders with the voice of his majesty;  
and does not restrain the lightning when his voice is heard.  
5 God thunders marvelously with his voice;  
he does great things that we cannot fathom.  
6 For he says to the snow, 'Fall on the earth';  
likewise to the rain shower,  
the showers of his mighty rain.  
7 He forces everyone's hand to stop working,  
that all people whom he has made may know it.  
8 Then the animals hide in their lairs,  
and remain in their dens.  
9 The storm blasts out of its chamber,  
and cold from the penetrating winds.  
10 By the breath of God ice is given;  
and the expanse of waters frozen.  
11 He loads the thick cloud with moisture;  
he scatters his lightning from clouds.  
12 The clouds swirl round and round at his direction,  
to do whatever he commands them to  
on the face of the entire inhabitable world.  
13 He brings it on to punish people,  
or to the benefit of his land,  
or to display his steadfast love.  
14 Listen to this, Job.  
Stand still and consider the wonderful works of God.  
15 Do you know how God directs them,  
and causes the lightning of his cloud to shine?  
16 Do you know how he balances the clouds,  
the wondrous works of him who is perfect in knowledge?  
17 You whose garments are warm,  
when there is a lull in the earth because of the south wind,  
18 can you stretch out the sky with him,  
which is as hard as a molten metal mirror?

19 Teach us what we should say to him;  
for we cannot arrange our case because of darkness.  
20 Should he be told that I want to speak?  
Or did anyone ever wish to be swallowed up?  
21 Now nobody can look at the sun, which is bright in the skies;  
but the wind passes and clears the clouds away.  
22 Out of the north comes golden splendor,  
around God is brilliant majesty.  
23 We cannot discover the Almighty, he is great in power,  
in justice and great righteousness, he does not oppress.  
24 That is why people fear him,  
he is not impressed with any who are wise of heart."



**DASV: Job 38**

<sup>1</sup> Then the LORD answered Job out of the whirlwind,  
<sup>2</sup> "Who is this that darkens counsel,  
with words without knowledge?  
<sup>3</sup> Gird up now your loins preparing for action like a man;  
for I will question you, and you answer me.

<sup>4</sup> Where were you when I laid the foundations of the earth?  
Tell me, if you have understanding.  
<sup>5</sup> Who determined its measurements? Surely you know!  
Who stretched the measuring line across it?  
<sup>6</sup> Onto what were its foundations sunk,  
or who laid its cornerstone,  
<sup>7</sup> when the morning stars sang together,  
and all the sons of God shouted for joy?

<sup>8</sup> Who shut up the sea with doors,  
when it burst forth from the womb;  
<sup>9</sup> when I made clouds its garment,  
and thick darkness its swaddling band,  
<sup>10</sup> and prescribed its bounds,  
and set its locks and doors,  
<sup>11</sup> when I said, 'You may come this far, but no further;  
and here shall your proud waves be stayed'?

<sup>12</sup> Have you commanded the morning since your days began,  
and caused the dawn to know its place,  
<sup>13</sup> that it might take hold of the ends of the earth,  
and shake the wicked out of it?  
<sup>14</sup> It is molded like clay under a seal;  
and its brilliant colors like a dyed garment.  
<sup>15</sup> Light is withheld from the wicked,  
and their arm lifted for violence is broken.

<sup>16</sup> Have you entered into the springs of the sea?  
Have you walked in the recesses of the deep?  
<sup>17</sup> Have the gates of death been revealed to you?  
Have you seen the gates of deep darkness?  
<sup>18</sup> Have you comprehended the vastness of the earth?  
Tell me, if you have any clue.

<sup>19</sup> Which way is it to the place where light dwells?

20 and where is the abode of darkness,  
that you may take each to its boundaries,  
21 and that you may discern the paths to its home?  
Certainly you know, for you were born before them,  
and the number of your days is so great!

22 Have you entered the storehouses of the snow,  
or have you seen the storehouses of the hail,  
23 that I have reserved for the time of trouble,  
for the day of battle and war?  
24 What is the way to the place light is dispersed,  
or the east wind scattered upon the earth?  
25 Who has dug out a channel for the flooding rains,  
or the way for the thunderbolt;  
26 to cause it to rain on a land where no one is,  
on the wilderness where there is no human being,  
27 to satisfy the waste and desolate ground,  
and to cause the tender grass to spring up?  
28 Does the rain have a father?  
Who has fathered the drops of dew?  
29 Out of whose womb did the ice come?  
Who gives birth to the frost of heaven?  
30 The waters become as hard as rock,  
and the face of the deep is frozen.

31 Can you bind the chains of the Pleiades,  
or loose the cords of Orion?  
32 Can you lead forth the constellations in their season,  
or guide the Bear with her cubs?  
33 Do you know the laws of the heavens?  
Can you establish their dominion over the earth?

34 Can you lift up your voice to the clouds,  
so that flood waters cover you?  
35 Can you send out lightning bolts,  
so that they come and say to you, 'Here we are'?  
36 Who has put wisdom into the heart,  
or given understanding to the mind?  
37 Who can number the clouds by wisdom,  
or tilt over the waterskins of heaven,  
38 when the dust solidifies into a mass,  
and the clumps of dirt stick together?

39 Can you hunt the prey for the lioness,  
or satisfy the appetite of the young lions,  
40 when they crouch in their dens,  
or lie in wait in the thicket?  
41 Who provides for the raven its prey,  
when its young ones cry out to God,  
and wander around for lack of food?

**DASV: Job 39**

1 Do you know when the mountain goats give birth?  
Have you seen when the wild deer births her fawns?  
2 Can you number the months they carry their young to term?  
Do you know the time when they give birth?  
3 They crouch, they bring forth their young,  
they deliver their offspring.  
4 Their young ones grow strong,  
they grow up in the open field;  
they go out,  
and do not return.

5 Who has freed the wild donkey?  
Who unleashed the ropes of the wild donkey?  
6 I have appointed the wilderness for its home,  
and the salt land for his dwelling place?  
7 It scorns the tumult of the town,  
it does not hear the shouts of the driver.  
8 It ranges the mountains as its pasture,  
and searches for anything that is green.

9 Will the wild ox be willing to serve you?  
Will it spend the night in your stall?  
10 Can you bind the wild ox to the furrow with a rope?  
Will it plow the valleys after you?  
11 Can you trust him because his strength is great?  
Will you leave it to do your labor?  
12 Can you rely on it to bring home your grain,  
and gather the grain to your threshing floor?

13 The wings of the ostrich flap with joy;  
but its pinions and plumage is no comparison to the stork's.  
14 For she leaves her eggs on the ground,  
and warms them in the dust,  
15 then forgets that a foot may crush them,  
or that the wild beast may trample them.  
16 She treats her young abusively, as if they were not hers,  
though her labor is in vain, she does not care.  
17 For God has deprived her of wisdom,  
and did not grant her understanding.  
18 But whenever she springs up to run,  
she laughs at the horse and its rider.

19 Have you given the horse its might?  
Have you clothed his neck with a flowing mane?  
20 Have you made it leap like a locust?  
His majestic snorting is terrifying.  
21 It paws in the valley, and rejoices in its strength.  
It charges out to meet the weapons.  
22 It laughs at fear, and is not dismayed;  
nor does it turn back from the sword.  
23 The quiver rattles against it,  
the flashing spear and javelin.  
24 It swallows the ground with fierceness and rage;  
it cannot stand still when the trumpet blows.  
25 At the sound of the trumpet it snorts, 'Aha!'  
It smells the battle in the distance,  
the thunder of the captains and the battle cries.

26 Is it by your wisdom that the hawk soars,  
and spreads its wings toward the south?  
27 Is it at your command that the eagle mounts up,  
and makes its nest on high?  
28 It lives on the cliff and lodges there,  
and on the rocky crag is its stronghold.  
29 From there it spies out its prey,  
its eyes see it from a distance.  
30 Its young ones consume blood,  
and where the slain are, there it is."

**DASV: Job 40**

<sup>1</sup> Then the LORD answered Job,  
<sup>2</sup> "Will a faultfinder contend with the Almighty?  
Let the one who accuses God give him an answer."

<sup>3</sup> Then Job answered the LORD,  
<sup>4</sup> "Look, I am absolutely unworthy.  
How can I answer you?  
I lay my hand over my mouth.  
<sup>5</sup> Once have I spoken, and I will not answer;  
twice, but I will proceed no further."

<sup>6</sup> Then the LORD answered Job out of the whirlwind,  
<sup>7</sup> "Gird up now your loins preparing for action like a man;  
for I will question you, and you answer me.  
  
<sup>8</sup> Will you even discredit my justice?  
Will you condemn me so that you may be justified?  
<sup>9</sup> Do you have an arm as strong as God?  
Can you thunder with a voice like his?  
<sup>10</sup> Dress yourself with majesty and dignity;  
and clothe yourself with glory and splendor.  
<sup>11</sup> Pour out your overflowing anger;  
and look on every one who is proud, and bring him down.  
<sup>12</sup> Look on every one who is proud, and humble him,  
trample down the wicked where they stand.  
<sup>13</sup> Hide them in the dust together,  
imprison them in the hidden world.  
<sup>14</sup> Then I also will acknowledge you,  
that your own right hand can save you.  
  
<sup>15</sup> Look at Behemoth, which I made just as I made you.  
It eats grass as an ox.  
<sup>16</sup> Look at how its strength is in its loins,  
and its force is in the muscles of its belly.  
<sup>17</sup> It moves its tail like a cedar,  
the sinews of its thighs are knit together.  
<sup>18</sup> Its bones are tubes of bronze;  
its limbs are like bars of iron.  
<sup>19</sup> It is a prime example of the works of God,  
only its Maker can approach it with his sword.  
<sup>20</sup> For the mountains offer it food,

where all the wild animals of the field play.  
21 It lies under the lotus trees,  
hidden in the reeds and the swamp.  
22 The lotus trees cover it with their shade;  
the willows by the brook surround it.  
23 If a river turns turbulent, it is not alarmed;  
it is confident, though the Jordan River surges against its mouth.  
24 Can any capture it when it is watching,  
or pierce its nose after trapping it?

**DASV: Job 41**

1 Can you pull up Leviathan with a fishhook,  
or tie down its tongue with a cord?  
2 Can you put a rope in its nose,  
or pierce its jaw with a hook?  
3 Will it make pleas to you for mercy,  
or will it speak soft words to you?  
4 Will it make a covenant with you,  
that you should accept it as your slave forever?  
5 Will you play with him like a bird,  
or will you put it on a leash for your girls?  
6 Will the traders bargain for it?  
Will they split it up among the merchants?  
7 Can you fill its skin with harpoons,  
or its head with fishing spears?  
8 If you lay your hand on it,  
you will remember the battle,  
and never do it again.  
9 Any hope of capturing it is bogus,  
will not one attempting it be overwhelmed  
even at the sight of it?  
10 No one is so fierce that he dares to disturb it.  
Who then is able to stand before me?  
11 Who has first given something to me,  
that I am obligated to repay?  
Everything under heaven is mine.  
12 I will not keep silent concerning his limbs,  
or his mighty strength,  
or his impressive frame.  
13 Who can strip off his outer garment?  
Who can pierce its double coat of armor?  
14 Who can pry open the doors of its mouth?  
All around its teeth is terror.  
15 Its back is made of rows of shields,  
sealed, tightly closed together.  
16 Each one is so close to the other,  
that no air can come between them.  
17 They are joined to one another;  
they stick together, so that they cannot be pried apart.  
18 When it sneezes, it flashes forth light,  
and its eyes are like the crack of dawn.



19     Flames go out of its mouth,  
          and sparks of fire shoot out.  
20     Smoke is exhaled from its nostrils,  
          as from a boiling pot and burning rushes.  
21     Its breath kindles coals,  
          and a flame comes out of its mouth.  
22     Strength lodges in its neck,  
          and terror advances before it.  
23     The folds of its flesh are joined together,  
          they are firm on it and cannot be moved.  
24     His heart is as hard as a rock,  
          hard as a lower millstone.  
25     When it raises itself up, the mighty are terrified,  
          when it thrashes around, they withdraw.  
26     If one strikes it with the sword, it has no impact,  
          nor do the spear, dart or javelin.  
27     It considers iron like straw,  
          and bronze like rotten wood.  
28     The arrow cannot make him flee,  
          Slingstones bounce off like worthless chaff.  
29     Clubs are considered to be straw,  
          it laughs at the rattling of the javelin.  
30     Its undersides are like sharp potsherds,  
          it leaves a trail in the mud like a threshing sledge.  
31     It makes the deep to bubble like a boiling pot,  
          it makes the sea like a pot of ointment.  
32     It makes a shining wake after him,  
          one would think the deep had white hair.  
33     There is nothing on earth like it,  
          a creature with no fear.  
34     It looks down on everything that is haughty,  
          it is king over all the proud.

**DASV: Job 42**

<sup>1</sup> Then Job answered the LORD,  
<sup>2</sup> "I know that you can do all things,  
and that no purpose of yours can be thwarted.  
<sup>3</sup> You asked, 'Who is this that hides counsel without knowledge?'  
Therefore I have uttered matters that I did not understand,  
things too wonderful for me of which I knew nothing.  
<sup>4</sup> You said, 'Listen, and I will speak;  
I will question you,  
and you will answer me.'  
<sup>5</sup> I had heard of you by the hearing of the ear;  
but now my eye sees you.  
<sup>6</sup> Therefore I despise myself,  
and repent in dust and ashes."

<sup>7</sup> After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, "My anger burns against you, and against your two friends, because you have not spoken about me what is right, as my servant Job has.

<sup>8</sup> Now therefore, take seven bulls and seven rams, and go to my servant Job and offer up a burnt offering for yourselves. My servant Job will pray for you, for I will accept his prayer that I not deal with you according to your folly, because you have not spoken about me what is right, as my servant Job has."

<sup>9</sup> So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite went, and did what the LORD commanded them, and the LORD accepted Job's prayer.

<sup>10</sup> Then the LORD turned Job's fortunes when he prayed for his friends, and the LORD gave Job twice as much as he had before.

<sup>11</sup> Then all his brothers, sisters and all who had known him before came to him and ate bread with him in his house. They comforted and consoled him concerning all the tragedy that the LORD had brought on him. Each of them gave him a piece of money and a gold ring.

<sup>12</sup> So the LORD blessed the latter part of Job's life more than the beginning. He had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen and 1,000 female donkeys.

<sup>13</sup> He also had seven sons and three daughters.

<sup>14</sup> He called the name of the first Jemimah, and the second Keziah, and the third, Keren-happuch.

<sup>15</sup> In all the land there were no women found so beautiful as the daughters of Job. Their father gave them an inheritance along with their brothers.

<sup>16</sup> After this Job lived a 140 years; and saw his children, and his children's children, to four generations.

<sup>17</sup> So Job died, old and full of days.

**Digital American Standard Version****BOOK I: Psalms 1-41****DASV: Psalm 1**

- <sup>1</sup> Blessed is the one who  
    does not walk in the counsel of the wicked,  
    or stand in the way with sinners,  
    or sit in the seat of mockers.
- <sup>2</sup> But his delight is in the law of the LORD,  
    and on his law he meditates day and night.
- <sup>3</sup> He will be like a tree planted by the streams of water,  
    that brings forth its fruit in its season;  
    its leaves do not wither.  
    Everything he attempts will prosper.
- <sup>4</sup> The wicked are not so,  
    but are like the chaff that the wind blows away.
- <sup>5</sup> Therefore the wicked will not stand in the judgment,  
    or sinners in the congregation of the righteous.
- <sup>6</sup> For the LORD knows the way of the righteous,  
    but the way of the wicked will perish.

**DASV: Psalm 2**

- <sup>1</sup> Why do the nations rage,  
and the peoples devise useless plots?
- <sup>2</sup> The kings of the earth take their battle positions  
and the rulers take counsel together,  
against the LORD, and against his anointed.
- <sup>3</sup> "Let us break their chains," they cry,  
"and throw off their ropes from us."
- <sup>4</sup> He who is enthroned in the heavens laughs;  
the LORD scoffs at them.
- <sup>5</sup> Then he speaks to them in his wrath,  
and terrifies them in his fury.
- <sup>6</sup> "I have established my king  
on Zion, my holy hill."
- <sup>7</sup> I will announce the decree.  
The LORD said to me:  
"You are my son;  
this day have I become your father.
- <sup>8</sup> Ask me, and I will give you the nations as your inheritance,  
and the ends of the earth as your possession.
- <sup>9</sup> You will break them with a rod of iron;  
you will dash them in pieces like a potter's clay pot."
- <sup>10</sup> Now therefore be wise, O kings;  
be instructed, O judges of the earth.
- <sup>11</sup> Serve the LORD with fear,  
and rejoice with trembling.
- <sup>12</sup> Kiss the son, lest he become angry,  
and you perish in the way,  
for his wrath can quickly ignite.  
Blessed are all who take refuge in him.

**DASV: Psalm 3**

*A psalm of David, when he fled from his son Absalom.*

<sup>1</sup> O LORD, how numerous are my enemies!

Many are rising up against me.

<sup>2</sup> Many are saying about me,

"God will not save him." *Selah*

<sup>3</sup> But you, O LORD, are a shield around me,

my glory and the one who lifts up of my head.

<sup>4</sup> I cried out to the LORD,

and he answered me from his holy hill. *Selah*

<sup>5</sup> I laid down and slept;

I woke up, for the LORD sustains me.

<sup>6</sup> I will not be afraid of thousands of people

who have set themselves against me

from every direction.

<sup>7</sup> Arise, O LORD!

Save me, O my God!

For you strike all my enemies on the cheek,

you break the teeth of the wicked.

<sup>8</sup> Salvation belongs to the LORD.

May your blessing be on your people.

*Selah*

**DASV: Psalm 4**

*For the music director, with stringed instruments. A psalm of David.*

- <sup>1</sup> Answer me when I call, O God of my righteousness!  
When I was in distress, you gave me relief;  
have mercy on me and hear my prayer.
- <sup>2</sup> How long, O sons of men, will my glory be turned into shame?  
How long will you love worthless words and pursue lies? *Selah*
- <sup>3</sup> But know that the LORD has set apart the godly for himself;  
the LORD will hear when I call to him.
- <sup>4</sup> Fearfully tremble and do not sin;  
ponder in your heart when on your beds and be silent. *Selah*
- <sup>5</sup> Offer right sacrifices,  
and put your trust in the LORD.
- <sup>6</sup> There are many who complain,  
"Who will show us anything good?"  
May the light of your face shine upon us, O LORD.
- <sup>7</sup> You have put gladness in my heart,  
more than those who have abundant grain and wine.
- <sup>8</sup> In peace I will lay down and sleep;  
for you alone, O LORD, make me dwell in safety.

**DASV: Psalm 5**

*For the music director, for the flutes. A psalm of David.*

- <sup>1</sup> Give ear to my words, O LORD,  
consider my groaning.
- <sup>2</sup> Pay attention to my cry for help,  
my King and my God,  
for I pray to you.
- <sup>3</sup> O LORD, in the morning you will hear my voice;  
in the morning I will bring my case to you,  
and eagerly watch.
- <sup>4</sup> For you are not a God who delights in wickedness,  
evil cannot dwell with you.
- <sup>5</sup> The arrogant cannot stand before your eyes;  
you hate all who do evil.
- <sup>6</sup> You will destroy those who speak lies;  
the LORD detests those who are violent and deceitful.
- <sup>7</sup> But as for me, by the abundance of your loyal love,  
I will enter your house.  
I will worship toward your holy temple  
in reverence of you.
- <sup>8</sup> Lead me, O LORD, in your righteousness  
because of my enemies;  
make your way straight before me.
- <sup>9</sup> For there is no truth in their mouths,  
their hearts desire destruction,  
their throats are an open grave,  
their tongues speak deceptive flattery.
- <sup>10</sup> Hold them guilty, O God,  
let them fall by their own schemes;  
because of their many sins, throw them out,  
for they have rebelled against you.
- <sup>11</sup> But let all those who take refuge in you rejoice;  
let them always shout for joy.  
Spread your protection over them,  
so that those who love your name may be joyful in you.
- <sup>12</sup> For you will bless the righteous, O LORD;  
you will encircle him with favor as with a shield.

**DASV: Psalm 6**

*For the music director, with stringed instruments; according to the Sheminith.  
A psalm of David*

- <sup>1</sup> O LORD, do not rebuke me in your anger,  
or discipline me in your wrath.
- <sup>2</sup> Have mercy on me, O LORD,  
for I am frail.  
O LORD, heal me,  
for my bones are troubled in agony.
- <sup>3</sup> My soul is absolutely troubled in anguish,  
and you, O LORD, how long?
- <sup>4</sup> Return, O LORD, deliver my soul;  
save me because of your loyal love.
- <sup>5</sup> For in death there is no remembrance of you,  
in the grave, who praises you?
- <sup>6</sup> I am weary with my groaning;  
every night I flood my bed with weeping;  
I drench my couch with my tears.
- <sup>7</sup> My eyes are blurry because of grief;  
they are worn out because of all my adversaries.
- <sup>8</sup> Depart from me, all you workers of evil,  
for the LORD has heard the sound of my weeping.
- <sup>9</sup> The LORD has heard my supplication;  
the LORD will accept my prayer.
- <sup>10</sup> All my enemies will be shamed and greatly quake in anguish;  
they will turn back and be put to shame in a moment.



**DASV: Psalm 7**

*A Shiggaion of David, which he sang to the LORD concerning Cush, a Benjaminite.*

- <sup>1</sup> O LORD my God, in you I have taken refuge;  
save me from all those who pursue me, and deliver me,  
<sup>2</sup> or they will tear me apart like a lion,  
ripping me to shreds,  
while there is no one to rescue me.
- <sup>3</sup> O LORD my God, if I have done this,  
if there is injustice in my hands,  
<sup>4</sup> if I have repaid my ally harm,  
or senselessly plundered my enemy,  
<sup>5</sup> let the enemy pursue and catch me;  
let him trample my life down into the ground,  
and lay my honor in the dust. *Selah*
- <sup>6</sup> Arise, O LORD, in your anger;  
rise up in rage against my enemies;  
awake, O my God, order justice.
- <sup>7</sup> The assembly of the peoples surround you;  
take your seat over them on high.
- <sup>8</sup> The LORD judges the peoples;  
judge me, O LORD, according to my righteousness,  
according to my integrity, O Exalted One.
- <sup>9</sup> May the evil of the wicked come to an end,  
but establish the righteous;  
for you, O righteous God, test the minds and hearts.
- <sup>10</sup> God is my shield,  
the One who saves the upright in heart.
- <sup>11</sup> God is a righteous judge,  
a God who is angry every day.
- <sup>12</sup> If a person does not repent,  
he will sharpen his sword;  
he will bend and prepare his bow.
- <sup>13</sup> He has also readied his deadly weapons;  
he prepared his flaming arrows.
- <sup>14</sup> Look, the wicked person conceives evil;  
he is pregnant with trouble,

and gives birth to lies.

- <sup>15</sup> He digs a pit, clears it out,  
then falls into the hole he has made.
- <sup>16</sup> His trouble returns upon his own head,  
and his violence comes back on his own head.
- <sup>17</sup> I will give thanks to the LORD according to his righteousness,  
and will sing praise to the name of the LORD Most High.

**DASV: Psalm 8**

*For the music director. According to The Gittith. A psalm of David.*

- <sup>1</sup> O LORD, our Lord, how majestic is your name in all the earth;  
you have set your glory upon the heavens!
- <sup>2</sup> Out of the mouth of babies and infants you have ordained praise  
because of your adversaries,  
that you might silence the enemy and the avenger.
- <sup>3</sup> When I consider your heavens, the work of your fingers,  
the moon and the stars, that you have put in place,
- <sup>4</sup> what is man, that you are mindful of him,  
and the son of man, that you care for him?
- <sup>5</sup> For you have made him a little lower than the heavenly beings,  
and crowned him with glory and honor.
- <sup>6</sup> You have given him rule over the works of your hands;  
you have put all things under his feet,
- <sup>7</sup> all sheep and oxen,  
and even the beasts of the field,
- <sup>8</sup> the birds of the heavens,  
and the fish of the sea,  
whatever passes through the paths of the seas.
- <sup>9</sup> O LORD, our Lord, how majestic is your name in all the earth!

**DASV: Psalm 9**

*For the music director, according to Muth-labben. A psalm of David.*

<sup>1</sup> I will give thanks to the LORD with my whole heart;  
I will tell of all your marvelous works.

<sup>2</sup> I will be glad and rejoice in you.  
I will sing praise to your name, O Most High.

<sup>3</sup> When my enemies turn back,  
they stumble and perish before you.

<sup>4</sup> For you have maintained my right and my cause;  
you sat on the throne judging righteously.

<sup>5</sup> You have rebuked the nations;  
you have destroyed the wicked;  
you have blotted out their name forever and ever.

<sup>6</sup> The enemy has come to an end in everlasting ruins,  
and you have uprooted their cities,  
the very memory of them has perished.

<sup>7</sup> But the LORD sits enthroned forever;  
he has established his throne for judgment;

<sup>8</sup> he will judge the world with righteousness;  
he will judge the peoples with fairness.

<sup>9</sup> The LORD will be a stronghold for the oppressed,  
a stronghold in times of trouble.

<sup>10</sup> Those who know your name will put their trust in you,  
for you, O LORD, have not forsaken those who seek you.

<sup>11</sup> Sing praises to the LORD, who dwells in Zion;  
declare his deeds among the people.

<sup>12</sup> For he who avenges blood remembers the slain;  
he does not forget the cry of the afflicted.

<sup>13</sup> Have mercy on me, O LORD.

Look at my affliction that I suffer from those who hate me;  
you are the one who can lift me up from the gates of death,

<sup>14</sup> that I may recount all your praises,  
in the gates of the daughter of Zion  
I will rejoice in your salvation.

<sup>15</sup> The nations have fallen into the pit they made;  
their own foot has been snared in the net they hid.

<sup>16</sup> The LORD has made himself known,

he has executed judgment;  
the wicked is snared in the work of his own hands. *Higgaion.*

*Selah*

<sup>17</sup> The wicked will be turned back to the grave,  
all the nations that forget God.

<sup>18</sup> For the needy will not always be forgotten,  
nor the hope of the poor dashed forever.

<sup>19</sup> Arise, O LORD, do not let humans prevail;  
let the nations be judged before you.

<sup>20</sup> Terrify them, O LORD;  
let the nations know that they are merely human. *Selah*

**DASV: Psalm 10**

- <sup>1</sup> Why do you stand so far off, O LORD?  
Why do you hide yourself in times of trouble?
- <sup>2</sup> In arrogance the wicked hunt down the poor.  
Let them be caught in the schemes they have plotted.
- <sup>3</sup> For the wicked boasts about his heart's desire,  
and the greedy one curses and renounces the LORD.
- <sup>4</sup> In pride the wicked refuses to seek him,  
thinking, "He will never find out."  
All his thoughts are, "There is no God."
- <sup>5</sup> His ways are always prosperous;  
your judgments are far above, out of his sight,  
as for all his enemies, he snorts at them.
- <sup>6</sup> He says in his heart, "I will never be moved,  
to all generations I will never have any trouble."
- <sup>7</sup> His mouth is full of curses, deceit and harm;  
under his tongue are mischief and iniquity.
- <sup>8</sup> He crouches in ambush in the villages;  
from the secret places he murders the innocent,  
his eyes stalk the helpless.
- <sup>9</sup> He lurks in secret as a lion in his lair;  
he lies in wait ready to pounce on the poor;  
he catches the poor and drags him off in his net.
- <sup>10</sup> His victims are crushed,  
and the helpless fall under his might.
- <sup>11</sup> He says in his heart, "God has forgotten;  
he has hidden his face;  
he will never ever see it."
- <sup>12</sup> Arise, O LORD,  
O God, lift up your hand,  
do not forget the oppressed.
- <sup>13</sup> Why does the wicked despise God,  
and say in his heart, "You will not hold me accountable"?
- <sup>14</sup> But you have seen it,  
for you are aware of trouble and grief,  
that you may take it into your hand.  
The helpless commits himself to you;  
you have been the orphan's helper.
- <sup>15</sup> Break the arm of the wicked,  
and as for the evil man,  
search out his wickedness until you find none of it left.

- <sup>16</sup> The LORD is King forever and ever,  
the nations perish from his land.
- <sup>17</sup> O LORD, you hear the pleas of the oppressed;  
you strengthen their heart,  
your ear hears their prayer,
- <sup>18</sup> to render justice for the orphan and the oppressed,  
so that no one on the earth may terrify them any longer.

**DASV: Psalm 11**

*For the music director, of David.*

- <sup>1</sup> In the LORD I take refuge.  
How can you say to me,  
"Flee like a bird to your mountain."  
<sup>2</sup> For look, the wicked bend their bow;  
they have readied their arrow on the string  
so that they may shoot in dark at the upright in heart.  
<sup>3</sup> If the foundations are destroyed,  
what can the righteous do?  
  
<sup>4</sup> The LORD is in his holy temple;  
the LORD's throne is in heaven.  
His eyes see;  
his eyelids examine the children of men.  
<sup>5</sup> The LORD examines the righteous and the wicked,  
and the one who loves violence he hates.  
<sup>6</sup> On the wicked he will rain burning coals and sulfur,  
and a scorching wind will be the portion of their cup.  
  
<sup>7</sup> For the LORD is righteous,  
he loves righteousness;  
the upright will gaze on his face.



**DASV: Psalm 12**

*For the music director, according to The Sheminith. A psalm of David.*

- <sup>1</sup> Help, O LORD, for anyone who is godly is gone;  
the faithful have vanished from the human race.
- <sup>2</sup> Each person tells lies to his neighbor;  
they speak with a flattering lip and a deceptive heart.
- <sup>3</sup> The LORD will cut off all flattering lips,  
the tongue that speaks boastful things.
- <sup>4</sup> Those who say, "With our tongue we will prevail;  
our lips are our own, who is lord over us?"
- <sup>5</sup> "Because of the violence done to the poor,  
because of the sighing of the needy,  
I will arise," says the LORD,  
"I will set him in the safety for which he longs."
- <sup>6</sup> The words of the LORD are pure;  
as silver fired in a furnace on the ground,  
purified seven times.
- <sup>7</sup> You will keep them, O LORD;  
you will protect them from this generation forever.
- <sup>8</sup> The wicked walk around everywhere,  
when vileness is exalted among humanity.

**DASV: Psalm 13**

*For the music director, a psalm of David.*

- <sup>1</sup> How long, O LORD, will you forget me forever?  
How long will you hide your face from me?
- <sup>2</sup> How long must I struggle with anxiety in my soul,  
having sorrow in my heart every day?  
How long will my enemy be exalted over me?
- <sup>3</sup> Look at me and answer me, O LORD my God.  
Give light to my eyes, or else I will sleep in death,
- <sup>4</sup> and my enemy will say, "I have prevailed over him,"  
and my foes rejoice at my downfall.
- <sup>5</sup> But I have trusted in your loyal love;  
my heart will rejoice in your salvation.
- <sup>6</sup> I will sing to the LORD,  
because he has vindicated me.

**DASV: Psalm 14**

*For the music director, of David.*

- <sup>1</sup> The fool has said in his heart, "There is no God."  
They are corrupt,  
they do detestable deeds;  
there is no one who does good.
- <sup>2</sup> The LORD looks down from heaven on the human race,  
to see if there is anyone who is wise,  
who seeks after God.
- <sup>3</sup> They all have turned away,  
they all have become corrupt;  
there is no one who does good, not even one.
- <sup>4</sup> Do the evildoers really not know?  
They eat up my people as they eat bread,  
and do not call on the LORD.
- <sup>5</sup> There they are totally terrified,  
for God is in the company of the righteous.
- <sup>6</sup> You would block the plans of the poor,  
but the LORD is his refuge.
- <sup>7</sup> O that the salvation of Israel would come out of Zion!  
When the LORD brings back the fortunes of his people,  
then Jacob will rejoice,  
and Israel will be glad.

**DASV: Psalm 15**

*A psalm of David.*

<sup>1</sup> LORD, who may sojourn in your sanctuary?  
Who may dwell on your holy hill?

<sup>2</sup> The one whose walk is blameless,  
who does what is right,  
and speaks the truth from his heart,  
<sup>3</sup> who does not slander with his tongue,  
and does no harm to his friend,  
who does not speak disrespectfully about his neighbor;  
<sup>4</sup> who despises the vile,  
but who honors those who fear the LORD,  
one who keeps his promises,  
even to his own hurt, and does not renege,  
<sup>5</sup> one who lends money without charging interest,  
who does not take a bribe against the innocent.  
The one who does these things will never be moved.

**DASV: Psalm 16**

*A Miktam of David.*

- <sup>1</sup> Protect me, O God,  
for I take refuge in you.
- <sup>2</sup> I say to the LORD, "You are my Lord,  
I have no good besides you."
- <sup>3</sup> As for the holy ones who are in the earth,  
they are the leaders, in whom is all my delight.
- <sup>4</sup> Those who pursue other gods multiply their sorrows;  
I will not pour out their drink offerings of blood,  
or take their names on my lips.
- <sup>5</sup> LORD you are my allotted portion and my cup;  
you hold my lot secure.
- <sup>6</sup> The boundary lines are fallen to me in pleasant places;  
I have a beautiful inheritance.
- <sup>7</sup> I will bless the LORD, who has given me guidance;  
even in the night my heart instructs me.
- <sup>8</sup> I have set the LORD always before me.  
Because he is at my right hand, I will not be shaken.
- <sup>9</sup> Therefore my heart is glad, and my soul rejoices;  
my body also will rest in security.
- <sup>10</sup> For you will not leave my soul in Sheol;  
or allow your faithful one to experience decay.
- <sup>11</sup> You show me the path of life;  
in your presence is abundant joy;  
in your right hand there are pleasures for evermore.

**DASV: Psalm 17**

*A prayer of David.*

- <sup>1</sup> Hear a just cause, O LORD,  
attend to my cry;  
give ear to my prayer  
offered from lips free of deceit.
- <sup>2</sup> Let my vindication come out from before you;  
let your eyes look at what is right.
- <sup>3</sup> You have examined my heart;  
you have visited me in the night;  
you have tried me, and found nothing;  
I have purposed that my mouth should not sin.
- <sup>4</sup> As for the works of other people,  
by the word of your lips  
I have kept myself from the ways of the violent.
- <sup>5</sup> My steps have held fast to your paths;  
my feet have not slipped.
- <sup>6</sup> I call upon you, for you will answer me;  
O God, turn your ear to me and hear my words.
- <sup>7</sup> Wondrously display your loyal love,  
you who save by your right hand,  
those who seek refuge in you from their foes.
- <sup>8</sup> Guard me as the apple of your eye;  
hide me under the shadow of your wings,  
<sup>9</sup> from the wicked who oppress me,  
my deadly enemies who surround me.
- <sup>10</sup> They close their insensitive hearts;  
their mouths speak arrogantly.
- <sup>11</sup> They track me down, then they surround me;  
they focus their eyes to throw me down to the ground.
- <sup>12</sup> They are like a lion eager for prey,  
and like a young lion lurking in ambush.
- <sup>13</sup> Arise, O LORD, confront him,  
cast him down,  
deliver my soul from the wicked by your sword;
- <sup>14</sup> from men by your hand, O LORD,  
from men of the world, whose reward is in this life.

May their bellies be filled with what you have stored up for them;  
may their children be satisfied with it,  
and even have leftovers for their infants.

<sup>15</sup> As for me, I will gaze on your face in righteousness;  
when I awake, I will be satisfied by seeing your likeness.

**DASV: Psalm 18**

*For the music director; A psalm of David the servant of the LORD, who sang to the LORD the words of this song to the LORD on the day when the LORD rescued him from the hand of all his enemies, and from the hand of Saul. He said:*

- <sup>1</sup> I love you, O LORD, my strength.  
<sup>2</sup> The LORD is my rock, my fortress, and my deliverer;  
my God is my rock, in whom I take refuge;  
my shield and the horn of my salvation,  
my stronghold.
- <sup>3</sup> I called on the LORD, who is worthy to be praised,  
so I was saved from my enemies.  
<sup>4</sup> The cords of death surrounded me,  
and the floods of destruction overwhelmed me.  
<sup>5</sup> The cords of Sheol wrapped around me;  
the snares of death trapped me.  
<sup>6</sup> In my distress I called upon the LORD,  
and cried for help to my God.  
He heard my voice from his temple,  
and my cry for help came to his ears.
- <sup>7</sup> Then the earth shook and trembled;  
the foundations of the mountains quaked and shook  
because he was angry.  
<sup>8</sup> Smoke went up out of his nostrils,  
and fire from his mouth devoured,  
flaming coals were kindled by it.  
<sup>9</sup> The heavens bent down as he descended,  
and thick darkness was under his feet.  
<sup>10</sup> He mounted a cherub, and flew;  
he soared upon the wings of the wind.  
<sup>11</sup> He made darkness his covering;  
his canopy around him was dark rain clouds.  
<sup>12</sup> From the brightness before him his thick clouds passed by,  
with hailstones and coals of fire.  
<sup>13</sup> The LORD thundered in the heavens,  
and the Most High uttered his voice,  
hailstones and coals of fire.  
<sup>14</sup> He shot his arrows, and scattered them;  
he flashed lightning bolts, and routed them.  
<sup>15</sup> Then the channels of sea were seen,



and the foundations of the world were laid bare,  
at your rebuke, O LORD,  
at the blast of the breath from your nostrils.

<sup>16</sup> He reached down from on high, he took hold of me;  
he pulled me out of deep waters.

<sup>17</sup> He delivered me from my strong enemy,  
and from those who hated me,  
for they were too strong for me.

<sup>18</sup> They attacked me in the day of my calamity,  
but the LORD was my support.

<sup>19</sup> He brought me out into the open;  
he delivered me, because he delighted in me.

<sup>20</sup> The LORD has repaid me according to my righteousness;  
according to the cleanness of my hands he has rewarded me.

<sup>21</sup> For I have kept the ways of the LORD,  
and have not wickedly departed from my God.

<sup>22</sup> For all his regulations were before me,  
and I have not rejected his statutes.

<sup>23</sup> I was blameless before him,  
and I kept myself from sin.

<sup>24</sup> Therefore the LORD has rewarded me according to my righteousness,  
according to the cleanness of my hands in his sight.

<sup>25</sup> To the faithful you show yourself faithful;  
to the blameless you show yourself blameless;

<sup>26</sup> to the pure you show yourself pure,  
and to the twisted you show yourself cunning.

<sup>27</sup> You save the humble,  
but those with haughty eyes you humble.

<sup>28</sup> For you light my lamp;  
the LORD, my God lights up my darkness.

<sup>29</sup> For by you I can attack an army,  
and by my God I can leap over a wall.

<sup>30</sup> As for God, his way is perfect;  
the word of the LORD is tried and true.  
He is a shield to all those who take refuge in him.

<sup>31</sup> For who is God, except the LORD?  
Who is a rock, besides our God?

<sup>32</sup> God equips me with strength,  
and makes my way perfect.

- <sup>33</sup> He makes my feet like the feet of a deer,  
and sets me on high places.
- <sup>34</sup> He trains my hands for war,  
so that my arms can bend a bow of bronze.
- <sup>35</sup> You have given me the shield of your salvation,  
and your right hand has held me up,  
and your support has made me great.
- <sup>36</sup> You have widened the path for my steps under me,  
and my feet have not slipped.
- <sup>37</sup> I pursued my enemies and overtook them;  
I did not turn back until they were destroyed.
- <sup>38</sup> I struck them through, so that they were not able to rise;  
they fell under my feet.
- <sup>39</sup> For you have equipped me with strength for the battle;  
those who rose up against me, you have subdued under me.
- <sup>40</sup> You have made my fleeing enemies turn their backs to me,  
and I destroyed those who hated me.
- <sup>41</sup> They cried for help, but there was no one to save them;  
they cried out to the LORD, but he did not answer them.
- <sup>42</sup> I beat them as fine as the dust blown by the wind;  
I swept them out like mud from the streets.
- <sup>43</sup> You have delivered me from people accusing me;  
you have made me the head of the nations,  
a people whom I did not know serve me.
- <sup>44</sup> As soon as they hear about me, they obey me;  
foreigners helplessly cringe before me.
- <sup>45</sup> Foreigners lose their courage,  
and come trembling out of their fortified enclosures.
- <sup>46</sup> The LORD lives! Blessed be my rock!  
May the God of my salvation be exalted.
- <sup>47</sup> It is God who avenges me,  
and subdues the people under me.
- <sup>48</sup> He rescues me from my enemies;  
yes, you lifted me up above those who rose up against me;  
you delivered me from the violent.
- <sup>49</sup> Therefore I will give thanks to you, O LORD,  
among the nations,  
and will sing praises to your name.
- <sup>50</sup> He gives great victories to his king;  
and shows loyal love to his anointed,

to David and his descendants forever.

**DASV: Psalm 19**

*For the music director, a psalm of David.*

- <sup>1</sup> The heavens declare the glory of God;  
the sky proclaims his handiwork.
- <sup>2</sup> Day to day utters speech,  
night to night reveals knowledge.
- <sup>3</sup> There is no speech nor are there words,  
their voice is not heard,
- <sup>4</sup> yet their voice is gone out through all the earth,  
their words to the end of the world.  
In them he has pitched a tent for the sun,
- <sup>5</sup> which is like a bridegroom coming out of his wedding chamber.  
It rejoices like a strong man to run a race.
- <sup>6</sup> It rises at one end of the heavens,  
and proceeds to the other end of it;  
there is nothing hid from its heat.
- <sup>7</sup> The precepts of the LORD are right,  
reviving the soul.  
The statutes of the LORD are reliable,  
making the simple wise.
- <sup>8</sup> The precepts of the LORD are right,  
bringing joy to the heart.  
The commandment of the LORD is clear,  
enlightening the eyes.
- <sup>9</sup> The fear of the LORD is pure,  
enduring forever.  
The commands of the LORD are true,  
and absolutely righteous.
- <sup>10</sup> They are more to be desired than gold,  
even much fine gold.  
They are sweeter than honey,  
even the drippings of the honeycomb.
- <sup>11</sup> Moreover by them is your servant warned;  
in keeping them there is great reward.
- <sup>12</sup> Who can discern his own errors?  
Clear me from hidden faults.
- <sup>13</sup> Keep your servant from deliberate sins,  
let them not have control over me.  
Then I will be blameless,

and innocent of great transgression.

<sup>14</sup> May the words of my mouth and the meditation of my heart  
be acceptable in your sight, O LORD,  
my rock and my redeemer.

**DASV: Psalm 20**

*For the music director, a psalm of David*

- <sup>1</sup> May the LORD answer you in the day of trouble;  
the name of the God of Jacob set you secure on high.
- <sup>2</sup> May he send you help from the sanctuary,  
and support you out of Zion.
- <sup>3</sup> May he remember all your offerings,  
and accept your burnt offering. *Selah*
- <sup>4</sup> May he grant you your heart's desire,  
and cause all your plans to succeed.
- <sup>5</sup> We will shout for joy over your salvation,  
and in the name of our God set up our banners.  
May the LORD give you all your requests.
- <sup>6</sup> Now I know that the LORD saves his anointed;  
he will answer him from his holy heaven  
by the saving strength of his right hand.
- <sup>7</sup> Some trust in chariots, and some in horses,  
but we will remember the name of the LORD our God.
- <sup>8</sup> They are bent over and fall,  
but we arise and stand upright.
- <sup>9</sup> Save the King, O LORD.  
Answer us when we call.

**DASV: Psalm 21**

*For the music director, a psalm of David.*

- <sup>1</sup> O LORD, the king rejoices in your strength,  
how greatly he rejoices in your salvation!
- <sup>2</sup> You have given him his heart's desire,  
and have not withheld the request of his lips.     *Selah*
- <sup>3</sup> For you met him with rich blessings;  
you set a crown of pure gold on his head.
- <sup>4</sup> He asked you for life, you gave it to him,  
even length of days forever and ever.
- <sup>5</sup> By your salvation his glory is great;  
you confer honor and majesty on him.
- <sup>6</sup> For you bestow eternal blessings on him;  
you make him glad with the joy of your presence.
- <sup>7</sup> For the king trusts in the LORD,  
and through the loyal love of the Most High  
he will not be moved.
- <sup>8</sup> Your hand will dominate all your enemies;  
your right hand will dominate those who hate you.
- <sup>9</sup> You will burn them up like a fiery furnace  
when you appear.  
The LORD will swallow them up in his wrath,  
and the fire will devour them.
- <sup>10</sup> Their offspring you will destroy from the earth,  
and their descendants from among the human race.
- <sup>11</sup> For although they intend harm against you,  
while they conceive a scheme, they will not succeed.
- <sup>12</sup> For you will make them turn in retreat;  
you will aim your bowstrings at their faces.
- <sup>13</sup> Be exalted, O LORD, in your strength;  
we will sing and praise your power.

**DASV: Psalm 22**

*For the music director, according to The Deer of the Dawn, a psalm of David.*

- <sup>1</sup> My God, my God, why have you forsaken me?  
    Why are you so far from helping me,  
        so far from the words of my groaning?
- <sup>2</sup> O my God, I cry out by day, but you do not answer;  
    by night, I find no relief.
- <sup>3</sup> Yet you are holy,  
    the one enthroned on the praises of Israel.
- <sup>4</sup> Our fathers trusted in you;  
    they trusted, and you delivered them.
- <sup>5</sup> They cried out to you, and were rescued;  
    they trusted in you, and were not disappointed.
- <sup>6</sup> But I am a worm, and not a man,  
    scorned by men and despised by the people.
- <sup>7</sup> All who see me mock me;  
    they shoot out the lip;  
        they shake their heads, saying,
- <sup>8</sup> "He trusts in to the LORD.  
    Let him deliver him;  
    let him rescue him,  
        seeing he delights in him."
- <sup>9</sup> Yet you are the one who brought me out of the womb;  
    you made me trust when I was at my mother's breasts.
- <sup>10</sup> I was cast on you from birth;  
    you have been my God since my mother bore me.
- <sup>11</sup> Do not stay far away from me;  
    for trouble is near and there is no one to help.
- <sup>12</sup> Many bulls have surrounded me;  
    strong bulls of Bashan have hemmed me in.
- <sup>13</sup> They open their mouths wide against me,  
    like a ravening and roaring lion.
- <sup>14</sup> I am poured out like water,  
    and all my bones are out of joint.  
    My heart is like wax;  
        it is melted within me.
- <sup>15</sup> My strength is dried up like a piece of pottery,



- and my tongue sticks to my gums,  
and you lay me in the dust of death.
- <sup>16</sup> For dogs surround me;  
a pack of evildoers encircles me,  
they pierce my hands and my feet.
- <sup>17</sup> I can count all my bones;  
they stare and gloat over me.
- <sup>18</sup> They divide my clothes among them,  
and cast lots for my clothes.
- <sup>19</sup> But you, O LORD, do not stay far away!  
O my help, come quickly to help me.
- <sup>20</sup> Deliver my soul from the sword,  
my life from the power of the dog.
- <sup>21</sup> Save me from the lion's mouth;  
rescue me from the horns of the wild oxen.
- <sup>22</sup> I will declare your name to my brothers;  
in the middle of the assembly I will praise you.
- <sup>23</sup> You who fear the LORD, praise him;  
all you, the seed of Jacob, glorify him;  
stand in awe of him, all you the descendants of Israel.
- <sup>24</sup> For he has not despised or abhorred the suffering of the afflicted;  
he did not hide his face from him,  
but when he cried out to him, he listened.
- <sup>25</sup> You are the reason for my praise in the great assembly;  
I will fulfill my vows before those who fear him.
- <sup>26</sup> The poor will eat and be satisfied;  
those who seek the LORD will praise him;  
may your hearts live forever.
- <sup>27</sup> All the ends of the earth will remember and turn to the LORD,  
and all the families of nations will worship before you.
- <sup>28</sup> For the kingship belongs to the LORD,  
he is ruler over the nations.
- <sup>29</sup> All those flourishing on the earth will eat and worship;  
all those who go down to the dust will bow before him--  
the one who cannot keep himself alive.
- <sup>30</sup> An entire generation will serve him;  
it will tell the next generation about the Lord.
- <sup>31</sup> They will come and declare his righteousness  
to a people who have yet to be born, telling what he has done.

**DASV: Psalm 23**

*A psalm of David*

- <sup>1</sup> The LORD is my shepherd,  
I shall not want.
- <sup>2</sup> He makes me to lie down in green pastures,  
he leads me beside still waters.
- <sup>3</sup> He restores my soul,  
he guides me in the paths of righteousness  
for his name's sake.
- <sup>4</sup> Even though, I walk through the darkest valley,  
I will fear no harm,  
for you are with me.  
Your rod and your staff, they comfort me.
- <sup>5</sup> You prepare a table before me in the presence of my enemies.  
You anoint my head with oil;  
my cup overflows.
- <sup>6</sup> Surely goodness and mercy will follow me all the days of my life,  
and I will dwell in the house of the LORD forever.

**DASV: Psalm 24***A psalm of David*

<sup>1</sup> The earth is the LORD's, and everything it contains,  
the world, and those who live in it.

<sup>2</sup> For he put its foundation on the seas,  
and established it on the rivers.

<sup>3</sup> Who may ascend the mountain of the LORD?  
Who may stand in his holy place?

<sup>4</sup> Only one who has clean hands, and a pure heart,  
who does not worship an idol,  
who does not swear deceitfully.

<sup>5</sup> He will receive blessing from the LORD,  
and vindication from the God of his salvation.

<sup>6</sup> Such is the generation of those who seek him,  
who seek your face, O God of Jacob. *Selah*

<sup>7</sup> Lift up your heads, O gates,  
be lifted up, O ancient doors,  
that the King of glory may come in.

<sup>8</sup> Who is the King of glory?  
The LORD strong and mighty,  
the LORD mighty in battle.

<sup>9</sup> Lift up your heads, O gates,  
be lifted up, O ancient doors,  
that the King of glory may come in.

<sup>10</sup> Who is this King of glory?  
The LORD of hosts,  
he is the King of glory. *Selah*

**DASV: Psalm 25***Of David*

- <sup>1</sup> To you, O LORD, I lift up my soul.  
<sup>2</sup> O my God, I trust in you;  
do not let me be disgraced;  
do not let my enemies triumph over me.  
<sup>3</sup> Surely no one who waits for you will be put to shame;  
they will be disgraced who act treacherously without cause.
- <sup>4</sup> Show me your ways, O LORD,  
teach me your paths.  
<sup>5</sup> Guide me in your truth, and teach me,  
for you are the God of my salvation,  
I expectantly wait for you all day long.  
<sup>6</sup> Remember, O LORD, your compassion and your loyal love,  
for they have existed from ancient times.  
<sup>7</sup> Do not remember the sins of my youth,  
or my acts of rebellion;  
according to your loyal love remember me,  
because of your goodness, O LORD.
- <sup>8</sup> Good and upright is the LORD,  
therefore he instructs sinners in the proper way.  
<sup>9</sup> He guides the humble with justice,  
and teaches them his way.  
<sup>10</sup> All the paths of the LORD are loyal love and faithful,  
to those who keep his covenant and his demands.  
<sup>11</sup> For your name's sake, O LORD,  
pardon my guilt, for it is great.  
<sup>12</sup> Who is one who fears the LORD?  
He will instruct him in the way he should choose.  
<sup>13</sup> He will live in prosperity,  
and his descendants will inherit the land.  
<sup>14</sup> The LORD offers advice to those who fear him,  
and he will show them his covenant.  
<sup>15</sup> My eyes are always on the LORD,  
for he will pluck my feet from the snaring net.
- <sup>16</sup> Turn to me, and have mercy on me,  
for I am alone and afflicted.  
<sup>17</sup> The troubles of my heart are huge;

- release me from the pressures on me.
- <sup>18</sup> Consider my affliction and my trouble,  
and forgive all my sins.
- <sup>19</sup> Consider my enemies, for they are many,  
and they hate me with a violent hatred.
- <sup>20</sup> Guard my life, and deliver me;  
let me not be put to shame, for I take refuge in you.
- <sup>21</sup> Let integrity and uprightness protect me,  
for I expectantly wait for you.
- <sup>22</sup> Redeem Israel, O God,  
out of all its troubles.

**DASV: Psalm 26***Of David*

<sup>1</sup> Vindicate me, O LORD, for I have walked in my integrity;  
I have trusted in the LORD without wavering.

<sup>2</sup> Examine me, O LORD, and try me;  
test my heart and my mind.

<sup>3</sup> For your loyal love is before my eyes;  
and I have walked in your truth.

<sup>4</sup> I do not sit with deceitful men,  
neither will I join with hypocrites.

<sup>5</sup> I hate the assembly of evildoers,  
and will not sit with the wicked.

<sup>6</sup> I will wash my hands in innocence,  
so I will go around your altar, O LORD,

<sup>7</sup> raising my voice in thanksgiving,  
and telling of all your wondrous works.

<sup>8</sup> O LORD, I love the house where you inhabit,  
and the place where your glory dwells.

<sup>9</sup> Do not sweep me away with sinners,  
or condemn my life with men of blood,

<sup>10</sup> in whose hands is wicked scheming,  
and their right hand is full of bribes.

<sup>11</sup> But as for me, I will walk in my integrity;  
redeem me and be merciful to me.

<sup>12</sup> My foot stands in a level place,  
in the great congregation I will praise the LORD.

**DASV: Psalm 27***Of David*

- <sup>1</sup> The LORD is my light and my salvation;  
whom shall I fear?  
The LORD is the strength of my life;  
of whom shall I be afraid?
- <sup>2</sup> When evildoers attack me to devour my flesh,  
even my adversaries and my foes stumble and fall.
- <sup>3</sup> Though an army is deployed against me,  
my heart will not fear;  
though a battle breaks out against me,  
even then I will be confident.
- <sup>4</sup> One thing I have asked of the LORD,  
this is what I am seeking:  
that I may dwell in the house of the LORD  
all the days of my life,  
to gaze on the beauty of the LORD,  
and to inquire in his temple.
- <sup>5</sup> For in the day of trouble he will hide me in his shelter,  
in the cover of his tabernacle he will hide me;  
he will put me high on a secure rock.
- <sup>6</sup> Then I will lift my head up above my enemies who surround me,  
and I will offer in his tabernacle sacrifices of joy;  
I will sing and perform music to the LORD.
- <sup>7</sup> Hear, O LORD, when I cry out;  
have mercy on me and answer me.
- <sup>8</sup> When you said, "Seek my face."  
My heart said to you, "Your face, LORD, I will seek."
- <sup>9</sup> Do not hide your face from me;  
do not turn your servant away in anger.  
You have been my help.  
Do not desert or abandon me,  
O God of my salvation.
- <sup>10</sup> When my father and my mother abandon me,  
then the LORD will take me in.
- <sup>11</sup> Teach me your way, O LORD;  
and lead me in a level path  
because of my enemies.
- <sup>12</sup> Do not give me up to the will of my adversaries,

for false witnesses have risen against me,  
they exhale violence.

<sup>13</sup> I am confident of this:

that I will see the goodness of the LORD  
in the land of the living.

<sup>14</sup> Wait expectantly for the LORD;

be strong and let your heart take courage  
and wait expectantly for the LORD.



**DASV: Psalm 28***Of David*

- <sup>1</sup> Unto you, O LORD, will I call;  
my rock, do not refuse to listen to me;  
for if you ignore me,  
I will become like those who go down into the pit.
- <sup>2</sup> Hear the voice of my plea for mercy when I cry to you,  
when I lift up my hands toward your holy sanctuary.
- <sup>3</sup> Do not drag me away with the wicked,  
and with the evildoers;  
who speak peace with their neighbors,  
while plotting harm in their hearts.
- <sup>4</sup> Repay them according to their deeds,  
according to their evil actions;  
repay them according to the work of their hands;  
give them back what they deserve.
- <sup>5</sup> Because they have no respect for the works of the LORD,  
or the actions of his hands,  
he will break them down and never rebuild them.
- <sup>6</sup> Blessed be the LORD,  
because he has heard the voice of my pleas for mercy.
- <sup>7</sup> The LORD is my strength and my shield;  
in him my heart trusts, and I am helped.  
Therefore my heart leaps for joy;  
and I will praise him with my song.
- <sup>8</sup> The LORD is his strength,  
and he is a saving refuge for his anointed one.
- <sup>9</sup> Save your people, and bless your inheritance;  
be their shepherd, and carry them forever.

**DASV: Psalm 29**

*A psalm of David.*

- <sup>1</sup> Ascribe to the LORD, you heavenly beings,  
ascribe to the LORD glory and strength.
- <sup>2</sup> Ascribe to the LORD the glory due to his name;  
worship the LORD in the magnificence of his holiness.
- <sup>3</sup> The voice of the LORD is over the waters;  
the God of glory thunders,  
even the LORD over mighty waters.
- <sup>4</sup> The voice of the LORD is powerful;  
the voice of the LORD is full of majesty.
- <sup>5</sup> The voice of the LORD shatters the cedars;  
the LORD shatters in pieces the cedars of Lebanon.
- <sup>6</sup> He makes Lebanon skip like a calf,  
and Sirion like a young ox.
- <sup>7</sup> The voice of the LORD strikes with bolts of lightning.
- <sup>8</sup> The voice of the LORD shakes the wilderness;  
the LORD shakes the wilderness of Kadesh.
- <sup>9</sup> The voice of the LORD twists the oaks,  
and strips the forests bare.  
Everyone in his temple cries, "Glory."
- <sup>10</sup> The LORD sits enthroned over the flood;  
the LORD sits enthroned as King forever.
- <sup>11</sup> The LORD gives strength to his people;  
the LORD blesses his people with peace.

**DASV: Psalm 30**

*A psalm. A song for the dedication of the temple. Of David.*

- <sup>1</sup> I will exalt you, O LORD; for you have lifted me up,  
and have not let my foes gloat over me.
- <sup>2</sup> O LORD my God, I cried out to you,  
and you healed me.
- <sup>3</sup> O LORD, you brought up my soul from Sheol;  
you rescued my life from descending into the pit.
- <sup>4</sup> Sing praise to the LORD, his faithful ones,  
and give thanks to his holy name.
- <sup>5</sup> For his anger lasts just a moment,  
but his favor lasts a lifetime.  
Weeping may persist through the night,  
but joy comes in the morning.
- <sup>6</sup> As for me, I said in my prosperity,  
"I will never be moved."
- <sup>7</sup> LORD, by your favor you made my mountain stand firm,  
then you hid your face and I was terrified.
- <sup>8</sup> I cried to you, O LORD,  
and to the LORD I pleaded for mercy.
- <sup>9</sup> "What benefit is there in my death,  
in my going down to the pit?  
Will the dust praise you?  
Will it declare your faithfulness?"
- <sup>10</sup> Hear, O LORD, and have mercy on me,  
O LORD, be my helper."
- <sup>11</sup> You turned my mourning into dancing.  
You took off my sackcloth,  
and clothed me with gladness,
- <sup>12</sup> so that my glory may praise you, and not be silent.  
O LORD my God, I will give thanks to you forever.

**DASV: Psalm 31**

*For the music director, a psalm of David.*

- <sup>1</sup> In you, O LORD, I have sought refuge;  
let me never be put to shame;  
deliver me in your righteousness.
- <sup>2</sup> Turn your ear toward me;  
quickly deliver me.  
Be my rock of refuge,  
a strong fortress to save me.
- <sup>3</sup> For you are my rock and my fortress,  
for your name's sake lead me and guide me.
- <sup>4</sup> Free me from the trap that they secretly laid for me,  
for you are my stronghold.
- <sup>5</sup> Into your hand I commit my spirit,  
you have redeemed me, O LORD,  
for you are a faithful God.
- <sup>6</sup> I hate those clinging to worthless idols,  
but I trust in the LORD.
- <sup>7</sup> I will be glad and rejoice in your loyal love;  
because you have seen my affliction,  
you know the troubles of my soul.
- <sup>8</sup> You have not delivered me over to the hand of the enemy;  
you have set my feet in a wide open place.
- <sup>9</sup> Have mercy on me, O LORD, for I am in distress;  
my eye wastes away from grief,  
my soul and my body as well.
- <sup>10</sup> For my life is worn out by sorrow,  
and my years with sighing.  
My strength fails because of my anguish,  
and my bones waste away.
- <sup>11</sup> Because of all my enemies I am despised;  
even my neighbors dread me fearing my acquaintance.  
Those who see me in the street run away from me.
- <sup>12</sup> I am forgotten like a dead man who drops out of mind;  
I am discarded like broken pottery.
- <sup>13</sup> For I have heard the gossip of many, whispering,  
"Terror on every side,"  
while they plotted together against me,  
they conspire to take away my life.

- <sup>14</sup> But I trust in you, O LORD.  
I confess, "You are my God."
- <sup>15</sup> My times are in your hand;  
deliver me from the hand of my enemies,  
and from those who persecute me.
- <sup>16</sup> Make your face to shine on your servant;  
save me by your loyal love.
- <sup>17</sup> Do not let me be put to shame, O LORD,  
for I have called on you;  
let the wicked be put to shame,  
let them be silent in Sheol.
- <sup>18</sup> Let the lying lips be silenced,  
those who speak arrogantly against the righteous,  
with pride and contempt.
- <sup>19</sup> How great is your goodness,  
which you store up for those who fear you,  
which you have granted to those who take refuge in you,  
in the sight of all humanity.
- <sup>20</sup> In the shelter of your presence you hide them from human plotting.  
You conceal them in a shelter safe from slanderous tongues.
- <sup>21</sup> Blessed be the LORD,  
for he has shown me his marvelous loyal love  
when I was trapped in a besieged city.
- <sup>22</sup> As for me, I said in my panic,  
"I am cut off from your sight."  
But you heard my plea for mercy  
when I cried to you for help.
- <sup>23</sup> Love the LORD, all his faithful ones.  
The LORD preserves the faithful,  
and abundantly repays the one who acts proudly.
- <sup>24</sup> Be strong and let your heart take courage,  
all you who hope in the LORD.

**DASV: Psalm 32**

*Of David, a Maskil*

- <sup>1</sup> Blessed is the one whose transgression is forgiven,  
whose sin is covered.
- <sup>2</sup> Blessed is the one to whom the LORD does not impute guilt,  
and in whose spirit there is no deceit.
- <sup>3</sup> When I kept silent, my bones wasted away  
through my groaning all day long.
- <sup>4</sup> For day and night your hand was heavy upon me;  
my strength was dried up as by the parching heat of summer. *Selah*
- <sup>5</sup> Then I acknowledged my sin to you,  
and did not try to hide my guilt.  
I said, "I will confess my transgressions to the LORD;"  
and you forgave the guilt of my sin. *Selah*
- <sup>6</sup> Therefore let everyone who is godly pray to you  
in a time when you may be found.  
Surely when the flood waters rise,  
it will not reach him.
- <sup>7</sup> You are my hiding place;  
you will protect me from trouble;  
you will surround me with shouts of deliverance. *Selah*
- <sup>8</sup> I will instruct you and teach you in the way you should go;  
I will advise you with my eye upon you.
- <sup>9</sup> Do not be like a horse or mule,  
which have no understanding,  
which must be controlled by a bit and bridle,  
otherwise they will not come near you.
- <sup>10</sup> Many sorrows come on the wicked,  
but one who trusts in the LORD,  
loyal love surrounds him.
- <sup>11</sup> Be happy in the LORD,  
and rejoice, you righteous;  
shout for joy, all you who are upright in heart.

**DASV: Psalm 33**

- <sup>1</sup> Rejoice in the LORD, you righteous;  
praise is fitting for the upright.
- <sup>2</sup> Give thanks to the LORD with the lyre;  
play music to him on a harp with ten strings.
- <sup>3</sup> Sing to him a new song;  
play skillfully with shouts of joy.
- <sup>4</sup> For the word of the LORD is right,  
and everything he does is with faithfulness.
- <sup>5</sup> He loves righteousness and justice;  
the earth is full of the loyal love of the LORD.
- <sup>6</sup> By the word of the LORD the heavens were made,  
and all their host by the breath of his mouth.
- <sup>7</sup> He gathers the waters of the sea into a heap;  
he puts the deep in storehouses.
- <sup>8</sup> Let all the earth fear the LORD;  
let all the inhabitants of the world stand in awe of him.
- <sup>9</sup> For he spoke, and it was done;  
he commanded, and it stood firm.
- <sup>10</sup> The LORD brings the counsel of the nations to nothing;  
he stymies the plans of the peoples.
- <sup>11</sup> The counsel of the LORD stands forever,  
the thoughts of his heart to all generations.
- <sup>12</sup> Blessed is the nation whose God is the LORD,  
the people whom he has chosen for his inheritance.
- <sup>13</sup> The LORD looks down from heaven;  
he sees the entire human race.
- <sup>14</sup> From the place where he dwells,  
he observes all the inhabitants of the earth.
- <sup>15</sup> He fashions the hearts of them all,  
he considers all their deeds.
- <sup>16</sup> No king is saved by his great army;  
no warrior is delivered by his great strength.
- <sup>17</sup> It is false to trust a horse for victory,  
for it cannot deliver even by its great strength.
- <sup>18</sup> Look, the eye of the LORD is on those who fear him,  
on those who hope in his loyal love,
- <sup>19</sup> to deliver their soul from death,  
and keep them alive in famine.

- <sup>20</sup> Our soul expectantly waits for the LORD;  
he is our help and our shield.
- <sup>21</sup> For our heart rejoices in him,  
because we trust in his holy name.
- <sup>22</sup> Let your loyal love, O LORD, be upon us,  
just as we expectantly wait for you.



**DASV: Psalm 34**

*Of David, when he pretended to be insane before Abimelech, so that he threw him out, and he got away.*

- <sup>1</sup> I will bless the LORD at all times;  
his praise will continually be in my mouth.
- <sup>2</sup> My soul will boast in the LORD;  
the oppressed will hear and be glad.
- <sup>3</sup> Magnify the LORD with me;  
let us exalt his name together.
- <sup>4</sup> I sought the LORD, and he answered me,  
and delivered me from all my fears.
- <sup>5</sup> Those who look to him are radiant,  
and their faces will never be ashamed.
- <sup>6</sup> This poor man cried out, and the LORD listened,  
and saved him from all his troubles.
- <sup>7</sup> The angel of the LORD camps around those who fear him,  
and delivers them.
- <sup>8</sup> Taste and see that the LORD is good;  
blessed is the one who takes refuge in him.
- <sup>9</sup> Fear the LORD, you his holy ones;  
for those who fear him  
will not lack anything.
- <sup>10</sup> Even young lions suffer need and hunger,  
but those who seek the LORD  
will not lack any good thing.
- <sup>11</sup> Come, children, listen to me;  
I will teach you the fear of the LORD.
- <sup>12</sup> What person is there who desires life,  
and wants a long life to see good?
- <sup>13</sup> Keep your tongue from evil,  
and your lips from telling lies.
- <sup>14</sup> Turn away from evil and do good;  
seek peace, and pursue it.
- <sup>15</sup> The eyes of the LORD are on the righteous,  
and his ears are open to their cry.
- <sup>16</sup> The face of the LORD is against those who do evil,  
to cut off all memory of them from the earth.

- <sup>17</sup> The righteous cry for help and the LORD hears them,  
and delivers them out of all their troubles.
- <sup>18</sup> The LORD is near to those who are brokenhearted,  
and saves those whose spirits are crushed.
- <sup>19</sup> Many are the afflictions of the righteous,  
but the LORD rescues him from them all.
- <sup>20</sup> He guards all his bones;  
not one of them is broken.
- <sup>21</sup> Evil will slay the wicked,  
and those who hate the righteous will be condemned.
- <sup>22</sup> The LORD redeems the life of his servants,  
and none of those who take refuge in him will be condemned.

**DASV: Psalm 35***Of David*

- <sup>1</sup> Oppose, O LORD, those who oppose me;  
fight against those who fight against me.
- <sup>2</sup> Take hold of shield and buckler;  
rise up to help me.
- <sup>3</sup> Draw out the spear and javelin against those who pursue me.  
Say to my soul, "I am your salvation."
- <sup>4</sup> Let them be put to shame and disgrace who seek my life;  
turn them back and humiliate those plotting to harm me.
- <sup>5</sup> Let them be like chaff before the wind,  
with the angel of the LORD driving them away.
- <sup>6</sup> Let their way be dark and slippery,  
with the angel of the LORD pursuing them.
- <sup>7</sup> For no reason they hid their net for me;  
for no reason they dug a pit for my life.
- <sup>8</sup> Let destruction come on him by surprise,  
and let the net he hid snare himself,  
with destruction let him fall into the pit.
- <sup>9</sup> Then I will be joyful in the LORD;  
I will rejoice in his salvation.
- <sup>10</sup> All my bones will say, "O LORD, who is like you?"  
You deliver the poor from the one who is too strong for him,  
the poor and the needy from the one who attempts to rob him.
- <sup>11</sup> Malicious witnesses rise up;  
they accuse me of things that I know nothing about.
- <sup>12</sup> They repay me evil for good;  
I am overcome with sorrow.
- <sup>13</sup> But when they were sick, I put on sackcloth;  
I afflicted myself with fasting,  
and I prayed with my head bowed low on my chest.
- <sup>14</sup> I grieved for them as if they had been my friend or my brother;  
I bowed down mourning, as one who laments for his own mother.
- <sup>15</sup> But when I stumbled, they rejoiced and gathered together against me,  
attackers I do not even know;  
they tear me apart without stopping.
- <sup>16</sup> Like the profane mockers at feasts,  
they gnash on me with their teeth.
- <sup>17</sup> O Lord, how long will you just look on?

- Rescue me from their devastating attacks;  
save my precious life from the lions.
- <sup>18</sup> I will give you thanks in the great assembly;  
I will praise you among many people.
- <sup>19</sup> Do not let those who are my treacherous enemies rejoice over me;  
do not let those who hate me for no reason wink with the eye.
- <sup>20</sup> For they do not speak peace,  
but they devise deceitful words  
against those who live quietly in the land.
- <sup>21</sup> They open their mouth wide against me;  
they say, "Aha, aha, our own eyes have seen him do it."
- <sup>22</sup> You have seen it, O LORD;  
do not remain silent, O Lord;  
do not stay far away from me.
- <sup>23</sup> Rouse yourself, and wake up for my justice;  
defend my cause, my God and my Lord.
- <sup>24</sup> Vindicate me, O LORD my God,  
according to your righteousness;  
do not let them rejoice over me.
- <sup>25</sup> Do not let them say in their heart,  
"Aha, we got what we wanted."  
Do not let them say,  
"We have swallowed him up."
- <sup>26</sup> Let those who rejoice at my harm  
be put to shame and disgrace;  
let those who exalt themselves against me  
be clothed with shame and dishonor.
- <sup>27</sup> Let them shout for joy, and be glad, that favor my righteous cause;  
let them continually say, "The LORD is great,  
who delights in the prosperity of his servant."
- <sup>28</sup> My tongue will tell of your righteousness  
and speak of your praises all day long.

**DASV: Psalm 36**

*For the music director, of David, the servant of the LORD.*

- <sup>1</sup> Transgression speaks deep into the heart of the wicked;  
there is no fear of God before his eyes.
- <sup>2</sup> He flatters himself in his own eyes,  
mistakenly believing that his iniquity will not be found out and hated.
- <sup>3</sup> The words of his mouth are trouble and deceit;  
he has given up being wise and doing good.
- <sup>4</sup> He devises iniquity on his bed;  
he commits himself to a way that is not good;  
he does not reject evil.
- <sup>5</sup> Your loyal love, O LORD, extends to heaven,  
your faithfulness to the skies.
- <sup>6</sup> Your righteousness is like the mighty mountains;  
your justice is like the ocean depths;  
O LORD, you preserve both humans and animals.
- <sup>7</sup> How precious is your loyal love, O God!  
The human race takes refuge under the shadow of your wings.
- <sup>8</sup> They are abundantly satisfied with the food from your house;  
you let them drink from the river of your delights.
- <sup>9</sup> For with you is the fountain of life;  
in your light we see light.
- <sup>10</sup> Pour out your loyal love on those who know you,  
your righteousness on the upright in heart.
- <sup>11</sup> Do not allow the foot of the proud to trample on me,  
or let the hand of the wicked drive me away.
- <sup>12</sup> There the evildoers lie fallen;  
they are knocked down,  
unable to rise.

**DASV: Psalm 37***Of David*

- <sup>1</sup> Do not fret yourself because of evildoers,  
or envy those who do wrong.
- <sup>2</sup> For they will soon wither like the grass,  
and wilt like a green plant.
- <sup>3</sup> Trust in the LORD and do good;  
dwell in the land and pasture securely.
- <sup>4</sup> Delight yourself in the LORD,  
and he will give you the desires of your heart.
- <sup>5</sup> Commit your way to the LORD;  
trust in him, and he will make it happen.
- <sup>6</sup> He will make your righteousness beam like the light,  
and your justice like the noonday.
- <sup>7</sup> Be still before the LORD, and wait patiently for him;  
do not fret because of one who prospers in his way,  
because of one who implements wicked schemes.
- <sup>8</sup> Stop being angry, and forsake wrath;  
do not fret, it only leads to evil.
- <sup>9</sup> For evildoers will be cut off,  
but those who expectantly wait on the LORD will inherit the land.
- <sup>10</sup> In just a little while, the wicked will be no more;  
though you look carefully for his place, he will not be there.
- <sup>11</sup> But the meek will inherit the land,  
and will delight themselves in the abundant prosperity.
- <sup>12</sup> The wicked plots against the just,  
and gnashes their teeth at him.
- <sup>13</sup> The Lord will laugh at him,  
for he sees that his day is coming.
- <sup>14</sup> The wicked draw the sword,  
and bend their bows,  
to bring down the poor and needy,  
to slaughter those whose way is upright.
- <sup>15</sup> Their sword will pierce their own heart,  
and their bows will be broken.
- <sup>16</sup> Better is the little that the righteous has  
than the abundance of many wicked.

- 17 For the arms of the wicked will be broken,  
but the LORD supports the righteous.
- 18 The LORD knows the days of the blameless,  
and their inheritance will last forever.
- 19 They will not be shamed in the times of trouble,  
and in the days of famine they will have plenty.
- 20 But the wicked will perish,  
and the enemies of the LORD will be like a flourishing pasture  
that vanishes like smoke.
- 21 The wicked borrows, and does not repay,  
but the righteous is generous and gives.
- 22 Those blessed by the LORD will inherit the land,  
and those who are cursed by him will be cut off.
- 23 The LORD makes a person's steps successful,  
when he delights in his way.
- 24 Even if he stumbles, he will not fall headlong,  
for the LORD holds onto him with his hand.
- 25 I have been young, and now am old,  
yet have I not seen the righteous forsaken,  
or his children begging for bread.
- 26 All day long he is generous and lends,  
and his children are blessed.
- 27 Turn away from evil and do good,  
then you will live in the land forever.
- 28 For the LORD loves justice;  
he never abandons his faithful ones;  
they are protected forever,  
but the children 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 utters wisdom,  
and his tongue speaks justice.
- 31 The law of his God is in his heart;  
not one of his steps slip.
- 32 The wicked stalk the righteous,  
and seek to kill him.
- 33 The LORD will not abandon him into his hand,  
or let him be condemned when he is judged.
- 34 Wait expectantly for the LORD, and keep his way,  
and he will exalt you to inherit the land;

- when the wicked are cut off, you will see it.
- <sup>35</sup> I have seen the wicked flourishing,  
and spreading himself like a green tree in its native soil.
- <sup>36</sup> But he passed away and was no more;  
I searched for him, but he could not be found.
- <sup>37</sup> Observe the blameless, and look carefully at the upright,  
for there is a future for the person of peace.
- <sup>38</sup> As for transgressors, they will be absolutely destroyed;  
the future of the wicked will be cut off.
- <sup>39</sup> But the salvation of the righteous is from the LORD;  
he is their fortress in the time of trouble.
- <sup>40</sup> The LORD helps them, and rescues them;  
he rescues them from the wicked, and saves them,  
because they seek refuge in him.



**DASV: Psalm 38**

*A psalm of David, for remembrance*

- <sup>1</sup> O LORD, rebuke me not in your wrath,  
or discipline me in your rage.
- <sup>2</sup> For your arrows pierce me,  
and your hand has come down on me.
- <sup>3</sup> There is no soundness in my flesh because of your anger;  
there is no health in my bones because of my sin.
- <sup>4</sup> For my sins overwhelm my head,  
as a heavy burden they are too heavy for me.
- <sup>5</sup> My wounds are infected and stink,  
because of my foolish sins.
- <sup>6</sup> I am bent over and totally bowed down;  
I go around crying all day long.
- <sup>7</sup> For my sides are filled with fever;  
there is no soundness in my flesh.
- <sup>8</sup> I am faint and severely bruised;  
I groan because of the moaning of my heart.
- <sup>9</sup> Lord, all my desire lies open before you,  
and my groaning is not hid from you.
- <sup>10</sup> My heart throbs, my strength fails me;  
the light of my eyes is gone from me.
- <sup>11</sup> My loved ones and friends stay away because of my disease,  
and my close neighbors stand afar off.
- <sup>12</sup> Those who seek my life lay snares for me,  
and those who seek my harm speak of ruin,  
and plot treachery all the day long.
- <sup>13</sup> But I am like the deaf, who cannot hear;  
I am like the mute who cannot speak.
- <sup>14</sup> I am like one who does not hear,  
and in whose mouth there is no defense.
- <sup>15</sup> For you, O LORD, I expectantly wait.  
You will answer, O Lord my God.
- <sup>16</sup> For I prayed, "Do not let them rejoice over me,  
or exalt themselves over me when my foot slips."
- <sup>17</sup> For I am on the verge of stumbling,  
and I am in constant pain.
- <sup>18</sup> For I will confess my iniquity;

I am sorry for my sin.

<sup>19</sup> But my enemies are healthy and strong;  
those who hate me for no reason are multiplied.

<sup>20</sup> Those who repay evil for good are my opponents,  
because I pursue the good.

<sup>21</sup> Do not abandon me, O LORD;  
O my God, do not stay far away from me.

<sup>22</sup> Hurry to help me, O Lord, my salvation.

**DASV: Psalm 39**

*For the music director, Jeduthun; a psalm of David*

- <sup>1</sup> I said, "I will guard my ways, so that I do not sin with my tongue;  
I will put a muzzle on my mouth, while the wicked are before me."
- <sup>2</sup> I was speechless with silence;  
I held my peace even from saying good things,  
and my anguish grew worse.
- <sup>3</sup> My heart became hot within me;  
while I pondered, the fire burned,  
then I spoke with my tongue.
- <sup>4</sup> O LORD, make me to know my end,  
and what is the extent of my days;  
make me realize how fleeting my life is.
- <sup>5</sup> You have made my days as short as the width of a hand,  
and my whole lifetime is nothing to you;  
surely everyone is just a breath,  
even those who seem to stand secure.     *Selah*
- <sup>6</sup> Everyone moves about like a mere shadow;  
surely they make an uproar over nothing;  
someone stores up wealth,  
not knowing who will get it.
- <sup>7</sup> And now, O Lord, what do I expectantly wait for?  
My hope is in you.
- <sup>8</sup> Deliver me from all my transgressions;  
do not let me be the mockery of fools.
- <sup>9</sup> I am silent, I do not open my mouth,  
because you are the one who did it.
- <sup>10</sup> Remove your stroke away from me;  
I am consumed by the blows of your hand.
- <sup>11</sup> When your rebuke corrects a person for iniquity,  
you consume what is precious to him like a moth;  
surely everyone is just a breath.     *Selah*
- <sup>12</sup> Hear my prayer, O LORD,  
and give ear to my cry;  
do not ignore my tears,  
for I am your guest,  
a sojourner, as all my forefathers were.
- <sup>13</sup> Look away from me, so that I may smile again,  
before I pass away and am no more.

**DASV: Psalm 40**

*For the music director, of David, a psalm*

- <sup>1</sup> I waited patiently for the LORD,  
and he turned to me, and heard my cry.
- <sup>2</sup> He pulls me out of a swirling pit,  
out of the muck and mud;  
he set my feet upon a rock,  
and made my steps secure.
- <sup>3</sup> He has put a new song in my mouth,  
a song of praise to our God.  
Many will see it and fear,  
and trust in the LORD.
- <sup>4</sup> Blessed is the one who trusts in the LORD,  
and does not turn to the proud,  
or turn away after false gods.
- <sup>5</sup> Many, O LORD my God, are the wonderful works you have done,  
and your plans toward us;  
no one can compare with you.  
If I would declare and list them,  
they would be too many to count.
- <sup>6</sup> You have no delight in sacrifice and offering;  
you have opened my ears,  
you have not required burnt offerings and sin offerings.
- <sup>7</sup> Then I said, "Look, I have come;  
in the scroll of the book it is written about me,
- <sup>8</sup> "I delight to do your will, O my God;  
your law is in my heart."
- <sup>9</sup> I have proclaimed righteousness in the great assembly;  
look, I have not restrained my lips, O LORD, as you know.
- <sup>10</sup> I have not hidden your righteousness within my heart;  
I have declared your faithfulness and your salvation,  
I have not concealed your loyal love and your faithfulness  
from the great assembly.
- <sup>11</sup> Do not withhold your mercies from me, O LORD;  
let your loyal love and your faithfulness continually protect me.
- <sup>12</sup> For innumerable troubles surround me;  
my sins have overtaken me, so that I am not able to see;

- they are more than the hairs of my head,  
and my heart fails me.
- <sup>13</sup> Be pleased, O LORD, to deliver me;  
hurry to help me, O LORD.
- <sup>14</sup> Let all those who seek to destroy my life  
be put to shame and humiliated;  
may those who seek my harm  
be turned back and dishonored.
- <sup>15</sup> Let them be appalled by their shame;  
those who say to me, "Aha, he's ours now."
- <sup>16</sup> Let all those who seek you rejoice and be glad in you;  
let those who love your salvation say continually,  
"The LORD is great."
- <sup>17</sup> But as for me, I am poor and needy;  
may the Lord think about me.  
You are my help and my deliverer;  
do not delay, O my God.

**DASV: Psalm 41**

*For the music director, a psalm of David*

- <sup>1</sup> Blessed is the one who looks out for the poor;  
the LORD will deliver him in the day of trouble.
- <sup>2</sup> The LORD will preserve him, and keep him alive.  
He will be blessed in the land.  
Do not deliver him over to the will of his enemies.
- <sup>3</sup> The LORD supports him on the bed of sickness;  
you totally heal him from his bed of illness.
- <sup>4</sup> I said, "O LORD, have mercy on me.  
Heal me, for I have sinned against you."
- <sup>5</sup> My enemies taunt me,  
"When will he die, and his name perish?"
- <sup>6</sup> When he comes to see me, he speaks lies;  
his heart gathers gossip,  
when he leaves, he broadcasts it abroad.
- <sup>7</sup> All who hate me whisper together against me;  
they devise ways to harm me.
- <sup>8</sup> They whisper, "He has contracted a fatal disease,  
and he will never get up from the bed where he lies."
- <sup>9</sup> Even my close friend in whom I trusted,  
who ate my bread,  
has lifted up his heel against me.
- <sup>10</sup> But you, O LORD, have mercy on me,  
raise me up, so that I may repay them.
- <sup>11</sup> By this I know that you are pleased with me,  
because my enemy does not triumph over me.
- <sup>12</sup> As for me, you uphold me because of my integrity;  
you set me in your presence forever.
- <sup>13</sup> Praise the LORD, the God of Israel,  
from everlasting to everlasting.  
Amen and Amen.

**BOOK II: Psalms 42-72****DASV: Psalm 42**

*For the music director, a Maskil of the Sons of Korah*

- <sup>1</sup> As a deer pants after the water brooks,  
so my soul pants after you, O God.
- <sup>2</sup> My soul thirsts for God, for the living God.  
When shall I come and appear before God?
- <sup>3</sup> My tears have been my food day and night,  
while they continually ask me, "Where is your God?"
- <sup>4</sup> These things I remember, as I pour out my soul,  
how I used to walk with the crowd,  
leading them to the house of God,  
with shouts of joy and thanksgiving,  
with the roaring crowd celebrating the festival.
- <sup>5</sup> Why are you cast down, O my soul?  
Why are you so disturbed?  
Hope in God,  
for I will yet praise him,  
my salvation and my God.
- <sup>6</sup> My soul is depressed within me,  
therefore I remember you from the land of the Jordan,  
and from Hermon, from Mount Mizar.
- <sup>7</sup> Deep water calls to deep at the rumble of your waterfalls;  
all your waves and billows wash over me.
- <sup>8</sup> Yet the LORD commands his loyal love by day;  
at night his song is with me,  
a prayer to the God of my life.
- <sup>9</sup> I will say to God my rock, "Why have you forgotten me?  
Why must I walk around mourning  
because of the oppression of the enemy?"
- <sup>10</sup> As a mortal wound, my adversaries taunt me,  
while they continually ask me, "Where is your God?"
- <sup>11</sup> Why are you cast down, O my soul?  
Why are you so disturbed within me?  
Hope in God,  
for I will yet praise him,  
my salvation and my God.

**DASV: Psalm 43**

- <sup>1</sup> Vindicate me, O God, and plead my case against an ungodly nation;  
deliver me from the one who is deceitful and unjust.
- <sup>2</sup> For you are the God of my strength.  
Why have you cast me off?  
Why must I walk around mourning  
because of the oppression of the enemy?
- <sup>3</sup> Send out your light and your truth;  
let them lead me.  
Let them bring me to your holy hill,  
and to your dwellings.
- <sup>4</sup> Then will I go to the altar of God,  
to God, my exceeding joy.  
Upon the harp I will praise you, O God, my God.
- <sup>5</sup> Why are you cast down, O my soul?  
Why are you so disturbed within me?  
Hope in God;  
for I will yet praise him,  
my salvation and my God.



**DASV: Psalm 44**

*For the music director, of the Sons of Korah, a Maskil*

- <sup>1</sup> We have heard with our ears, O God,  
our ancestors have told us,  
what you did in their days,  
in the days of old.
- <sup>2</sup> You drove out the nations with your hand,  
but you settled them;  
you afflicted the peoples,  
but you set them free.
- <sup>3</sup> For they did not conquer the land by their own sword,  
nor did their own arm save them;  
but with your right hand, your arm, and the light of your face,  
because you favored them.
- <sup>4</sup> You are my King, O God;  
order salvation for Jacob.
- <sup>5</sup> Through you we push back our foes;  
through your name we trample down those rising against us.
- <sup>6</sup> For I do not trust in my bow,  
my sword cannot save me.
- <sup>7</sup> But you have saved us from our enemies,  
and have put to shame those who hate us.
- <sup>8</sup> In God we have boasted all day long;  
we will give thanks to your name forever.      *Selah*
- <sup>9</sup> But now you have rejected and disgraced us,  
and have not gone out leading our armies.
- <sup>10</sup> You make us retreat before the adversary;  
those who hate us plunder us.
- <sup>11</sup> You have made us like sheep to be eaten,  
and have scattered us among the nations.
- <sup>12</sup> You sell your people for nothing,  
and have gotten nothing from the sale of them.
- <sup>13</sup> You make us to be despised by our neighbors,  
a scoffing and mockery to those around us.
- <sup>14</sup> You make us a joke among the nations,  
a laughingstock among the peoples.
- <sup>15</sup> All day long my dishonor is before me,  
shame has covered my face,
- <sup>16</sup> from the voice of the one despising and ridiculing,

because of the enemy and the one plotting revenge.

- <sup>17</sup> All this has come upon us,  
yet we have not forgotten you,  
nor have we violated your covenant.
- <sup>18</sup> Our heart has not turned back,  
nor have our steps digressed from your way.
- <sup>19</sup> You have broken us in the place of jackals,  
and covered us with darkness.
- <sup>20</sup> If we have forgotten the name of our God,  
or spread out our hands to a strange god,  
<sup>21</sup> would God not figure it out?  
He knows the secrets of the heart.
- <sup>22</sup> For your sake are we killed all day long;  
we are thought of as sheep for the slaughter.
- <sup>23</sup> Get up! Why do you sleep, O Lord?  
Wake up, do not reject us forever.
- <sup>24</sup> Why do you hide your face?  
Why do you forget our suffering and oppression?
- <sup>25</sup> For our soul is bowed down to the dust;  
our body clings to the ground.
- <sup>26</sup> Rise up, come to our aid;  
redeem us because of your loyal love.

**DASV: Psalm 45**

*For the music director, according to Lilies, of the Korahites, a Maskil, a love song*

- <sup>1</sup> My heart is stirred with a beautiful theme;  
I address my work to the king;  
my tongue is the pen of a skillful scribe.
- <sup>2</sup> You are the most handsome of all men;  
grace pours from your lips,  
therefore God has blessed you forever.
- <sup>3</sup> Strap your sword on your thigh, O mighty one,  
array yourself with your glory and your majesty.
- <sup>4</sup> In your majesty, ride on victoriously,  
for the sake of truth, humility and righteousness.  
May your right hand perform awesome deeds.
- <sup>5</sup> Your arrows are sharp;  
they pierce the heart of the king's enemies;  
the peoples prostrate themselves beneath you.
- <sup>6</sup> Your throne, O God, is forever and ever;  
a scepter of fairness is the scepter of your kingdom.
- <sup>7</sup> You love righteousness and hate wickedness;  
therefore God, your God, has anointed you  
with the oil of gladness above your companions.
- <sup>8</sup> Your royal robes are scented with myrrh, aloes and cassia;  
out of ivory palaces stringed instruments make you glad.
- <sup>9</sup> Kings' daughters are among your honored women;  
at your right hand stands the queen decked in gold from Ophir.
- <sup>10</sup> Listen, O daughter, consider, and incline your ear;  
forget your own people, and your father's house.
- <sup>11</sup> For the king desires your beauty;  
since he is your lord, bow before him.
- <sup>12</sup> The daughter of Tyre will present a gift before you;  
the richest nation will seek your favor.
- <sup>13</sup> The presence of the princess is absolutely stunning;  
her gown is interwoven with gold.
- <sup>14</sup> She is led to the king in embroidered robes;  
her virgin companions attend her and are brought to you.
- <sup>15</sup> With gladness and joy they are led,  
as they enter into the king's palace.
- <sup>16</sup> Your sons will succeed your fathers,

whom you will make rulers in all the earth.

<sup>17</sup> I will cause your name to be remembered through all generations,  
so the nations will praise you forever and ever.

**DASV: Psalm 46**

*For the music director, of the Sons of Korah, according to Alamoth, a song*

- <sup>1</sup> God is our refuge and strength,  
    always there to help in trouble.
- <sup>2</sup> Therefore we will not fear,  
    though the earth shakes,  
    and though the mountains tumble  
    into the heart of the seas;  
<sup>3</sup> though its waters roar and foam,  
    though the mountains tremble from the crashing sea.   *Selah*
- <sup>4</sup> There is a river, the streams of which make glad the city of God,  
    the holy dwelling of the Most High.
- <sup>5</sup> God is in the midst of her;  
    she will not be moved;  
    God will help her as the morning dawns.
- <sup>6</sup> The nations rage,  
    kingdoms are shaken;  
    he raises his voice, the earth melts.
- <sup>7</sup> The LORD of hosts is with us;  
    the God of Jacob is our refuge.   *Selah*
- <sup>8</sup> Come and see the wonderful works of the LORD,  
    what devastations he has brought on the earth.
- <sup>9</sup> He makes wars to cease to the end of the earth;  
    he breaks the bow, and shatters the spear;  
    he burns the shields with the fire.
- <sup>10</sup> Be still, and know that I am God;  
    I will be exalted over the nations;  
    I will be exalted over the earth.
- <sup>11</sup> The LORD of hosts is with us;  
    the God of Jacob is our refuge.   *Selah*

**DASV: Psalm 47**

*For the music director, of the Sons of Korah, a psalm*

- <sup>1</sup> Clap your hands, all you peoples;  
shout to God with the voice of triumph.
- <sup>2</sup> For the LORD Most High is awesome;  
he is a great King over all the earth.
- <sup>3</sup> He subdues peoples under us,  
and nations under our feet.
- <sup>4</sup> He chose our inheritance for us,  
the pride of Jacob whom he loves.       *Selah*
- <sup>5</sup> God has ascended with a shouts of triumph,  
the LORD is enthroned with the sound of a trumpet.
- <sup>6</sup> Sing praises to God, sing praises;  
sing praises to our King, sing praises.
- <sup>7</sup> For God is the King of all the earth;  
sing praises with a skillful psalm.
- <sup>8</sup> God reigns over the nations;  
God sits on his holy throne.
- <sup>9</sup> The princes of the peoples are gathered together  
with the people of the God of Abraham.  
For the rulers of the earth belong to God;  
he is highly exalted.

**DASV: Psalm 48**

*A Song, a psalm of the Sons of Korah*

- <sup>1</sup> Great is the LORD, and greatly to be praised,  
in the city of our God on his holy mountain.
- <sup>2</sup> It is high and beautiful,  
the joy of the whole earth.  
Mount Zion is like the peaks of Mount Zaphon,  
the city of the great King.
- <sup>3</sup> God is within her citadels;  
he has shown himself to be its defender.
- <sup>4</sup> The kings assembled,  
they invaded together.
- <sup>5</sup> When they saw it, they were amazed;  
they were terrified and ran away.
- <sup>6</sup> Trembling took hold of them there,  
like the pain of a woman in labor,
- <sup>7</sup> like you shatter the ships of Tarshish with an east wind.
- <sup>8</sup> As we have heard, now we have seen  
in the city of the LORD of hosts,  
in the city of our God.  
God will establish it forever. *Selah*
- <sup>9</sup> We have thought about your loyal love, O God,  
in the midst of your temple.
- <sup>10</sup> Like your name, O God,  
your praise extends to the ends of the earth;  
your right hand is full of righteousness.
- <sup>11</sup> Let Mount Zion be glad,  
let the towns of Judah rejoice  
because of your judgments.
- <sup>12</sup> Walk around Zion,  
go all the way around it,  
number its towers,
- <sup>13</sup> mark well her fortified walls,  
pass by its fortresses,  
that you may tell it to the next generation.
- <sup>14</sup> For this God is our God forever and ever;  
he will be our guide even to death.

**DASV: Psalm 49**

*For the music director, a psalm of the Sons of Korah*

- <sup>1</sup> Hear this, all you peoples;  
    give ear, all you inhabitants of the world,  
<sup>2</sup> both low and high,  
    rich and poor together.  
<sup>3</sup> My mouth will speak wisdom,  
    and the meditation of my heart will disclose understanding.  
<sup>4</sup> I will incline my ear to a proverb;  
    I will solve my riddle with the harp.
- <sup>5</sup> Why should I fear in the days of trouble,  
    when iniquity of deceivers surrounds me;  
<sup>6</sup> they who trust in their wealth;  
    and boast in their abundant riches?  
<sup>7</sup> No one can redeem his brother's life  
    or pay to God a ransom sufficient for him;  
<sup>8</sup> for the redemption price of their life is costly,  
    and no one would ever have enough,  
<sup>9</sup> that one could live forever  
    and never see the grave.
- <sup>10</sup> For they see that a wise person dies;  
    just like the fool and stupid they perish,  
    and leave their wealth to others.  
<sup>11</sup> Their graves are their houses forever,  
    their dwelling places to all generations,  
    though they name their lands after themselves.  
<sup>12</sup> But humans, even though wealthy, will not last;  
    they are like the beasts that perish.  
<sup>13</sup> This the destiny of a fool;  
    yet those after them approve of their sayings.     *Selah*  
<sup>14</sup> They are led like sheep to the grave;  
    death will be their shepherd;  
    the upright will rule over them in the morning;  
    their body will be consumed by the grave  
    with no more mansions to live in.  
<sup>15</sup> But God will redeem my life from the power of Sheol,  
    for he will take me away.     *Selah*  
<sup>16</sup> Do not be afraid when one becomes rich,  
    when the magnificence of his house increases.



- <sup>17</sup> For when he dies he can carry nothing away;  
his wealth cannot descend with him.
- <sup>18</sup> Though when he lived he counted himself blessed,  
for people praise you when you prosper,
- <sup>19</sup> he will go to the generation of his fathers  
who will never again see the light.
- <sup>20</sup> A wealthy person who does not understand  
is like the beasts that perish.

**DASV: Psalm 50***A psalm of Asaph*

- <sup>1</sup> The Mighty One, God, the LORD, speaks;  
    he summons the earth from the rising of the sun to its setting.
- <sup>2</sup> Out of Zion, the perfection of beauty,  
    God shines forth.
- <sup>3</sup> Our God comes, and is not silent,  
    a fire devours before him,  
        and a furious storm surrounds him.
- <sup>4</sup> He calls in the heavens above and on the earth,  
    that he may judge his people:
- <sup>5</sup> "Gather my faithful ones together to me,  
    those who have made a covenant with me by sacrifice."
- <sup>6</sup> The heavens declare his righteousness,  
    for God himself is judge.           *Selah*
- <sup>7</sup> "Listen, O my people, and I will speak,  
    O Israel, and I will testify against you:  
        I am God, your God.
- <sup>8</sup> I am not rebuking you for your sacrifices,  
    or your burnt offerings that are continually before me.
- <sup>9</sup> I do not need a bull from your house,  
    or goats from your folds,
- <sup>10</sup> for every animal of the forest is mine,  
    and the cattle upon a thousand hills.
- <sup>11</sup> I know every bird in the mountains;  
    everything that moves in the field is mine.
- <sup>12</sup> If I were hungry, I would not tell you,  
    for the world and everything in it is mine.
- <sup>13</sup> Do I eat the flesh of bulls,  
    or drink the blood of goats?
- <sup>14</sup> Offer to God a sacrifice of thanksgiving,  
    and keep your vows to the Most High.
- <sup>15</sup> Call on me in the day of trouble;  
    I will deliver you, and you will glorify me."
- <sup>16</sup> But to the wicked God says,  
    "What right do you have to declare my statutes,  
        or to talk about my covenant with your mouth?"
- <sup>17</sup> You hate instruction,  
    and throw away my words behind you?

- <sup>18</sup> When you see a thief, you join in with him,  
and associate with adulterers.
- <sup>19</sup> You give your mouth to evil,  
and your tongue to join in the deceit.
- <sup>20</sup> You sit and speak against your brother;  
you slander your own mother's son.
- <sup>21</sup> These things you have done, and I kept silent;  
you assumed that I was someone just like yourself,  
but now I will rebuke you,  
and lay the charges before your eyes.
- <sup>22</sup> Now consider this, you who forget God,  
or I will tear you apart,  
and there will be no one to rescue you.
- <sup>23</sup> Whoever offers the sacrifice of thanksgiving honors me;  
and to one who follows the right way,  
I will show the salvation of God."

**DASV: Psalm 51**

*For the music director, a psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba*

- <sup>1</sup> Have mercy on me, O God, because of your loyal love;  
because of your great compassion blot out my transgressions.
- <sup>2</sup> Wash me thoroughly from my iniquity,  
and cleanse me from my sin.
- <sup>3</sup> For I realize my transgressions,  
and my sin is ever before me.
- <sup>4</sup> Against you, you only, have I sinned,  
and done what is evil in your sight,  
that you may be justified in your verdict,  
and blameless when you render judgment.
- <sup>5</sup> For I was born in iniquity,  
and a sinner from when my mother conceived me.
- <sup>6</sup> Look, you desire truth in the inner parts,  
and you teach me wisdom in the inner recesses.
- <sup>7</sup> Cleanse me with hyssop, and I will be clean;  
wash me, and I will be whiter than snow.
- <sup>8</sup> Allow me to hear joy and gladness,  
that the bones you have broken may rejoice.
- <sup>9</sup> Hide your face from my sins,  
and blot out all mine iniquities.
- <sup>10</sup> Create in me a clean heart, O God,  
and renew a loyal spirit within me.
- <sup>11</sup> Do not cast me away from your presence,  
and do not take your Holy Spirit from me.
- <sup>12</sup> Restore to me the joy of your salvation,  
and sustain me with a willing spirit.
- <sup>13</sup> Then will I teach transgressors your ways,  
and sinners will turn to you.
- <sup>14</sup> Deliver me from the guilt of bloodshed,  
O God, God of my salvation;  
and my tongue will sing aloud of your righteousness.
- <sup>15</sup> O Lord, open my lips,  
and my mouth will declare your praise.
- <sup>16</sup> For you do not delight in sacrifice,

else would I give it.

You have no pleasure in burnt offerings.

<sup>17</sup> The sacrifices of God are a broken spirit.  
A broken and contrite heart, O God,  
you will not despise.

<sup>18</sup> Do good in your special favor to Zion;  
build the walls of Jerusalem.

<sup>19</sup> Then you will delight in righteous sacrifices,  
in burnt offerings and in whole burnt offerings;  
then they will offer bulls on your altar.

**DASV: Psalm 52**

*For the music director, a Maskil of David, when Doeg the Edomite went to Saul and told him, "David has come to the house of Ahimelech"*

- <sup>1</sup> Why do you boast in trouble, O mighty one?  
The loyal love of God lasts all day long.
- <sup>2</sup> Your tongue plots destruction,  
like a sharp razor, it executes deception.
- <sup>3</sup> You love evil more than good,  
lying rather than speaking what is right. *Selah*
- <sup>4</sup> You love all words that devour,  
by a deceitful tongue.
- <sup>5</sup> God will tear you down forever;  
he will snatch and tear you away from your tent;  
he will uproot you out of the land of the living. *Selah*
- <sup>6</sup> The righteous will see it, and fear,  
and will laugh at him, saying,
- <sup>7</sup> "Look, here is the person who would not make God his refuge,  
but trusted in the abundance of his riches,  
and strengthened himself by destroying."
- <sup>8</sup> But as for me, I am like a flourishing olive tree in the house of God;  
I trust in the loyal love of God forever and ever.
- <sup>9</sup> I will give thanks to you forever, for what you have done;  
I will hope in your name,  
for you are good, in the presence of your faithful ones.

**DASV: Psalm 53**

*For the music director, according to Mahalath, a Maskil of David*

- <sup>1</sup> The fool has said in his heart, "There is no God."  
They are corrupt;  
they do detestable deeds;  
there is no one who does good.
- <sup>2</sup> The LORD looks down from heaven on the human race  
to see if there is anyone who is wise,  
who seeks after God.
- <sup>3</sup> They all have turned away;  
they all have become corrupt;  
there is no one who does good, not even one.
- <sup>4</sup> Do the evildoers really not know?  
They eat up my people as they eat bread,  
and do not call on God.
- <sup>5</sup> There they are totally terrified, where there was no terror;  
for God will scatter the bones of the one who camps against you.  
You will put them to shame,  
because God has rejected them.
- <sup>7</sup> O that the salvation of Israel would come out of Zion!  
When God brings back the fortunes of his people,  
then Jacob will rejoice,  
and Israel will be glad.

**DASV: Psalm 54**

*For the music director, on stringed instruments, a Maskil of David, when the Ziphites came and said to Saul, "Is not David hiding among us?"*

- <sup>1</sup> Save me, O God, by your name,  
and vindicate me by your might.
- <sup>2</sup> Hear my prayer, O God;  
give ear to the words of my mouth.
- <sup>3</sup> For strangers are risen up against me,  
and the ruthless are seeking my life;  
they have not set God before them.       *Selah*
- <sup>4</sup> Look, God is my helper;  
the Lord is the sustainer of my life.
- <sup>5</sup> He will repay the evil of my enemies;  
destroy them in your promised faithfulness.
- <sup>6</sup> With a freewill offering will I sacrifice to you;  
I will give thanks to your name, O LORD, for it is good.
- <sup>7</sup> For he has delivered me out of all trouble,  
and my eye has seen triumph over my enemies.



**DASV: Psalm 55**

*For the music director, with stringed instruments, a Maskil of David*

- <sup>1</sup> Listen to my prayer, O God;  
do not hide yourself from my plea for mercy.
- <sup>2</sup> Pay attention to me, and answer me;  
I am disturbed in my complaint,  
and I am troubled,
- <sup>3</sup> because of the threats of the enemy,  
because of the oppression of the wicked;  
they heap trouble on me,  
and in anger they persecute me.
- <sup>4</sup> My heart pounds within me;  
the terrors of death have fallen upon me.
- <sup>5</sup> Fear and trembling have overcome me,  
horror has overwhelmed me.
- <sup>6</sup> I said, "O that I had wings like a dove!  
Then I would fly away, and be at rest.
- <sup>7</sup> Then I would flee far away;  
I would remain in the wilderness.                   *Selah*
- <sup>8</sup> I would quickly find a place of refuge  
from the raging gusts and wind."
- <sup>9</sup> Confuse them, O Lord, thwart their tongues,  
for I see violence and strife in the city.
- <sup>10</sup> Day and night they circle its walls;  
trouble and distress are within it.
- <sup>11</sup> Disaster is in its midst;  
oppression and treachery do not leave its streets.
- <sup>12</sup> But it is not an enemy who insults me;  
I could bear that;  
it is not one hating me who arrogantly belittles me;  
I could have hid myself from him;
- <sup>13</sup> but it was you, a person like me,  
my companion and my close friend.
- <sup>14</sup> Together we shared such sweet conversation;  
we walked in the house of God with the crowds.
- <sup>15</sup> Let death come suddenly upon them;  
let them go down alive into the grave;

for wickedness is in their homes and in their midst.

<sup>16</sup> As for me, I will call upon God,  
and the LORD will save me.

<sup>17</sup> Evening, morning and noon,  
I will express my complaint, and moan,  
and he will hear my voice.

<sup>18</sup> He will ransom me in safety from the battle waged against me,  
even though many are against me.

<sup>19</sup> God who sits enthroned will hear, and humble them, *Selah*  
because they never change, and do not fear God.

<sup>20</sup> My companion lays his hands on those who were at peace with him;  
he violates his covenant promises.

<sup>21</sup> His mouth is as smooth as butter,  
but his heart is at war;  
his words were softer than olive oil,  
but they were really drawn swords.

<sup>22</sup> Cast your burden on the LORD, and he will sustain you;  
he will never allow the righteous to be moved.

<sup>23</sup> But you, O God, will bring them down into the pit of destruction;  
the bloodthirsty and deceitful will not live out half their days.

But I will trust in you.

**DASV: Psalm 56**

*For the music director, according to The Dove on Far-off Terebinths, a Miktam of David, when the Philistines seized him in Gath*

- <sup>1</sup> Have mercy on me, O God,  
    for people are trampling on me;  
    all day long the one attacking oppresses me.
- <sup>2</sup> My enemies trample me all day long;  
    for there are many attacking me, O Exalted One.
- <sup>3</sup> When I am afraid,  
    I put my trust in you.
- <sup>4</sup> In God, I will praise his word,  
    in God, I put my trust.  
    I will not be afraid.  
    What can flesh do to me?
- <sup>5</sup> All day long they twist my words;  
    all their plotting is to harm me.
- <sup>6</sup> They stalk and hide in ambush;  
    they mark my steps,  
    expectantly waiting to take my life.
- <sup>7</sup> Because of their wickedness do not let them escape;  
    in anger cast down these peoples, O God.
- <sup>8</sup> You keep track of my wanderings;  
    you put my tears into your bottle.  
    Are not they recorded in your scroll?
- <sup>9</sup> Then my enemies will turn back in the day when I call for help;  
    this I know, that God is for me.
- <sup>10</sup> In God, whose word I praise,  
    in the LORD, whose word I praise.
- <sup>11</sup> In God I trust;  
    I will not be afraid.  
    What can mere humans do to me?
- <sup>12</sup> I will fulfill my vows to you, O God;  
    I will present thank offerings to you.
- <sup>13</sup> For you have delivered my life from death;  
    and my feet from stumbling,  
    so that I may walk before God

in the light of the living.

**DASV: Psalm 57**

*For the music director, according to Do Not Destroy, a Miktam of David, when he fled from Saul, in the cave*

- <sup>1</sup> Have mercy on me, O God, have mercy on me.  
For my soul takes refuge in you;  
in the shadow of your wings I take refuge,  
until troubles pass by.
- <sup>2</sup> I will cry to God Most High,  
to God who completes his plan for me.
- <sup>3</sup> He will send from heaven and save me,  
putting to shame the one who would trample on me. *Selah*  
God will send forth his loyal love and faithfulness.
- <sup>4</sup> My soul is surrounded by lions;  
I lie down among those who devour humans,  
whose teeth are spears and arrows,  
and their tongue a sharp sword.
- <sup>5</sup> Be exalted, O God, above the heavens;  
let your glory be over all the earth.
- <sup>6</sup> They set a net to trap my steps;  
my soul is bent over with distress.  
They dug a pit in front of me;  
but they have fallen into it themselves. *Selah*
- <sup>7</sup> My heart is steadfast, O God, my heart is steadfast;  
I will sing and I will sing praises.
- <sup>8</sup> Wake up, my glory.  
Wake up, O harp and lyre.  
I myself will wake the dawn.
- <sup>9</sup> I will give thanks to you, O Lord, among the peoples;  
I will sing praises to you among the nations.
- <sup>10</sup> For your loyal love is great unto the heavens,  
and your faithfulness to the skies.
- <sup>11</sup> Be exalted, O God, above the heavens.  
let your glory be above all the earth.

**DASV: Psalm 58**

*For the music director, according to Do Not Destroy, a Miktam of David*

- <sup>1</sup> Do you rulers really speak righteousness?  
Do you judge people fairly?
- <sup>2</sup> No, in your heart you devise wickedness;  
you dole out the violence of your hands on earth.
- <sup>3</sup> The wicked turn astray even from the womb;  
they go astray as soon as they are born, speaking lies.
- <sup>4</sup> Their venom is like the venom of a serpent,  
like a deaf adder that has shut its ear,
- <sup>5</sup> which does not listen to the voice of a snake whisperer,  
or to a skilled snake charmer.
- <sup>6</sup> O God, break their teeth in their mouth;  
rip open the jawbones of these young lions, O LORD.
- <sup>7</sup> Let them disappear like water that runs away;  
let them wither like trampled grass.
- <sup>8</sup> Let them be like a snail which squishes as it moves along,  
like a miscarried baby which never gets to see the sun.
- <sup>9</sup> Quicker than your pots can feel heat of thorns,  
whether green or burning, may he be swept away.
- <sup>10</sup> The righteous will rejoice when he sees the vengeance;  
he will wash his feet in the blood of the wicked.
- <sup>11</sup> So that people will say,  
"Surely, there is a reward for the righteous;  
surely there is a God that judges on earth."

**DASV: Psalm 59**

*For the music director, according to Do Not Destroy, a Miktam of David,  
when Saul ordered his house to be watched in order to kill him*

- <sup>1</sup> Deliver me from my enemies, O my God;  
set me on high defending me from those who rise up against me.
- <sup>2</sup> Deliver me from the workers of evil,  
and save me from those who shed blood.
- <sup>3</sup> Look how they lie in wait to ambush my life;  
the mighty conspire against me,  
but not because of my transgression or my sin, O LORD.
- <sup>4</sup> They prepare to attack me,  
though I have done nothing wrong;  
awake and come to my aid and see.
- <sup>5</sup> You, O LORD God of hosts, the God of Israel,  
arise to punish all the nations;  
have no mercy on all of these evil traitors. *Selah*
- <sup>6</sup> They return at evening,  
they growl like a dog,  
and prowl around the city.
- <sup>7</sup> Look, they belch out with their mouths;  
swords are in their lips,  
for they assume, "who will hear it?"
- <sup>8</sup> But you, O LORD, will laugh at them;  
you will ridicule all the nations.
- <sup>9</sup> O my strength, I will watch for you,  
for God is my secure refuge.
- <sup>10</sup> My God with his loyal love will meet me;  
God will let me see victory over my enemies.
- <sup>11</sup> Do not just kill them or my people will forget;  
make them totter by your power,  
and bring them down, O Lord our shield.
- <sup>12</sup> For the sin of their mouth,  
and the words of their lips,  
may they be trapped in their pride,  
and for cursing and lying which they have spoken.
- <sup>13</sup> Consume them in wrath;  
absolutely consume them until they are no more,  
and let them know that God rules in Jacob,  
to the ends of the earth. *Selah*

- <sup>14</sup> They return at evening,  
    they growl like a dog,  
        and prowl around the city.
- <sup>15</sup> They will wander around for food,  
    but go to sleep hungry.
- <sup>16</sup> But I will sing of your strength;  
    yes, I will sing aloud of your loyal love in the morning;  
    for you have been my high tower,  
    and a refuge in the day of my distress.
- <sup>17</sup> Unto you, O my strength, I will sing praises;  
    for God is my high tower,  
        the God guaranteeing me loyal love.



**DASV: Psalm 60**

*For the music director, according to the Lily of the Covenant, a Miktam of David, for instruction; when he fought with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down 12,000 Edomites in the Valley of Salt*

- <sup>1</sup> O God you have rejected us,  
    you have broken us down,  
        you have been angry;  
    restore us again.
- <sup>2</sup> You have made the earth to quake;  
    you have torn it open;  
        seal its cracks,  
    for it is shaking.
- <sup>3</sup> You have shown your people hard things;  
    you have made us to drink wine causing us to stagger.
- <sup>4</sup> You have given a banner to those who fear you,  
    that they may rally to it, out of the range of the bow.   *Selah*
- <sup>5</sup> Deliver your beloved;  
    save by your right hand and answer us.
- <sup>6</sup> God has spoken in his sanctuary;  
    "I will triumph,  
    I will divide up Shechem,  
        and measure out the valley of Succoth.
- <sup>7</sup> Gilead is mine,  
    Manasseh is mine;  
    Ephraim also is my helmet;  
        Judah is my scepter.
- <sup>8</sup> Moab is my washbasin;  
    I will throw my shoe at Edom;  
        I will shout in triumph over Philistia."
- <sup>9</sup> Who will bring me into the fortified city?  
    Who has led me to Edom?
- <sup>10</sup> Have you not abandoned us, O God?  
    You no longer go out with our armies, O God.
- <sup>11</sup> Give us help against the foe,  
    for human help is useless.
- <sup>12</sup> With God we will be victorious,  
    for he will trample down our foes.

**DASV: Psalm 61**

*For the music director, with stringed instruments, of David*

- <sup>1</sup> Hear my cry, O God;  
listen to my prayer.
- <sup>2</sup> From the end of the earth I will call to you,  
when my heart is overwhelmed;  
lead me to the rock that is higher than I.
- <sup>3</sup> For you have been a refuge for me,  
a strong tower from the enemy.
- <sup>4</sup> I will dwell in your tent forever;  
I will take refuge under the shelter of your wings.      *Selah*
- <sup>5</sup> For you, O God, have heard my vows;  
you have given me the heritage of those who fear your name.
- <sup>6</sup> You will prolong the king's life;  
his years will last for many generations.
- <sup>7</sup> May he reign before God forever;  
may loyal love and faithfulness be appointed to protect him.
- <sup>8</sup> So I will sing praise to your name forever,  
as I daily complete my vows.

**DASV: Psalm 62**

*For the music director, for Jeduthun, a psalm of David*

- <sup>1</sup> My soul waits in silence for God alone;  
from him comes my salvation.
- <sup>2</sup> He alone is my rock and my salvation;  
he is my fortress;  
I will not be shaken.
- <sup>3</sup> How long will you attack a person?  
All of you will kill him,  
like a leaning wall, like a tottering fence.
- <sup>4</sup> They plan to knock down a person of prominence;  
they delight in lies.  
They bless with their mouth,  
but inwardly they curse. *Selah*
- <sup>5</sup> My soul waits in silence for God alone,  
for my hope is from him.
- <sup>6</sup> He alone is my rock and my salvation;  
he is my fortress;  
I will not be shaken.
- <sup>7</sup> My salvation and my honor rely upon God;  
my strong rock and my refuge is in God.
- <sup>8</sup> Trust in him at all times, you people;  
pour out your heart before him;  
God is a refuge for us. *Selah*
- <sup>9</sup> Surely humans are but a breath,  
human beings are a delusion;  
when weighed on the balances they tip up;  
together they are lighter than breath.
- <sup>10</sup> Do not trust in oppression,  
or put confidence in robbery;  
if your wealth increases,  
do not set your heart on it.
- <sup>11</sup> Once God has spoken,  
twice I have heard this,  
that power belongs to God.
- <sup>12</sup> Also to you, O Lord, belongs loyal love;  
you repay each person according to his work.

**DASV: Psalm 63**

*A psalm of David, when he was in the wilderness of Judah*

- <sup>1</sup> O God, you are my God;  
I long for you;  
my soul thirsts for you,  
my flesh craves for you,  
in a dry and weary land,  
where there is no water.
- <sup>2</sup> So I have gazed on you in the sanctuary,  
to see your power and your glory.
- <sup>3</sup> Because your loyal love is better than life,  
my lips will praise you.
- <sup>4</sup> So I will bless you while I live;  
I will lift up my hands in honor of your name.
- <sup>5</sup> My soul will be satisfied as with the tastiest food;  
my mouth will praise you with joyful lips.
- <sup>6</sup> I remember you upon my bed,  
and meditate on you in the night watches,
- <sup>7</sup> for you have been my help,  
and in the shadow of your wings I will rejoice.
- <sup>8</sup> My soul clings to you;  
your right hand upholds me.
- <sup>9</sup> But those that seek to destroy my life,  
will descend into the depths of the earth.
- <sup>10</sup> They will be given over to the power of the sword;  
they will be prey for jackals.
- <sup>11</sup> But the king will rejoice in God;  
every one who swears by him will praise him,  
for the mouths of liars will be shut.

**DASV: Psalm 64**

*For the music director, a psalm of David*

- <sup>1</sup> Listen to my voice, O God, in my complaint;  
    preserve my life from terror of the enemy.
- <sup>2</sup> Hide me from the secret plots of the evil,  
    from the mob of evildoers;
- <sup>3</sup> who sharpen their tongues like a sword,  
    and aim bitter words like their arrows,
- <sup>4</sup> that they may shoot from camouflage at the blameless;  
    suddenly they shoot at him with no fear.
- <sup>5</sup> They incite themselves in their evil purpose;  
    they conspire to lay secret snares;  
        they boast, "Who will see them?"
- <sup>6</sup> They search for injustice;  
    they claim, "We have come up with the perfect plan,"  
        for the human heart and thought are deep.
- <sup>7</sup> But God will shoot an arrow at them;  
    suddenly they will be wounded.
- <sup>8</sup> Their own tongues will bring about their demise;  
    all who see them will shake their heads in horror.
- <sup>9</sup> Then everyone will fear;  
    they will declare what God has done,  
        and wisely reflect on his mighty deeds.
- <sup>10</sup> The righteous one will rejoice in the LORD,  
    and he will take refuge in him;  
        all the upright in heart will praise him.

**DASV: Psalm 65**

*For the music director, a psalm of David, a song*

- <sup>1</sup> Praise is due you, O God, in Zion;  
to you vows will be completed.
- <sup>2</sup> O you who hears prayer,  
to you all flesh will come.
- <sup>3</sup> When issues of sin prevail against me,  
you forgive our rebellions.
- <sup>4</sup> Blessed is the one you choose and bring near  
that he may dwell in your courts.  
We will be satisfied with the goodness of your house,  
your holy temple.
- <sup>5</sup> With incredible righteous deeds you answer us,  
God of our salvation;  
you are the hope of all the ends of the earth  
and the distant seas.
- <sup>6</sup> By your strength you established the mountains,  
having clothed yourself with might.
- <sup>7</sup> You still the raging seas,  
the roaring of their waves,  
and the rumble of the peoples.
- <sup>8</sup> Even those who dwell in the remotest regions  
are awed by your wondrous deeds;  
from where the sun rises to where it sets  
you cause shouts of amazement.
- <sup>9</sup> You visit the earth and water it;  
you greatly enrich it.  
The river of God is full of water;  
you provide them with grain,  
for this is the way you have ordered it.
- <sup>10</sup> You abundantly water its plowed furrows;  
you level its ridges;  
you soften it with showers;  
you bless its sprouts.
- <sup>11</sup> You crown the year with your goodness;  
your worn paths overflow with bounty.
- <sup>12</sup> The pastures of the wilderness drip;  
the hills are dressed with joy.
- <sup>13</sup> The meadows are clothed with flocks;

the valleys also are covered with grain;  
they shout for joy, yes they sing.

**DASV: Psalm 66**

*For the music director, a song, a psalm*

<sup>1</sup> Shout for joy to God, all the earth.

<sup>2</sup> Sing about the glory of his name;  
make his praise glorious.

<sup>3</sup> Say to God, "How awesome are your works!  
Because of the greatness of your power  
your enemies cringe before you.

<sup>4</sup> All the earth worships you,  
and sings praise to you;  
they sing praise to your name." *Selah*

<sup>5</sup> Come, and see the works of God,  
his awesome acts on behalf of human beings.

<sup>6</sup> He turned the sea into dry land;  
they crossed the river on foot;  
let us rejoice there in him.

<sup>7</sup> He rules by his power forever;  
his eyes observe the nations;  
do not let the rebellious exalt themselves. *Selah*

<sup>8</sup> Bless our God, you peoples,  
let the voice of his praise be heard;

<sup>9</sup> who keeps us among the living,  
and does not allow our feet to slip.

<sup>10</sup> For you, O God, have tested us;  
you have refined us as silver.

<sup>11</sup> You trapped us in your net;  
you laid a heavy burden on our backs.

<sup>12</sup> You let men ride over our heads;  
we went through fire and water,  
but you brought us out into a place of plenty.

<sup>13</sup> I will come into your house with burnt offerings;  
I will pay you my vows,

<sup>14</sup> those my lips uttered,  
and my mouth pledged when I was in trouble.

<sup>15</sup> I will offer fattened animals as burnt offerings to you,  
with the smoke of rams;  
I will offer bulls and goats. *Selah*



- <sup>16</sup> Come, and hear, all you who fear God,  
and I will declare what he has done for me.
- <sup>17</sup> I cried out to him with my mouth,  
and praise was on my tongue.
- <sup>18</sup> If I had harbored sin in my heart,  
the Lord would not have listened.
- <sup>19</sup> But in fact, God has listened,  
he has heard the voice of my prayer.
- <sup>20</sup> Praise God, who has not rejected my prayer,  
or removed his loyal love from me.

**DASV: Psalm 67**

*For the music director, with stringed instruments, a psalm, a song*

<sup>1</sup> May God be gracious to us, and bless us,  
and cause his face to shine upon us;      *Selah*  
<sup>2</sup> then your way will be known on earth,  
your salvation among all nations.

<sup>3</sup> Let the peoples praise you, O God;  
let all the peoples praise you.  
<sup>4</sup> Let the nations be glad and sing for joy,  
for you will judge the peoples with equity,  
and govern the nations upon earth.      *Selah*

<sup>5</sup> Let the peoples praise you, O God;  
let all the peoples praise you.

<sup>6</sup> The earth has yielded its produce;  
God, even our God, will bless us.  
<sup>7</sup> God will bless us,  
so that all the ends of the earth will fear him.

**DASV: Psalm 68**

*For the music director, of David, a psalm, a song*

- <sup>1</sup> Let God arise, let his enemies be scattered;  
let those who hate him flee before him.
- <sup>2</sup> Blow them away like smoke,  
like wax melting before the fire,  
so let the wicked perish at the presence of God.
- <sup>3</sup> But let the righteous be glad;  
let them rejoice before God;  
let them rejoice with gladness.
- <sup>4</sup> Sing to God, sing praises to his name;  
exalt the one who rides on the clouds;  
his name is the LORD,  
and rejoice before him.
- <sup>5</sup> A father for the fatherless,  
and an advocate for the widows,  
is God in his holy habitation.
- <sup>6</sup> God puts the lonely in families;  
he brings out the prisoners to prosperity,  
but the rebellious dwell in a scorched desert.
- <sup>7</sup> O God, when you went out before your people,  
when you marched through the desert, *Selah*
- <sup>8</sup> the earth quaked,  
the heavens poured rain at the presence of God,  
the God of Sinai,  
at the presence of God, the God of Israel.
- <sup>9</sup> You, O God, sent plentiful rain;  
you refreshed your inheritance when it was weary.
- <sup>10</sup> Your creatures settled in it;  
you provided your goodness for the poor, O God.
- <sup>11</sup> The Lord gives the word,  
and a great army proclaims the news.
- <sup>12</sup> Kings of armies flee, they flee,  
while the women at home divide the spoil.
- <sup>13</sup> When you lie among the sheepfolds,  
the wings of a dove are covered with silver,  
her wings with glittering gold.
- <sup>14</sup> When the Almighty scattered kings there,

it was like snow falling on Mount Zalmon.

- <sup>15</sup> The mighty mountain of Bashan,  
a mountain with many peaks is the mountain of Bashan.
- <sup>16</sup> Why do you look with envy, O many-peaked mountain,  
at the mountain God has desired for his abode?  
Yes, the LORD will dwell there forever.
- <sup>17</sup> The countless thousands of God's chariots,  
the Lord comes from Sinai into his holy place.
- <sup>18</sup> You have ascended on high;  
you have led away captives;  
you have received gifts from men,  
even the rebellious,  
now the LORD God dwells there.
- <sup>19</sup> Praise the Lord, who daily carries our burden;  
God is our salvation. *Selah*
- <sup>20</sup> Our God is a God who delivers;  
the LORD, the sovereign Lord, rescues from death.
- <sup>21</sup> But God will shatter the head of his enemies,  
the hairy crown of the one who walks on in his guilty way.
- <sup>22</sup> The Lord said, "I will bring them back from Bashan;  
I will bring them back from the depths of the sea,
- <sup>23</sup> so that you may trample your foot in their blood,  
that the tongue of your dogs may get a piece of your enemies."
- <sup>24</sup> They see your processions, O God,  
even the processions of my God,  
my King, into the sanctuary.
- <sup>25</sup> The singers walk before,  
the musicians follow behind,  
in the middle the young women play the tambourines.
- <sup>26</sup> Praise God in the congregation,  
the Lord, in the multitude of Israel.
- <sup>27</sup> There is little Benjamin as their leader,  
the princes of Judah in their throng,  
the princes of Zebulun, and the princes of Naphtali.
- <sup>28</sup> Summon your power, O God;  
show your strength, O God,  
just as you did for us before.
- <sup>29</sup> Because of your temple at Jerusalem,  
kings will bring tribute to you.
- <sup>30</sup> Rebuke the wild beasts that live in the reeds,

- the multitude of the bulls, with the calves of the peoples.  
Trample underfoot those who bring silver tribute;  
scatter the peoples that delight in war.
- <sup>31</sup> Ambassadors will come out of Egypt;  
Ethiopia will quickly stretch out her hands to God.
- <sup>32</sup> Sing to God, you kingdoms of the earth;  
sing praises to the Lord. *Selah*
- <sup>33</sup> To him who rides through the sky from ancient times;  
he utters his voice, a mighty thunder.
- <sup>34</sup> Ascribe strength to God;  
his majesty is over Israel,  
and his power is in the skies.
- <sup>35</sup> O God, you are awesome emerging from your sanctuary;  
the God of Israel, gives strength and power to his people.  
Praise be to God.

**DASV: Psalm 69**

*For the music director, according to Lilies, of David*

- <sup>1</sup> Save me, O God,  
for the waters have reached up to my neck.
- <sup>2</sup> I sink in deep mire, where there is no solid foothold;  
I am in deep waters, where the floods wash over me.
- <sup>3</sup> I am weary from crying for help;  
my throat is dry;  
my eyes fail from waiting for my God.
- <sup>4</sup> Those who hate me without a cause  
are more numerous than the hairs of my head;  
those who want to deceitfully destroy me,  
my enemies, are many;  
I am forced to repay what I did not steal.
- <sup>5</sup> O God, you know my foolishness;  
my sins are not hidden from you.
- <sup>6</sup> Do not allow those who hope in you to be put to shame because of me,  
O Lord God of hosts.  
Do not allow those who seek you be dishonored because of me,  
O God of Israel.
- <sup>7</sup> Because for your sake I have borne insults;  
shame has covered my face.
- <sup>8</sup> I am treated like a stranger by my own brothers,  
and an alien by my mother's children.
- <sup>9</sup> For the zeal of your house has consumed me;  
the insults of those who insult you have fallen on me.
- <sup>10</sup> I weep with fasting,  
yet they insult me.
- <sup>11</sup> When I wear sackcloth,  
I have become a standing joke to them.
- <sup>12</sup> Those who sit in the city gate slander me;  
I have become the song of the drunkards.
- <sup>13</sup> But as for me, my prayer is to you, O LORD,  
hoping for a time of your favor;  
O God, in the greatness of your loyal love,  
answer me with your faithful salvation.
- <sup>14</sup> Save me from the mire, and do let me sink;  
deliver me from those who hate me,  
and from the deep waters.

- <sup>15</sup> Do not allow the floods to sweep over me,  
or the deep to shallow me up,  
or the pit to shut its mouth over me.
- <sup>16</sup> Answer me, O LORD;  
your loyal love is good;  
according to the greatness of your mercy, turn toward me.
- <sup>17</sup> Do not hide your face from your servant;  
I am in trouble;  
answer me quickly.
- <sup>18</sup> Draw near to me, and redeem me;  
pay the ransom for me because of my enemies.
- <sup>19</sup> You know my reproach, my shame and my dishonor;  
my foes are before your face.
- <sup>20</sup> Insults have broken my heart  
so that I am in despair;  
I looked for someone to show pity,  
but there was no one,  
for comforters,  
but found none.
- <sup>21</sup> They put bitter gall in my food;  
for my thirst they gave me vinegar to drink.
- <sup>22</sup> Let their dining table before them become a snare,  
and their prosperity become a trap.
- <sup>23</sup> Let their eyes go blind, so that they cannot see,  
and make their loins shake continually.
- <sup>24</sup> Pour out your indignation on them,  
and let your raging anger overtake them.
- <sup>25</sup> Let their camp be desolate,  
with no one dwelling in their tents.
- <sup>26</sup> For they persecute him whom you have punished;  
they recount the pain of those you have wounded.
- <sup>27</sup> Add punishment onto their punishment;  
do not let them enter your vindication.
- <sup>28</sup> Let them be blotted out of the book of life,  
and not be listed with the righteous.
- <sup>29</sup> I am oppressed and suffering;  
let your salvation, O God, set me on high.
- <sup>30</sup> I will praise the name of God with song,  
and magnify him with thanksgiving.
- <sup>31</sup> This will please the LORD more than an ox,

or a bull that has horns and hooves.

- <sup>32</sup> Let the oppressed see it and be glad;  
you who seek after God, let your hearts revive.
- <sup>33</sup> For the LORD hears the needy,  
and does not despise his imprisoned people.
- <sup>34</sup> Let heaven and earth praise him,  
the seas and everything that moves in them.
- <sup>35</sup> For God will save Zion and rebuild the cities of Judah,  
his people will again live there and take possession of it.
- <sup>36</sup> The children of his servants will inherit it;  
those who love his name will dwell in it.



**DASV: Psalm 70**

*For the music director, of David, for a memorial*

<sup>1</sup> O God, hurry to rescue me;  
make haste to help me, O LORD.

<sup>2</sup> Let those who seek my life be ashamed and confused;  
let those who delight in harming me be turned back in disgrace.

<sup>3</sup> Let those who say "Aha, he got what he deserved,"  
be turned back by their own shame.

<sup>4</sup> Let all who seek you rejoice and be glad in you;  
let those who love your salvation say continually,  
"God is great."

<sup>5</sup> But I am poor and needy;  
hurry to help to me, O God;  
You are my helper and my deliverer;  
O LORD, do not delay.

**DASV: Psalm 71**

- <sup>1</sup> In you, O LORD, I take refuge;  
let me never be put to shame.
- <sup>2</sup> In your righteousness deliver and rescue me;  
turn your ear to me, and save me.
- <sup>3</sup> Be a rock of refuge for me,  
a place I can always go;  
you have given the order to save me,  
for you are my rock and my fortress.
- <sup>4</sup> Rescue me, O my God, out of the hand of the wicked,  
out of the clutches of the cruel and unjust.
- <sup>5</sup> For you, O Lord, are my hope;  
O LORD, you have been my confidence  
since my childhood.
- <sup>6</sup> I have depended on you from birth;  
you took me from my mother's womb;  
my praise of you is continual.
- <sup>7</sup> I have become a portent to many,  
but you are my strong refuge.
- <sup>8</sup> My mouth will be filled with your praise,  
and with your glory all day long.
- <sup>9</sup> Do not throw me aside in my old age;  
do not abandon me when my strength fails.
- <sup>10</sup> For my enemies speak against me,  
and those who stalk my life plot together,
- <sup>11</sup> saying, "God has forsaken him.  
Pursue and seize him,  
for there is no one to rescue him."
- <sup>12</sup> O God, do not stay far from me,  
O my God, hurry to help me.
- <sup>13</sup> Let my accusers be put to shame and consumed;  
let those who seek to harm me  
be covered with insults and disgrace.
- <sup>14</sup> But I will hope continually,  
and will praise you yet more and more.
- <sup>15</sup> My mouth will tell of your righteousness,  
and of your salvation all day long,  
though I cannot fathom its totality.
- <sup>16</sup> I will come proclaiming your mighty deeds, O Lord God;

- I will recount your righteousness, yours alone.
- <sup>17</sup> O God, you have taught me from my youth;  
I am still declaring your wonderful works.
- <sup>18</sup> Yes, even when I am old and grayheaded, O God,  
do not abandon me,  
until I have declared your strength to the next generation,  
your power to everyone who is to come.
- <sup>19</sup> Your righteousness, O God, reaches the skies.  
You have done great things, O God,  
who is like to you?
- <sup>20</sup> You, who have made me see many troubles and much distress,  
but you will revive and bring me up again  
from the depths of the earth.
- <sup>21</sup> You will increase my greatness  
and surround me with compassion.
- <sup>22</sup> I will also praise you with the harp,  
for your faithfulness, O my God;  
to you I will sing praises with the lyre,  
O Holy One of Israel.
- <sup>23</sup> My lips will shout for joy when I sing praises to you,  
and my soul also, which you have ransomed.
- <sup>24</sup> My tongue will tell of your righteousness all day long;  
for they are put to shame,  
for they are confused,  
who sought to harm me.

**DASV: Psalm 72**

*Of Solomon*

- <sup>1</sup> Give to the king your justice, O God,  
and your righteousness to the king's son.
- <sup>2</sup> May he judge your people with righteousness,  
and your oppressed with justice.
- <sup>3</sup> May the mountains bring peace to the people;  
and the hills bring righteousness.
- <sup>4</sup> May he defend the poor of the people,  
may he save the children of the needy,  
and crush the oppressor.
- <sup>5</sup> May they fear you as long as the sun endures,  
and as long as the moon, throughout all generations.
- <sup>6</sup> May the king's reign descend like rain on mown grass,  
like showers that water the earth.
- <sup>7</sup> In his days may the righteous flourish,  
and peace increase until the moon is no more.
- <sup>8</sup> May he have dominion also from sea to sea,  
and from the Euphrates River to the ends of the earth.
- <sup>9</sup> May those who dwell in the wilderness bow before him,  
and his enemies lick the dust.
- <sup>10</sup> May the kings of Tarshish and distant regions render him tribute;  
the kings of Sheba and Seba offer him gifts.
- <sup>11</sup> May all kings fall down before him,  
all nations serve him.
- <sup>12</sup> For he delivers the needy when they cry for help,  
and the poor who have no helper.
- <sup>13</sup> He will have pity on the poor and needy,  
and he will save the lives of the needy.
- <sup>14</sup> He will redeem them from oppression and violence,  
and their blood will be precious in his sight.
- <sup>15</sup> May he live long;  
may he be given the gold of Sheba.  
May they pray for him continually,  
and bless him all day long.
- <sup>16</sup> May there be abundance of grain in the land;  
may it wave on the top of the mountains;

- may its fruit trees flourish like those of Lebanon.  
May the people of the city increase like grass of the earth.
- <sup>17</sup> May his name endure forever;  
may his name last as long as the sun.  
May all nations be blessed through him;  
may they regard him as blessed.
- <sup>18</sup> Praise be the LORD God, the God of Israel,  
who alone does such awesome deeds.
- <sup>19</sup> Blessed be his glorious name forever;  
may the whole earth be filled with his glory. Amen and Amen.
- <sup>20</sup> The prayers of David the son of Jesse are ended.

**BOOK III: Psalms 73-89****DASV: Psalm 73***A psalm of Asaph*

- <sup>1</sup> Surely God is good to Israel,  
to those who are pure in heart.
- <sup>2</sup> But as for me, my feet almost slipped;  
my steps almost slid out from under me.
- <sup>3</sup> For I was envious of the proud,  
when I saw the prosperity of the wicked.
- <sup>4</sup> For they have no pains,  
their bodies are strong and healthy.
- <sup>5</sup> They do not have trouble like other people;  
neither do they suffer like others do.
- <sup>6</sup> Therefore pride is their necklace;  
violence covers them as a garment.
- <sup>7</sup> Their eyes bulge from fatness;  
they have more than their heart could wish for.
- <sup>8</sup> They scoff and speak with malice;  
they arrogantly speak about oppression.
- <sup>9</sup> Their mouth boasts against the heavens,  
and their tongue parades through the earth.
- <sup>10</sup> Therefore the people turn to them,  
and drink full of their words.
- <sup>11</sup> They ask, "Does God really know?  
Is the Most High really aware?"
- <sup>12</sup> Look, these are the wicked,  
always at ease as they increase in wealth.
- <sup>13</sup> Surely in vain have I kept my heart pure,  
and washed my hands in innocence.
- <sup>14</sup> For all day long I suffer;  
I'm punished every morning.
- <sup>15</sup> If I had said, "I will speak like this;"  
I would have betrayed the generation of your children.
- <sup>16</sup> When I tried to figure this out,  
it was too troubling to me;
- <sup>17</sup> until I went into the sanctuary of God,  
then I understood the fate of the wicked.
- <sup>18</sup> Surely you set them in slippery places;

you make them fall down into destruction.

<sup>19</sup> How they are destroyed in a moment,  
totally swept away by terrors.

<sup>20</sup> As a dream when one awakes,  
O Lord, when you wake you will despise them as fleeting images.

<sup>21</sup> When my soul was grieved,  
and I was pricked in my heart,

<sup>22</sup> I was stupid and ignorant;  
I was like an irrational beast before you.

<sup>23</sup> Nevertheless, I am continually with you;  
you hold my right hand.

<sup>24</sup> You will guide me with your counsel,  
and afterward receive me to glory.

<sup>25</sup> Whom do I have in heaven but you?  
There is nothing on earth that I desire besides you.

<sup>26</sup> My flesh and my heart may fail,  
but God is the strength of my heart and my portion forever.

<sup>27</sup> For those who are far from you will perish;  
you destroy everyone who is unfaithful to you.

<sup>28</sup> But it is good for me to draw near to God;  
I have made the Lord God my refuge,  
that I may recount all your works.

**DASV: Psalm 74***A Maskil of Asaph*

- <sup>1</sup> O God, why have you rejected us forever?  
Why does your anger smoke against the sheep of your pasture?
- <sup>2</sup> Remember your congregation, which you have acquired long ago,  
which you have redeemed to be the tribe of your inheritance,  
and Mount Zion, where you dwell.
- <sup>3</sup> Turn your steps to the perpetual heap of rubble,  
all the damage that the enemy has done in the sanctuary.
- <sup>4</sup> Your adversaries have roared in the middle of your assembly place;  
there they have set up their battle streamers.
- <sup>5</sup> They seemed like those who swing axes  
in a thicket of trees.
- <sup>6</sup> Now they have torn down all its carved work  
with hatchets and hammers.
- <sup>7</sup> They have set your sanctuary on fire;  
they have profaned the dwelling place of your name  
by throwing it to the ground.
- <sup>8</sup> They said to themselves,  
"Let us totally crush them."  
They have burned up all of God's meeting places in the land.
- <sup>9</sup> We do not see any signs of deliverance;  
there are no more prophets;  
neither is there anyone among us who knows how long it will last.
- <sup>10</sup> How long, O God, will the adversary insult you?  
Will the enemy blaspheme your name forever?
- <sup>11</sup> Why do you withhold your hand, even your right hand?  
Pull it out of your pocket and destroy them.
- <sup>12</sup> Yet God is my King from ages past,  
working salvation in the earth.
- <sup>13</sup> You divided the sea by your strength;  
you broke the heads of the sea monsters in the waters.
- <sup>14</sup> You broke the heads of Leviathan in pieces;  
you gave him as food for the desert animals.
- <sup>15</sup> You split open the springs and streams;  
you dried up perpetual rivers.
- <sup>16</sup> Both day and night are yours;  
you have fixed the sun and moon in place.



- <sup>17</sup> You have set all the boundaries of the earth;  
you made summer and winter.
- <sup>18</sup> Remember this, O LORD, how the enemy insulted you,  
and that a foolish people has blasphemed your name.
- <sup>19</sup> Do not deliver the life of your turtledove to the wild beasts;  
do not forget the life of your oppressed forever.
- <sup>20</sup> Have respect for the covenant,  
for the dark places of the earth are full of the dwellings of violence.
- <sup>21</sup> Do not let the oppressed return ashamed;  
let the poor and needy praise your name.
- <sup>22</sup> Arise, O God, plead your own cause;  
remember how the fools have insulted you all day long.
- <sup>23</sup> Do not forget the sneers of your adversaries,  
the uproar of those who rise up against you ascends continually.

**DASV: Psalm 75**

*For the music director, according to Do Not Destroy, a psalm of Asaph, a song*

- <sup>1</sup> We give thanks to you, O God;  
    we give thanks, for your name is near;  
        people tell of your wondrous works.
- <sup>2</sup> God says, "At the set time, I will judge with equity.
- <sup>3</sup> The earth and all its inhabitants quake;  
    I have set up its pillars securely.   *Selah*
- <sup>4</sup> I said to the boastful,  
    'Do not boast;  
    and to the wicked,  
        'Do lift not up your horns.
- <sup>5</sup> do not lift up your horn on high;  
    do not speak with a haughty neck."
- <sup>6</sup> For not from the east, or from the west,  
    or from the wilderness,  
    comes lifting up in success.
- <sup>7</sup> But God is the judge.  
    He puts down one,  
        and lifts up another.
- <sup>8</sup> For in the hand of the LORD there is a cup with foaming wine;  
    it is mixed with spices;  
    when he pours it out,  
        all the wicked of the earth will drink it down to the dregs.
- <sup>9</sup> But as for me, I will declare it forever;  
    I will sing praises to the God of Jacob.
- <sup>10</sup> God says, "I will cut off all the horns of the wicked,  
    but the horns of the righteous will be lifted up."

**DASV: Psalm 76**

*For the music director, with stringed instruments, a psalm of Asaph, a song*

- <sup>1</sup> In Judah is God known;  
his name is great in Israel.
- <sup>2</sup> In Salem is his abode,  
and his dwelling place in Zion.
- <sup>3</sup> There he broke the flaming arrows, the shield,  
the sword and weapons of war. *Selah*
- <sup>4</sup> You are glorious,  
more majestic than the mountains covered with prey.
- <sup>5</sup> The valiant of heart were plundered;  
they have fallen into their sleep;  
none of the warriors was able to lift a hand.
- <sup>6</sup> At your rebuke, O God of Jacob,  
both chariot and horse lay still.
- <sup>7</sup> You yourself are to be feared.  
Who can stand before you once your anger is roused?
- <sup>8</sup> From heaven your judgment was heard.  
The earth feared and was silent
- <sup>9</sup> when God arose for judgment,  
to save all the oppressed of the earth. *Selah*
- <sup>10</sup> Surely your wrath upon men will praise you;  
with the remnant of wrath you gird yourself.
- <sup>11</sup> Make vows to the LORD your God and keep them;  
let all who are around him bring gifts  
to him who is to be feared.
- <sup>12</sup> He will cut off the spirit of princes;  
he is feared by the kings of the earth.

**DASV: Psalm 77**

*For the music director, according to Jeduthun, of Asaph, a psalm*

- <sup>1</sup> I cry out to God,  
I cry out to God,  
that he would listen to me.
- <sup>2</sup> In the day of my trouble, I sought the Lord;  
my hand was stretched out throughout the night without going numb;  
my soul refused to be comforted.
- <sup>3</sup> I remember God, contemplate and meditate  
until my spirit grows faint. *Selah*
- <sup>4</sup> You keep my eyelids from closing;  
I am so troubled I cannot speak.
- <sup>5</sup> I contemplate the days of old,  
the years of ancient times.
- <sup>6</sup> I remember my song in the night;  
I meditate within my own heart,  
and search deep into my own spirit.
- <sup>7</sup> Will the Lord reject me forever?  
Will he never again be favorable?
- <sup>8</sup> Is his loyal love gone forever?  
Has his promise failed from generation to generation?
- <sup>9</sup> Has God forgotten to be merciful?  
Has he in anger withdrawn his compassion? *Selah*
- <sup>10</sup> Then I concluded, "This thought pierces me  
that the favor of the right hand of the Most High has changed."
- <sup>11</sup> I will remember the deeds of the LORD;  
yes, I will remember your wonders of old.
- <sup>12</sup> I will meditate on all your work,  
and muse on your deeds.
- <sup>13</sup> Your way, O God, is holy;  
who is a great god like our God?
- <sup>14</sup> You are the God who does wonders;  
you make known your power among the peoples.
- <sup>15</sup> With your strong arm you redeemed your people,  
the children of Jacob and Joseph. *Selah*

- <sup>16</sup> The waters saw you, O God;  
the waters saw you, they were afraid;  
even the depths of the sea trembled.
- <sup>17</sup> The clouds poured down rain;  
the dark clouds thundered;  
your arrows flashed all around.
- <sup>18</sup> The crash of your thunder was in the whirlwind;  
the lightning lit up the world;  
the earth trembled and shook.
- <sup>19</sup> Your way was through the sea,  
and your paths through the great waters,  
though your footprints could not be detected.
- <sup>20</sup> You led your people like a flock,  
by the hand of Moses and Aaron.

**DASV: Psalm 78***A Maskil of Asaph*

- <sup>1</sup> Give ear to my instruction, O my people;  
incline your ears to the words of my mouth.
- <sup>2</sup> I will open my mouth in a parable;  
I will utter insightful secrets from the past,
- <sup>3</sup> which we have heard and known,  
and our fathers have told us about.
- <sup>4</sup> We will not hide them from their children.  
We will tell the next generation of the glorious deeds of the LORD,  
and his power and wondrous works that he has done.
- <sup>5</sup> For he established a testimony in Jacob,  
and appointed a law in Israel.  
He commanded our fathers,  
that they should teach them to their children,
- <sup>6</sup> so that the next generation might know them,  
even the children not yet born,  
who should rise and tell them to their children.
- <sup>7</sup> Then they will set their hope in God  
and not forget the works of God,  
but keep his commandments,
- <sup>8</sup> so that they might not be like their forefathers,  
a stubborn and rebellious generation,  
a generation whose heart was not committed,  
and whose spirit was not faithful to God.
- <sup>9</sup> The Ephraimites were armed with bows,  
but they turned back in the day of battle.
- <sup>10</sup> They did not keep the covenant of God,  
and refused to walk according to his law;
- <sup>11</sup> they forgot his doings,  
and his wondrous works that he had shown them.
- <sup>12</sup> He performed wonders in the sight of their fathers,  
in the land of Egypt, in the field of Zoan.
- <sup>13</sup> He split the sea, and caused them to pass through;  
he made the waters to stand in a heap.
- <sup>14</sup> In the daytime he led them with a cloud,  
and all night with a light of fire.
- <sup>15</sup> He split rocks in the wilderness,  
and gave them drink abundantly as the ocean depths.
- <sup>16</sup> He brought streams out of the rock,  
and caused waters to run down like rivers.

- 17 Yet they still continued to sin against him,  
to rebel against the Most High in the desert.
- 18 They tested God in their heart  
by demanding food to satisfy their appetite.
- 19 They spoke against God;  
They said, "Can God spread a table in the wilderness?"
- 20 Yes, he struck a rock so that waters gushed out,  
and streams overflowed.  
Can he also give bread?  
Can he provide meat for his people?"
- 21 When the LORD heard it, he was enraged;  
a fire was kindled against Jacob,  
and anger flared up against Israel,
- 22 because they did not believe in God,  
and did not trust in his salvation.
- 23 Yet he commanded the skies above,  
and opened the doors of heaven;
- 24 he rained down manna for them to eat,  
and gave them grain from heaven.
- 25 Humans ate the bread of the angels;  
he sent them food until they were full.
- 26 He caused the east wind to blow in the heavens;  
by his power he guided the south wind.
- 27 He rained meat on them as the dust,  
and winged birds as numerous as the sand of the seas;
- 28 he had them fall in the middle of their camp,  
all around their tents.
- 29 They ate until they were gorged;  
he gave them what they craved.
- 30 While they had not yet satisfied their craving,  
while their food was still in their mouths,
- 31 the anger of God rose up against them,  
and slew the strongest of them,  
and struck down the young men of Israel.
- 32 In spite of all this, they continued sinning,  
and did not believe in his wondrous works.
- 33 So he made their days vanish like a vapor  
and their years in terror.
- 34 When he slew them, then they sought after him,  
and repented and desired God.
- 35 They remembered that God was their rock,

and the Most High God was their redeemer.  
36 But they flattered him with their mouths,  
and lied to him with their tongues.  
37 For their heart was not committed to him,  
nor were they faithful to his covenant.  
38 Yet he, being merciful, forgave their iniquity,  
and did not destroy them;  
many times he held back his anger,  
and did not stir up all his wrath.  
39 He remembered that they were but flesh,  
a breeze that blows by never to return.  
  
40 How often they rebelled against him in the wilderness,  
and grieved him in the desert!  
41 They turned again and tested God,  
and provoked the Holy One of Israel.  
42 They did not remember his powerful hand,  
nor the day when he redeemed them from the enemy;  
43 when he performed his miraculous signs in Egypt,  
and his wonders in the fields of Zoan.  
44 He turned their rivers into blood,  
so that they could not drink from their streams.  
45 He sent among them swarms of flies, which bit them;  
and frogs, which ruined them.  
46 He gave their crops to the caterpillar,  
and the produce of their toil to the locust.  
47 He destroyed their vines with hail,  
and their sycamore-fig trees with frost.  
48 He rained hail on their cattle,  
and shot thunderbolts on their flocks.  
49 He unleashed his fierce anger on them,  
wrath, indignation and trouble,  
as messengers of disaster.  
50 He made a path for his anger;  
he did not spare them from death,  
but gave their life over to the plague.  
51 He struck down all the firstborn in Egypt,  
the firstfruits of their strength in the tents of Ham.  
52 Then he led forth his own people like sheep,  
and guided them in the wilderness like a flock.  
53 He kept them safe, so that they were not afraid,  
but the sea overwhelmed their enemies.  
54 He brought them to the border of his holy land,



to this mountain which his right hand had won.  
55 He drove out the nations before them,  
and allotted them for an inheritance by lot,  
and made the tribes of Israel to settle in their tents.

56 Yet they tested and rebelled against the Most High God.  
They did not keep his decrees,  
57 but turned back and acted treacherously like their forefathers had,  
as unreliable as a defective bow.  
58 They provoked him to anger with their high places,  
and moved him to jealousy with their idols.  
59 When God heard this, he got angry,  
and totally rejected Israel.  
60 He abandoned the tabernacle at Shiloh,  
the tent where he settled among humans.  
61 He delivered the ark of his power into captivity,  
and his glory into the enemy's hand.  
62 He gave his people over to the sword,  
and was angry with his inheritance.  
63 Fire devoured their young men;  
their young women had no wedding songs.  
64 Their priests fell by the sword;  
their widows did not grieve.

65 Then the Lord awoke as from sleep,  
like a warrior in a drunken rage.  
66 He drove his adversaries back;  
he put them to perpetual shame.  
67 He rejected the tent of Joseph,  
and did not choose the tribe of Ephraim,  
68 but he chose the tribe of Judah,  
Mount Zion which he loved.  
69 He built his sanctuary like the heights,  
like the earth he founded it forever.  
70 He chose his servant David,  
and took him from the sheepfolds;  
71 from following mother sheep with their young,  
he brought him to be the shepherd of his people Jacob,  
and his inheritance Israel.  
72 He cared for them according to the integrity of his heart,  
and guided them with skillful hands.

**DASV: Psalm 79**

*A psalm of Asaph*

- <sup>1</sup> O God, the nations have invaded your inheritance;  
they have defiled your holy temple;  
they have laid Jerusalem in ruins.
- <sup>2</sup> The bodies of your servants they have given to the birds of the air for food,  
the flesh of your faithful to the beasts of the earth.
- <sup>3</sup> They have poured out their blood like water all around Jerusalem,  
and there was no one to bury them.
- <sup>4</sup> We have become a mockery to our neighbors,  
a scoffing and derision to those around us.
- <sup>5</sup> How long, O LORD?  
Will you be angry forever?  
Will your jealousy burn like fire?
- <sup>6</sup> Pour out your wrath on the nations that do not know you,  
and on the kingdoms that call not on your name.
- <sup>7</sup> For they have devoured Jacob,  
and laid waste his dwelling.
- <sup>8</sup> Do not hold the sins of our forefathers against us;  
let your compassion quickly come to us,  
for we are brought very low.
- <sup>9</sup> Help us, O God of our salvation, for the glory of your name;  
deliver us and forgive our sins for your name's sake.
- <sup>10</sup> Why should the nations say, "Where is their God?"  
Before our eyes avenge the blood of your servants  
which was shed,  
let it be known among the nations.
- <sup>11</sup> Let the groans of the prisoner come before you;  
according to the greatness of your power  
spare those who are appointed to death.
- <sup>12</sup> Repay our neighbors sevenfold into their lap;  
insult them the way they have insulted you, O Lord.
- <sup>13</sup> So we, your people and sheep of your pasture,  
will give you thanks forever,  
from generation to generation we will recount your praise.

**DASV: Psalm 80**

*For the music director, according to Lilies, a covenant, of Asaph, a psalm*

- <sup>1</sup> Give ear, O Shepherd of Israel,  
    you who lead Joseph like a flock;  
        you who sit enthroned above the cherubim, shine forth.
- <sup>2</sup> Before Ephraim, Benjamin and Manasseh,  
    stir up your might,  
        come to save us.
- <sup>3</sup> Restore us, O God;  
    let your face shine,  
        and we will be saved.
- <sup>4</sup> O LORD God of hosts,  
    how long will you be angry against the prayer of your people?
- <sup>5</sup> You have fed them with the bread of tears,  
    and given them tears to drink by the gallon.
- <sup>6</sup> You make our neighbors quarrel with us;  
    our enemies laugh at us.
- <sup>7</sup> Restore us, O God of hosts;  
    let your face shine,  
        and we will be saved.
- <sup>8</sup> You brought a vine out of Egypt;  
    you drove out the nations,  
        and planted it.
- <sup>9</sup> You prepared ground for it,  
    and it took deep root,  
        and filled the land.
- <sup>10</sup> The mountains were covered with its shadow,  
    and its branches were like mighty cedars.
- <sup>11</sup> It spread its branches to the sea,  
    and its shoots to the Euphrates River.
- <sup>12</sup> Why have you broken down its walls,  
    so that all who pass by on the path pluck its fruit?
- <sup>13</sup> The forest boars ravage it,  
    and the wild beasts of the field feed on it.
- <sup>14</sup> Turn back, O God of hosts;  
    look down from heaven and see,  
        and tend to this vine,
- <sup>15</sup> the stock which your right hand planted,  
    your son whom you made strong for yourself.

- <sup>16</sup> It is cut down,  
it is burned with fire;  
they perish at the frown of your face.
- <sup>17</sup> Let your hand be upon the man of your right hand,  
upon the son of man whom you made strong for yourself.
- <sup>18</sup> Then we will never turn away from you;  
revive us and we will call on your name.
- <sup>19</sup> Restore us, O LORD God of hosts;  
let your face shine,  
and we will be saved.

**DASV: Psalm 81**

*For the music director, according to the Gittith, of Asaph*

- <sup>1</sup> Sing with joy to God our strength;  
shout aloud to the God of Jacob.
- <sup>2</sup> Raise a song,  
and play the tambourine,  
the melodic lyre with the harp.
- <sup>3</sup> Blow the trumpet at the new moon,  
at the full moon, on the day of our feast.
- <sup>4</sup> For it is a statute for Israel,  
an ordinance of the God of Jacob.
- <sup>5</sup> He appointed it to Joseph as a regulation  
when he went out through the land of Egypt,  
there I heard a voice that I did not recognize.
- <sup>6</sup> "I removed the burden from his shoulder;  
his hands were freed from the basket.
- <sup>7</sup> When you were in trouble you called, and I delivered you;  
I answered you from the dark thundercloud;  
I tested you at the waters of Meribah. *Selah*
- <sup>8</sup> Hear, O my people, while I give you a warning;  
O Israel, if you would just listen to me!
- <sup>9</sup> No strange god should be among you;  
do not worship any foreign god.
- <sup>10</sup> I am the LORD your God,  
who brought you up out of the land of Egypt;  
open your mouth wide, and I will fill it.
- <sup>11</sup> But my people did not listen to my voice,  
and Israel refused to submit to me.
- <sup>12</sup> So I gave them over to their own stubborn hearts,  
so that they would walk in their own plans.
- <sup>13</sup> O that my people would listen to me,  
that Israel would walk in my ways!
- <sup>14</sup> Then I would have quickly subdued their enemies,  
and turned my hand against their adversaries.
- <sup>15</sup> Those who hate the LORD would cringe before him;  
their doomed destiny would endure forever.
- <sup>16</sup> But I would feed you with the finest of the wheat;  
with honey out of the rock I would satisfy you.

**DASV: Psalm 82**

*A psalm of Asaph*

- <sup>1</sup> God stands in the divine council;  
he renders justice among the heavenly beings.
- <sup>2</sup> Saying, "How long will you judge unjustly,  
and favor the wicked? *Selah*
- <sup>3</sup> Defend the poor and orphan;  
give justice to the oppressed and destitute.
- <sup>4</sup> Rescue the poor and needy;  
deliver them from the hand of the wicked.
- <sup>5</sup> They do not know or understand;  
they walk around in darkness;  
all the foundations of the earth are shaken.
- <sup>6</sup> I said, 'You are gods,  
all of you are sons of the Most High.
- <sup>7</sup> Nevertheless you will die like men,  
and fall just like other rulers.'"
- <sup>8</sup> Arise, O God, judge the earth,  
for all nations belong to you.

**DASV: Psalm 83**

*A song, a psalm of Asaph*

- <sup>1</sup> O God, do not stay silent;  
do not hold your peace or be still, O God.
- <sup>2</sup> For see what a commotion your enemies are making,  
and those who hate you have cocked their heads.
- <sup>3</sup> They plot crafty plans against your people,  
and collude against those you cherish.
- <sup>4</sup> They say, "Come, let us wipe them out as a nation,  
that the name of Israel may be remembered no more."
- <sup>5</sup> For they conspire together with one mind;  
they make a pack against you--
- <sup>6</sup> the tents of Edom and Ishmaelites,  
Moab, and the Hagrites,
- <sup>7</sup> Gebal, Ammon and Amalek,  
Philistia with the inhabitants of Tyre.
- <sup>8</sup> Assyria also has joined them;  
they have aided the children of Lot.      *Selah*
- <sup>9</sup> Do to them as you did to Midian,  
as you did to Sisera and Jabin by the Kishon River,  
<sup>10</sup> who perished at Endor,  
who became like manure for the soil.
- <sup>11</sup> Make their nobles like Oreb and Zeeb,  
all their princes like Zebah and Zalmunna;  
<sup>12</sup> who said, "Let us take the pastures of God for our possession."
- <sup>13</sup> O my God, make them like the whirling dust,  
like chaff blown away by the wind.
- <sup>14</sup> Like the fire that burns down a forest  
and like the flame that ignites the mountains with fire,  
<sup>15</sup> pursue them with your storm,  
terrify them with your tempest.
- <sup>16</sup> Fill their faces with shame,  
so that they may seek your name, O LORD.
- <sup>17</sup> Let them be ashamed and dismayed forever;  
let them be humiliated and perish.
- <sup>18</sup> Let them know that you alone,  
whose name is the LORD,  
are the Most High over all the earth.

**DASV: Psalm 84**

*For the music director, according to the Gittith, of the Sons of Korah, a psalm*

- <sup>1</sup> How lovely is your dwelling place,  
O LORD of hosts!
- <sup>2</sup> My soul longs, yes, even faints for the courts of the LORD;  
my heart and my flesh cry out to the living God.
- <sup>3</sup> Even, the sparrow has found her house,  
and the swallow a nest for herself,  
where she may lay her young, by your altars,  
O LORD of hosts, my King, and my God.
- <sup>4</sup> Blessed are those who live in your house,  
continually singing your praise. *Selah*
- <sup>5</sup> Blessed is the one whose strength is in you,  
in whose heart are the paths of pilgrimage to Zion.
- <sup>6</sup> Passing through the valley of Bacca,  
they make it a place of springs;  
the early rains of autumn cover it with pools.
- <sup>7</sup> They go from strong to stronger;  
every one of them appears before God in Zion.
- <sup>8</sup> O LORD God of hosts, hear my prayer;  
give ear, O God of Jacob. *Selah*
- <sup>9</sup> Look favorably, O God, our shield,  
and look on the face of your anointed one.
- <sup>10</sup> For a day in your courts is better than a thousand elsewhere.  
I would rather be a doorkeeper in the house of my God,  
than to dwell in the tents of wickedness.
- <sup>11</sup> For the LORD God is a sun and a shield;  
he gives grace and glory;  
no good thing will the LORD withhold  
from those who walk with integrity.
- <sup>12</sup> O LORD of hosts,  
blessed is the one who trusts in you.



**DASV: Psalm 85**

*For the music director, of the Sons of Korah, a psalm*

- <sup>1</sup> O LORD, you have been favorable to your land;  
you have restored the good fortune of Jacob.
- <sup>2</sup> You have forgiven the iniquity of your people;  
you have covered all their sin. *Selah*
- <sup>3</sup> You have withdrawn all your wrath;  
you have turned from the fierceness of your fury.
- <sup>4</sup> Restore us, O God of our salvation,  
and put away your rage against us.
- <sup>5</sup> Will you be angry with us forever?  
Will your anger continue to all generations?
- <sup>6</sup> Will you not revive us again,  
that your people may rejoice in you?
- <sup>7</sup> Show us your loyal love, O LORD,  
and grant us your salvation.
- <sup>8</sup> I will listen to what God the LORD will speak;  
he will speak peace to his people, and to his faithful ones;  
they must not turn back to folly.
- <sup>9</sup> Surely his salvation is near those who fear him,  
that glory may dwell in our land.
- <sup>10</sup> Loyal love and truth have met together;  
righteousness and peace have kissed.
- <sup>11</sup> Truth springs out of the earth;  
righteousness looks down from heaven.
- <sup>12</sup> Yes, the LORD will give that which is good;  
our land will yield its increase.
- <sup>13</sup> Righteousness will go before him,  
and prepare a path for his steps.

**DASV: Psalm 86**

*A prayer of David*

- <sup>1</sup> Bend down your ear, O LORD, and answer me,  
for I am poor and needy.
- <sup>2</sup> Protect my life, for I am loyal to you;  
you who are my God,  
save your servant who trusts in you.
- <sup>3</sup> Have mercy on me, O Lord,  
for I cry out to you all day long.
- <sup>4</sup> Make the soul of your servant glad,  
for to you, O Lord, I lift up my soul.
- <sup>5</sup> For you, O Lord, are good and forgiving,  
abundant in loyal love to all those who call on you.
- <sup>6</sup> Give ear, O LORD, to my prayer;  
listen to the voice of my cry for help.
- <sup>7</sup> In the day of my trouble I will call upon you,  
for you will answer me.
- <sup>8</sup> There is no one like you among the gods, O Lord;  
nor can any match your magnificent deeds.
- <sup>9</sup> All nations whom you made will come and worship before you, O Lord;  
they will glorify your name.
- <sup>10</sup> For you are great, and do wondrous works;  
you are God alone.
  
- <sup>11</sup> Teach me your way, O LORD,  
so that I may walk in your truth;  
grant me a focused heart to fear your name.
- <sup>12</sup> I will praise you, O Lord my God, with my whole heart;  
I will glorify your name forever.
- <sup>13</sup> For great is your loyal love toward me;  
you have delivered my life from the depths of Sheol.
- <sup>14</sup> O God, the arrogant are risen up against me,  
and a gang of violent men have sought my life;  
there is no respect of you before them.
- <sup>15</sup> But you, O Lord, are a God of compassion and grace,  
slow to anger, abundant in loyal love and faithfulness.
- <sup>16</sup> Turn to me and have mercy on me;  
give your strength to your servant,  
and save the son of your handmaid.
- <sup>17</sup> Show me a sign of your goodness,  
so that those who hate me may see it and be put to shame,  
because you, O LORD, have helped me and comforted me.

**DASV: Psalm 87**

*A psalm of the sons of Korah, a song*

- <sup>1</sup> He has laid the foundations of his city  
on the holy mountains.
- <sup>2</sup> The LORD loves the gates of Zion  
more than all the dwellings of Jacob.
- <sup>3</sup> Glorious things are spoken about you, O city of God. *Selah*
- <sup>4</sup> I will remind Egypt and Babylon--  
as those who have known me,  
Philistia, Tyre, along with Ethiopia:  
"This one was born there."
- <sup>5</sup> Yes, of Zion it will be said,  
"This one and that one was born in her;"  
the Most High himself will establish her.
- <sup>6</sup> The LORD will write when he takes a census of the peoples,  
"This one was born there." *Selah*
- <sup>7</sup> Those who sing and dance will exclaim,  
"All my springs of delight are in you."

**DASV: Psalm 88**

*A song, a psalm of the Korahites, for the music director, according to Mahalath  
Leannoth, a Maskil of Heman the Ezrahite*

- <sup>1</sup> O LORD, the God of my salvation,  
by day I cry out and by night I come before you.
- <sup>2</sup> Let my prayer come before you;  
incline your ear to my cry.
- <sup>3</sup> For my soul is full of troubles,  
and my life draws near to the grave.
- <sup>4</sup> I am counted with those who go down into the pit;  
I am as a person who has no strength,
- <sup>5</sup> abandoned among the dead,  
like the slain that lie in the grave,  
whom you remember no more,  
they are cut off from your hand.
- <sup>6</sup> You have laid me in the bottom of the pit,  
in darkness of the depths.
- <sup>7</sup> Your wrath presses hard on me,  
you have afflicted me with all your waves. *Selah*
- <sup>8</sup> You have moved those who know me far away;  
you have made me revolting to them;  
I am closed in and cannot get out.
- <sup>9</sup> My eyes grow blurry from grief;  
I have called daily on you, O LORD;  
I have spread out my hands to you.
- <sup>10</sup> Will you perform wonders for the dead?  
Will the departed spirits rise up and praise you? *Selah*
- <sup>11</sup> Will your loyal love be recorded in the grave,  
or your faithfulness in the place of Destruction?
- <sup>12</sup> Are your wonders known in the regions of darkness,  
your righteousness in the land of forgetfulness?
- <sup>13</sup> But to you, O LORD, I cry out;  
in the morning my prayer comes before you.
- <sup>14</sup> O LORD, why do you throw away my life?  
Why do you hide your face from me?
- <sup>15</sup> I am oppressed and near death from my youth up;  
I suffer your terrors yet I am helpless.
- <sup>16</sup> Your fierce wrath has swept over me;

your terrors have put an end to me.

<sup>17</sup> They encircle me like water all day long;  
they have totally engulfed me.

<sup>18</sup> Both lover and friend you have moved far from me,  
with darkness as my closest friend.

**DASV: Psalm 89**

*A Maskil of Ethan the Ezrahite*

- <sup>1</sup> I will sing of the loyal love of the LORD forever;  
with my mouth will I make known your faithfulness to all generations.
- <sup>2</sup> For I said, "Loyal love is built to last forever;  
in the heavens you established your faithfulness."
- <sup>3</sup> For the LORD said, "I have made a covenant with my chosen one;  
I have made a promise to David my servant.
- <sup>4</sup> Your descendants I will establish forever,  
and build your throne to last for all generations." *Selah*
- <sup>5</sup> The heavens praise your wonders, O LORD,  
your faithfulness in the assembly of the holy ones.
- <sup>6</sup> For who in the skies can be compared to the LORD?  
Who among the heavenly beings is like the LORD?
- <sup>7</sup> God is greatly revered in the council of the holy ones,  
more awesome than all those who surround him.
- <sup>8</sup> O LORD God of hosts, who is a mighty one, like you, O LORD?  
Your faithfulness surrounds you.
- <sup>9</sup> You rule the swelling of the sea;  
when its waves surge, you calm them.
- <sup>10</sup> You crushed Rahab as one who is slain;  
you have scattered your enemies with your strong arm.
- <sup>11</sup> The heavens are yours, the earth is also yours;  
the world and everything in it, you founded it all.
- <sup>12</sup> The north and the south, you have created them;  
Tabor and Hermon rejoice in your name.
- <sup>13</sup> You have a mighty arm;  
strong is your hand,  
and high is your right hand.
- <sup>14</sup> Righteousness and justice are the foundation of your throne;  
loyal love and faithfulness go before your face.
- <sup>15</sup> Blessed is the people that know the joyful shout,  
those who walk, O LORD, in the light of your face.
- <sup>16</sup> In your name they rejoice all day;  
in your righteousness they are exalted.
- <sup>17</sup> For you are the glory of their strength;  
through your favor our horn is exalted.
- <sup>18</sup> For our shield belongs to the LORD;  
our king to the Holy One of Israel.

<sup>19</sup> Then you spoke in a vision to your devoted ones,  
you declared, "I give help to one who is mighty;  
I have exalted one chosen among the people.

<sup>20</sup> I have found David my servant;  
with my holy oil I have anointed him.

<sup>21</sup> My hand will establish him;  
my arm also will strengthen him.

<sup>22</sup> The enemy will not exact tribute from him;  
the wicked will not oppress him.

<sup>23</sup> I will crush his adversaries before him,  
and strike down the ones who hate him.

<sup>24</sup> But my faithfulness and my loyal love will be with him;  
in my name his horn will be exalted.

<sup>25</sup> I will set his hand over the sea,  
and his right hand over the rivers.

<sup>26</sup> He will cry out to me, 'You are my Father,  
my God, and the Rock of my salvation.'

<sup>27</sup> I also will make him my firstborn,  
the highest of the kings of the earth.

<sup>28</sup> I will retain my loyal love for him forever;  
my covenant with him will never cease.

<sup>29</sup> His descendants I will make to last forever,  
and his throne as long as the days of heaven.

<sup>30</sup> If his children forsake my law,  
and refuse to walk in my regulations;

<sup>31</sup> if they break my statutes,  
and do not keep my commands;

<sup>32</sup> then I will visit their transgression with the rod,  
and their iniquity with lashes.

<sup>33</sup> But your loyal love I will not totally remove from him,  
or betray my faithful promise.

<sup>34</sup> I will not break my covenant,  
or alter the promise that has gone out of my lips.

<sup>35</sup> Once and for all I have promised by my holiness;  
I will not lie to David.

<sup>36</sup> His descendants will endure forever,  
and his throne as the sun before me.

<sup>37</sup> It will be established forever as the moon,  
and as the faithful witness in the sky."

*Selah*

<sup>38</sup> But you have abandoned and rejected him;

- you are furious with your anointed one.
- <sup>39</sup> You have abhorred the covenant of your servant;  
you have defiled his crown in the dirt.
- <sup>40</sup> You have broken down all his hedges;  
you have brought down his strongholds to ruins.
- <sup>41</sup> All who pass by the way plunder him;  
he has become a laughingstock to his neighbors.
- <sup>42</sup> You have exalted the right hand of his adversaries;  
you have made all his enemies rejoice.
- <sup>43</sup> Yes, you turned back the edge of his sword,  
and have not made him victorious in the battle.
- <sup>44</sup> You have made his splendor to cease,  
and have thrown down his throne to the ground.
- <sup>45</sup> The days of his youth you have cut short;  
you have covered him with shame. *Selah*
- <sup>46</sup> How long, O LORD? Will you hide yourself, forever?  
How long will your wrath burn like fire?
- <sup>47</sup> Remember how brief my life is;  
for what emptiness you have created all human beings!
- <sup>48</sup> What person is there that will live and not experience death?  
Who can deliver his own life from the power of Sheol? *Selah*
- <sup>49</sup> Lord, where is your former loyal love,  
which you swore to David in your faithfulness?
- <sup>50</sup> Remember, Lord, the disgrace of your servants,  
how I bear in my heart the insults of so many peoples,
- <sup>51</sup> by which your enemies have insulted, O LORD,  
by which they have insulted the footsteps of your anointed one.
- <sup>52</sup> Praise be the LORD forever.  
Amen, and Amen.



**BOOK IV: Psalms 90-106****DASV: Psalm 90**

*A Prayer of Moses, the man of God*

- <sup>1</sup> Lord, you have been our dwelling place  
through all generations.
- <sup>2</sup> Before the mountains were brought forth,  
before you formed the earth and the world,  
from everlasting to everlasting, you are God.
- <sup>3</sup> You turn people back into dust,  
and order, "Turn back into dust, O human beings."
- <sup>4</sup> For a thousand years in your sight are but as yesterday when it is past,  
or like a brief shift in the night.
- <sup>5</sup> You fade them away like a dream that disappears.  
They are like grass which sprouts in the morning;
- <sup>6</sup> in the morning it flourishes and grows;  
in the evening it dries up and withers away.
- <sup>7</sup> We are consumed by your anger,  
and overwhelmed by your wrath.
- <sup>8</sup> You have laid out our iniquities before you,  
our secret sins are exposed by the light of your face.
- <sup>9</sup> For all our days pass under your wrath;  
we finish our years with a sigh.
- <sup>10</sup> The days of our life are seventy years,  
or possibly by reason of strength eighty years;  
yet even at their best they are but toil and trouble;  
for they are soon gone, and we fly away.
- <sup>11</sup> Who really knows the power of your anger?  
Your wrath is suited for the fear that is due to you.
- <sup>12</sup> So teach us to number our days,  
that we may gain a heart of wisdom.
- <sup>13</sup> Return, O LORD.  
How long?  
Have pity on your servants.
- <sup>14</sup> Satisfy us in the morning with your loyal love,  
so that we may rejoice and be glad all our days.
- <sup>15</sup> Make us happy in proportion to the days you have afflicted us,  
and for the years wherein we have seen trouble.
- <sup>16</sup> Let your mighty deeds be seen by your servants,

and your glorious power by their children.

<sup>17</sup> Let the favor of the Lord our God be on us,  
and prosper the work of our hands for us;  
yes, the work of our hands make it prosper.

**DASV: Psalm 91**

- <sup>1</sup> He who dwells in the secret place of the Most High  
will abide under the shadow of the Almighty.
- <sup>2</sup> I will say of the LORD, "He is my refuge and my fortress,  
my God, in whom I trust."
- <sup>3</sup> For he will deliver you from the snare of the fowler,  
and from the deadly pestilence.
- <sup>4</sup> He will cover you with his wings,  
and under his wings you will take refuge;  
his truth is a shield and a protective wall.
- <sup>5</sup> You will not be afraid of the terror by night,  
or of the arrow that flies by day,  
<sup>6</sup> of the pestilence that comes in darkness,  
or of the destruction that ravages at noon.
- <sup>7</sup> A thousand will fall at your side,  
ten thousand at your right hand,  
but it will not come near you.
- <sup>8</sup> You will look on it with your own eyes,  
and see the punishment of the wicked.
- <sup>9</sup> For you, O LORD, are my refuge!  
You have made the Most High your shelter;
- <sup>10</sup> no evil will happen to you,  
nor will any plague come near your tent.
- <sup>11</sup> For he will order his angels concerning you,  
to keep you in all your ways.
- <sup>12</sup> They will pick you up in their hands,  
so that you do not dash your foot against a stone.
- <sup>13</sup> You will tread upon a lion and snake;  
a young lion and serpent you will trample under foot.
- <sup>14</sup> The LORD says, "Because he has fixed his love on me,  
I will rescue him;  
I will protect him on high,  
because he was loyal to my name.
- <sup>15</sup> He will call on me, and I will answer him;  
I will be with him in trouble;  
I will deliver and honor him.
- <sup>16</sup> I will satisfy him with long life,  
and show him my salvation."

**DASV: Psalm 92**

*A psalm, a song for the Sabbath*

- <sup>1</sup> It is a good to give thanks to the LORD,  
to sing praises to your name, O Most High,  
<sup>2</sup> to show forth your loyal love in the morning,  
your faithfulness at night,  
<sup>3</sup> with a ten-stringed harp,  
and the melody of a lyre.
- <sup>4</sup> For you, O LORD, have made me glad through your work;  
I will sing for joy because of the works of your hands.  
<sup>5</sup> How great are your works, O LORD!  
Your thoughts are very deep.
- <sup>6</sup> A brutish person cannot know,  
nor does a fool understand this,  
<sup>7</sup> when the wicked spring up as the grass,  
and when all the evildoers flourish;  
it is so they may be destroyed forever.
- <sup>8</sup> But you, O LORD, are exalted forever.
- <sup>9</sup> For your enemies, O LORD, will perish;  
all the evildoers will be scattered.
- <sup>10</sup> But my horn you have exalted like the horn of a wild ox;  
I am anointed with fresh oil.
- <sup>11</sup> My eyes have seen the demise of my enemies;  
my ears have heard the fall of the evil-doers  
who have risen against me.
- <sup>12</sup> The righteous will flourish like a palm tree;  
he will grow like a cedar in Lebanon.
- <sup>13</sup> They are planted in the house of the LORD;  
they flourish in the courts of our God.
- <sup>14</sup> They will still bring forth fruit in old age;  
they will be full of sap and stay green,
- <sup>15</sup> to declare that the LORD is upright;  
he is my rock, and there is no injustice in him.

**DASV: Psalm 93**

- <sup>1</sup> The LORD reigns;  
    he is robed with majesty;  
    the LORD is clothed with strength;  
    the world is established so it cannot be moved.
- <sup>2</sup> Your throne is established from of old;  
    you are from everlasting.
- <sup>3</sup> The floods have lifted up, O LORD,  
    the floods have lifted up their voice;  
    the floods lift up their waves.
- <sup>4</sup> More powerful than the rumble of many waters,  
    than the mighty breakers of the sea,  
    the LORD on high is mighty.
- <sup>5</sup> Your testimonies are very sure;  
    holiness befits your house, O LORD, for perpetual days.

**DASV: Psalm 94**

- <sup>1</sup> O LORD, God of vengeance,  
    you God of vengeance, shine forth.
- <sup>2</sup> Lift up yourself, you judge of the earth;  
    repay the proud with what they deserve.
- <sup>3</sup> LORD, how long will the wicked,  
    how long will the wicked celebrate?
- <sup>4</sup> They pour out their arrogant words;  
    all the evildoers boast.
- <sup>5</sup> They crush your people, O LORD,  
    and oppress your heritage.
- <sup>6</sup> They slay the widow and the foreigner,  
    and murder the orphan.
- <sup>7</sup> They claim, "The LORD does not see,  
    the God of Jacob is not aware."
- <sup>8</sup> Be aware of this, you stupid people;  
    and you fools, when will you wise up?
- <sup>9</sup> He who planted the ear, does he not hear?  
    He who formed the eye, does he not see?
- <sup>10</sup> Does he who punishes nations not punish?  
    Does he who teaches human beings have no knowledge?
- <sup>11</sup> The LORD even knows people's thoughts,  
    that they are useless.
- <sup>12</sup> Blessed is the one whom you discipline, O LORD,  
    and teach from your law;
- <sup>13</sup> you may give him rest from days of adversity,  
    until a pit is dug for the wicked.
- <sup>14</sup> For the LORD will not forsake his people,  
    nor will he desert his inheritance.
- <sup>15</sup> For judgment will again be done with righteousness;  
    all the upright in heart will follow it.
- <sup>16</sup> Who will rise up to defend me against the wicked?  
    Who will stand up for me against the evildoers?
- <sup>17</sup> Unless the LORD had been my help,  
    my soul would soon dwell in the silence of the grave.
- <sup>18</sup> When I said, "My foot is slipping,"  
    your loyal love, O LORD, sustained me.
- <sup>19</sup> When anxious thoughts multiplied within me,  
    your comfort cheered my soul.

- <sup>20</sup> Will a corrupt throne be your ally,  
those who devise oppressive laws?
- <sup>21</sup> They conspire against the life of the righteous,  
and condemn the innocent to death.
- <sup>22</sup> But the LORD has been my high tower,  
and my God the rock providing me refuge.
- <sup>23</sup> He has brought back on them their own iniquity,  
and will cut them off in their own wickedness;  
the LORD our God will destroy them.

**DASV: Psalm 95**

- <sup>1</sup> Come, let us sing to the LORD;  
let us shout aloud to the rock of our salvation.
- <sup>2</sup> Let us come before his presence with thanksgiving;  
let us shout joyfully to him in songs.
- <sup>3</sup> For the LORD is a great God,  
and a great King above all gods.
- <sup>4</sup> In his hand are the depths of the earth;  
the heights of the mountains also are his.
- <sup>5</sup> The sea is his, for he made it,  
and his hands formed the dry land.
- <sup>6</sup> Come, let us worship and bow down;  
let us kneel before the LORD our Maker.
- <sup>7</sup> For he is our God,  
and we are the people of his pasture,  
and the sheep of his hand.  
O that today you would listen to his voice!
- <sup>8</sup> Do not harden your heart, as at Meribah,  
as in the day of Massah in the wilderness,
- <sup>9</sup> when your fathers tested me,  
proved me, and saw my work.
- <sup>10</sup> I was grieved with that generation for forty years,  
and said, "They are a people that go astray in their heart,  
they have not known my ways."
- <sup>11</sup> So I swore in my wrath:  
"They will never enter my rest."



**DASV: Psalm 96**

- <sup>1</sup> Sing to the LORD a new song;  
sing to the LORD, all the earth.
- <sup>2</sup> Sing to the LORD, praise his name;  
proclaim his salvation from day to day.
- <sup>3</sup> Declare his glory among the nations,  
his marvelous works among all the peoples.
- <sup>4</sup> For great is the LORD, and greatly to be praised;  
he is to be feared above all gods.
- <sup>5</sup> For all the gods of the peoples are idols,  
but the LORD made the heavens.
- <sup>6</sup> Honor and majesty are before him;  
strength and beauty are in his sanctuary.
- <sup>7</sup> Ascribe to the LORD, O families of the peoples,  
ascribe to the LORD glory and strength.
- <sup>8</sup> Ascribe to the LORD the glory due to his name;  
bring an offering, and enter his courts.
- <sup>9</sup> Worship the LORD in his holy splendor;  
tremble before him, all the earth.
- <sup>10</sup> Declare among the nations, "The LORD reigns;"  
the world is solidly established so that it cannot be moved;  
he will judge the peoples fairly.
- <sup>11</sup> Let the heavens be glad,  
and let the earth rejoice;  
let the sea roar, and everything in it;
- <sup>12</sup> let the fields celebrate, and all that is in it.  
Then all the trees of the forest will shout for joy
- <sup>13</sup> before the LORD; for he comes,  
for he comes to judge the earth.  
He will judge the world with righteousness,  
and the peoples with his truth.

**DASV: Psalm 97**

- <sup>1</sup> The LORD reigns;  
let the earth rejoice;  
let the distant coasts be glad.
- <sup>2</sup> Clouds and darkness surround him;  
righteousness and justice are the foundation of his throne.
- <sup>3</sup> A fire goes before him,  
and burns up his adversaries on all sides.
- <sup>4</sup> His lightning lights up the world;  
the earth sees and trembles.
- <sup>5</sup> The mountains melt like wax at the presence of the LORD,  
at the presence of the Lord of the whole earth.
- <sup>6</sup> The heavens declare his righteousness,  
and all the peoples see his glory.
- <sup>7</sup> All those who serve idols are put to shame,  
those who boast about worthless idols;  
worship him, all you gods.
- <sup>8</sup> Zion hears and is glad,  
and the daughters of Judah rejoice,  
because of your judgments, O LORD.
- <sup>9</sup> For you, LORD, are most high above all the earth;  
you are exalted far above all gods.
- <sup>10</sup> You who love the LORD, hate evil;  
he protects the lives of his saints;  
he delivers them out of the hand of the wicked.
- <sup>11</sup> Light shines on the righteous,  
and gladness for the upright in heart.
- <sup>12</sup> Rejoice in the LORD, you righteous,  
and give thanks to his holy name.

**DASV: Psalm 98***A psalm*

- <sup>1</sup> O sing to the LORD a new song,  
for he has done marvelous things;  
his right hand, and his holy arm,  
have won him the victory.
- <sup>2</sup> The LORD has made known his salvation;  
his righteousness he has revealed in the sight of the nations.
- <sup>3</sup> He has remembered his loyal love  
and his faithfulness toward the house of Israel;  
all the ends of the earth have seen the salvation of our God.
- <sup>4</sup> Shout joyfully to the LORD, all the earth;  
break out and sing for joy, yes, sing praises.
- <sup>5</sup> Sing praises to the LORD with the harp,  
with the harp and the sound of music.
- <sup>6</sup> With trumpets and the sound of a ram's horn,  
shout joyfully before the King, the LORD.
- <sup>7</sup> Let the sea roar, and everything in it,  
the world, and those who live in it.
- <sup>8</sup> Let the floods clap their hands;  
let the hills sing together for joy
- <sup>9</sup> before the LORD.  
For he comes to judge the earth;  
he will judge the world with righteousness,  
and the peoples with fairness.

**DASV: Psalm 99**

- <sup>1</sup> The LORD reigns,  
let the peoples tremble;  
he sits enthroned above the cherubim,  
let the earth quiver.
- <sup>2</sup> The LORD is great in Zion;  
he is exalted above all the nations.
- <sup>3</sup> Let them praise your great and awesome name.  
He is holy.
- <sup>4</sup> The strong king, who loves justice,  
you have established fairness;  
you have acted with justice and righteousness in Jacob.
- <sup>5</sup> Exalt the LORD our God,  
and worship at his footstool.  
He is holy.
- <sup>6</sup> Moses and Aaron were among his priests,  
and Samuel among the ones who called on his name;  
they called on the LORD,  
and he answered them.
- <sup>7</sup> He spoke to them in the pillar of cloud;  
they kept his regulations,  
and the decrees he gave them.
- <sup>8</sup> You answered them, O LORD our God;  
you were a God who forgave them,  
though you punished their evil doings.
- <sup>9</sup> Exalt the LORD our God,  
and worship at his holy hill;  
for the LORD our God is holy.

**DASV: Psalm 100**

*A psalm of thanksgiving*

- <sup>1</sup> Make a joyful shout to the LORD,  
all the earth.
- <sup>2</sup> Worship the LORD with gladness;  
come before his presence with singing.
- <sup>3</sup> Know that the LORD, he is God;  
it is he who has made us,  
and we are his;  
we are his people,  
and the sheep of his pasture.
- <sup>4</sup> Enter into his gates with thanksgiving,  
and into his courts with praise.  
Give thanks to him,  
and bless his name.
- <sup>5</sup> For the LORD is good;  
his loyal love endures forever,  
and his faithfulness to all generations.

**DASV: Psalm 101**

*Of David, a psalm*

- <sup>1</sup> I will sing of loyal love and justice;  
to you, O LORD, I will sing praises.
- <sup>2</sup> I will carefully maintain the way of integrity.  
When will you come to me?  
I will walk within my house with a heart of integrity.
- <sup>3</sup> I will not set any worthless thing before my eyes;  
I hate the work of those who are crooked;  
it will not cling to me.
- <sup>4</sup> A perverse heart will leave me;  
I will not condone anything evil.
- <sup>5</sup> Whoever secretly slanders his neighbor,  
I will destroy;  
the one who has a haughty look  
and a proud heart, I will not tolerate.
- <sup>6</sup> My eyes of favor will be on the faithful of the land,  
that they may dwell with me;  
whoever walks in the way of integrity  
will serve me.
- <sup>7</sup> No one doing deceit will dwell in my house;  
whoever speaks lies will not be established  
in my presence.
- <sup>8</sup> Morning by morning I will destroy all the wicked of the land,  
to cut off all the evildoers from the city of the LORD.

**DASV: Psalm 102**

*A prayer of the afflicted, when he is faint and pours out his lament before the LORD*

- <sup>1</sup> Hear my prayer, O LORD,  
and let my cry for help come to you.
- <sup>2</sup> Do not hide your face from me in the day of my distress;  
bend down your ear to me;  
in the day when I call, answer me quickly.
- <sup>3</sup> For my days fade away like smoke,  
and my bones are burned like charred coals.
- <sup>4</sup> My heart is mowed down, withered like grass;  
I forget even to eat my food.
- <sup>5</sup> Because of the sound of my groaning;  
my bones protrude from my flesh.
- <sup>6</sup> I am like an owl of the wilderness;  
I am become like a small owl of the waste places.
- <sup>7</sup> I lie awake;  
I am like a solitary bird alone on the roof top.
- <sup>8</sup> My enemies insult me all day long;  
those who taunt me use my name as a curse.
- <sup>9</sup> I have eaten ashes like it was bread,  
and mixed my drink with my tears,
- <sup>10</sup> because of your anger and your wrath,  
for you have picked me up and thrown me away.
- <sup>11</sup> My days are like an evening shadow that passes;  
I am withered like grass.
- <sup>12</sup> But you, O LORD, are enthroned forever;  
your reputation is known to all generations.
- <sup>13</sup> You will arise, and have mercy on Zion,  
for it is time to have pity on her;  
yes, the appointed time has come.
- <sup>14</sup> For your servants delight in her stones,  
and favor even her dust.
- <sup>15</sup> The nations will fear the name of the LORD,  
and all the kings of the earth your glory.
- <sup>16</sup> For the LORD will rebuild Zion;  
he will appear in his glory.
- <sup>17</sup> He has regarded the prayer of the destitute,  
and will not despise their prayer.

- <sup>18</sup> Let this be written for the generation to come,  
so that a people not yet born will praise the LORD.
- <sup>19</sup> "For he will look down from the height of his sanctuary;  
from heaven the LORD looks down on the earth,  
<sup>20</sup> to hear the moans of the prisoner,  
to set free those who are condemned to die.
- <sup>21</sup> So that the name of the LORD may be declared in Zion,  
and his praise in Jerusalem,  
<sup>22</sup> when the peoples are assembled together  
and the kingdoms,  
to worship the LORD.
- <sup>23</sup> He has broken my strength in midlife;  
he has shortened my days.
- <sup>24</sup> I said, "O my God, do not take me away in the midst of my days;  
yet your years continue through all generations.
- <sup>25</sup> Long ago you laid the foundation of the earth;  
the heavens are the work of your hands.
- <sup>26</sup> They will perish, but you will endure;  
yes, all of them will wear out like a garment;  
you will change them like clothes and shed them.
- <sup>27</sup> But you are the same,  
your years will never end.
- <sup>28</sup> The children of your servants will live on,  
and their descendants will be established in your presence."



**DASV: Psalm 103***Of David*

- <sup>1</sup> Praise the LORD, O my soul;  
    all that is within me,  
        praise his holy name.
- <sup>2</sup> Praise the LORD, O my soul,  
    and forget not all his benefits--
- <sup>3</sup> who forgives all your iniquities;  
    who heals all your diseases;
- <sup>4</sup> who redeems your life from destruction;  
    who crowns you with loyal love and tender mercies;
- <sup>5</sup> who satisfies your desire with good things,  
    so that your youth is renewed like the eagle.
- <sup>6</sup> The LORD executes righteous acts,  
    and justice for all who are oppressed.
- <sup>7</sup> He made known his ways to Moses,  
    his deeds to the children of Israel.
- <sup>8</sup> The LORD is merciful and gracious,  
    slow to anger, and abounding in loyal love.
- <sup>9</sup> He will not always accuse,  
    nor will he stay angry forever.
- <sup>10</sup> He has not dealt with us as our sins deserve,  
    nor repaid us according to our iniquities.
- <sup>11</sup> For as the heavens are high above the earth,  
    so great is his loyal love toward those who fear him.
- <sup>12</sup> As far as the east is from the west,  
    so far has he removed our transgressions from us.
- <sup>13</sup> Like a father has compassion on his children,  
    so the LORD has compassion on those who fear him.
- <sup>14</sup> For he knows what we are made from;  
    he remembers that we are dust.
- <sup>15</sup> A human life is like grass;  
    it flourishes like a flower of the field;
- <sup>16</sup> then the wind blows over it, and it is gone;  
    even the place where it grew  
        no longer recognizes where it was.
- <sup>17</sup> But the loyal love of the LORD is from everlasting to everlasting  
    on those who fear him,  
    and his righteousness to their children's children;
- <sup>18</sup> to those who keep his covenant,

and who remember to do his precepts.

<sup>19</sup> The LORD has established his throne in the heavens,  
and his kingdom rules over all.

<sup>20</sup> Praise the LORD, you his angels,  
who are mighty in strength carrying out his word,  
obedient to the voice of his word.

<sup>21</sup> Praise the LORD, all his heavenly armies,  
you his servants who do his pleasure.

<sup>22</sup> Praise the LORD, all his works,  
everywhere he rules.  
Praise the LORD, O my soul.

**DASV: Psalm 104**

- <sup>1</sup> Praise the LORD, O my soul.  
O LORD my God, you are very great;  
you are clothed with honor and majesty.
- <sup>2</sup> He covers himself with light as with a garment;  
he stretches out the heavens like a tent curtain.
- <sup>3</sup> He sets the rafters of his palace in the rain clouds;  
he makes the clouds his chariot;  
he rides on the wings of the wind.
- <sup>4</sup> He makes the winds his messengers;  
flames of fire are his attendants.
- <sup>5</sup> He laid the foundations of the earth,  
so that it will never move.
- <sup>6</sup> You cover it with the deep as with a garment;  
the waters stood above the mountains.
- <sup>7</sup> At your rebuke they fled;  
at the sound of your thunder they hurry away.
- <sup>8</sup> The mountains rose, the valleys sank down,  
to the place you had determined for them.
- <sup>9</sup> You have set a boundary that they may not cross over,  
so that they would never again cover the earth.
- <sup>10</sup> He makes springs stream into the valleys;  
they flow between the mountains.
- <sup>11</sup> They give drink to all the animals of the field;  
the wild donkeys quench their thirst.
- <sup>12</sup> Beside the streams the birds of the heavens make their nests;  
they sing among the branches.
- <sup>13</sup> He waters the mountains from his heavenly chambers;  
the earth is filled with the fruit of his work.
- <sup>14</sup> He causes the grass to grow for the cattle,  
and plants for the people to cultivate,  
so that he may bring food out of the earth,
- <sup>15</sup> and wine that makes glad the human heart,  
oil to make his face to shine,  
and bread to strengthen his heart.
- <sup>16</sup> The trees of the LORD are well cared for,  
the cedars of Lebanon that he planted,
- <sup>17</sup> where the birds make their nests,  
and the stork makes its nest in the fir trees.
- <sup>18</sup> The high mountains are for the wild goats;

the rocks are a refuge for the rock badger.

- <sup>19</sup> He appointed the moon for seasons;  
the sun knows when it's time to set.
- <sup>20</sup> You make darkness, and it is night,  
when all the animals of the forest prowl around.
- <sup>21</sup> The young lions roar after their prey,  
and seek their food from God.
- <sup>22</sup> The sun rises, they retire,  
and lay down in their dens.
- <sup>23</sup> A person goes out to his work  
and to his labor until evening.
- <sup>24</sup> O LORD, how many things you have made!  
In wisdom you have made them all;  
the earth is full of your creatures.
- <sup>25</sup> Over there is the sea, great and wide,  
with innumerable moving creatures,  
both small and great.
- <sup>26</sup> There ships sail back and forth;  
Leviathan, whom you made to play there.
- <sup>27</sup> These all depend on you,  
to give them their food at the right time.
- <sup>28</sup> You give to them,  
they gather;  
you open your hand,  
and they are satisfied with good.
- <sup>29</sup> You hide your face,  
and they are troubled;  
you take away their breath,  
they die and return to the dust.
- <sup>30</sup> You send forth your Spirit,  
and they are created;  
you replenish the face of the ground.
- <sup>31</sup> May the glory of the LORD endure forever;  
may the LORD rejoice in his works.
- <sup>32</sup> He looks on the earth, and it trembles;  
he touches the mountains, and they smoke.
- <sup>33</sup> I will sing to the LORD as long as I live;  
I will sing praise to my God while I am alive.

- <sup>34</sup> May my thoughts be pleasing to him,  
for I will rejoice in the LORD.
- <sup>35</sup> Let sinners be consumed from the earth.  
Let the wicked be no more.  
Praise the LORD, O my soul.  
Praise the LORD.

**DASV: Psalm 105**

- <sup>1</sup> Give thanks to the LORD, call on his name;  
make known his deeds among the peoples.
- <sup>2</sup> Sing to him, sing praises to him;  
talk of all his marvelous works.
- <sup>3</sup> Glory in his holy name;  
let the hearts of those who seek the LORD rejoice.
- <sup>4</sup> Seek the LORD and his strength;  
seek his face continually.
- <sup>5</sup> Remember his marvelous works that he has done,  
his wonders and the judgments of his mouth,
- <sup>6</sup> O descendants of his servant Abraham,  
you children of Jacob, his chosen ones.
- <sup>7</sup> He is the LORD our God;  
his judgments are in all the earth.
- <sup>8</sup> He has remembered his covenant forever,  
the word that he commanded to a thousand generations,
- <sup>9</sup> the covenant that he made with Abraham,  
and his oath he promised to Isaac.
- <sup>10</sup> He confirmed the same to Jacob as a statute,  
to Israel as an everlasting covenant,
- <sup>11</sup> saying, "To you I will give the land of Canaan,  
as the portion of your inheritance."
- <sup>12</sup> When they were but few in number,  
yes, very few, and strangers in it,
- <sup>13</sup> they wandered from nation to nation,  
from one kingdom to another people.
- <sup>14</sup> He suffered no one to do them wrong;  
yes, he even rebuked kings for their sakes,
- <sup>15</sup> saying, "Do not touch my anointed ones,  
do my prophets no harm."
- <sup>16</sup> He called for a famine on the land;  
he broke the whole supply of food.
- <sup>17</sup> He sent a man before them;  
Joseph was sold as a slave.
- <sup>18</sup> His feet they hurt with shackles;  
his neck was put in an iron collar,
- <sup>19</sup> until the time that his word came to pass,  
the word of the LORD tested him.
- <sup>20</sup> The king sent and loosed him;

- the ruler of peoples released him.  
21 He made him lord of his house,  
and ruler of all his possessions,  
22 to instruct his princes as he wished  
and teach his elders wisdom.
- 23 Then Israel came to Egypt;  
Jacob sojourned in the land of Ham.  
24 He increased his people greatly,  
and made them stronger than their enemies.  
25 He turned their heart to hate his people,  
to deal deceitfully with his servants.
- 26 He sent Moses his servant,  
and Aaron whom he had chosen.  
27 They performed his signs among them,  
and wonders in the land of Ham.  
28 He sent darkness and it became dark--  
did they not rebel against his words?  
29 He turned their waters into blood,  
and killed their fish.  
30 Their land swarmed with frogs,  
which even got into their king's chambers.  
31 He spoke, and swarms of flies came,  
then gnats in their whole territory.  
32 He gave them hail for rain,  
and flashes of lightning throughout their land.  
33 He destroyed their vines and their fig trees,  
and broke the trees in their territory.  
34 He spoke, and the locust came,  
and countless grasshoppers.  
35 They ate all the vegetation in their land,  
and ate up the fruit of their ground.  
36 He struck down all the firstborn in their land,  
the firstfruits of all their strength.  
37 He brought them out with silver and gold;  
there was not one who stumbled among his tribes.
- 38 Egypt was glad when they left,  
for the fear of them had fallen on them.  
39 He spread a cloud for a covering,  
and fire to give light at night.  
40 They asked, and he brought quails,

and satisfied them with the bread of heaven.

<sup>41</sup> He opened the rock, and waters gushed out;  
it flowed like a stream in the desert.

<sup>42</sup> For he remembered his sacred promise,  
and Abraham his servant.

<sup>43</sup> He brought out his people with joy,  
and his chosen with singing.

<sup>44</sup> He gave them the lands of the nations;  
they took the wealth other peoples had produced,

<sup>45</sup> that they might keep his statutes,  
and observe his laws.

Praise the LORD.



**DASV: Psalm 106**

- <sup>1</sup> Praise the LORD.  
    O give thanks to the LORD, for he is good;  
        his loyal love endures forever.
- <sup>2</sup> Who can fully declare the mighty acts of the LORD,  
    or publish all his praise?
- <sup>3</sup> Blessed are those who promote justice,  
    and who do what is right at all times.
- <sup>4</sup> Remember me, O LORD,  
    when you show favor to your people;  
        help me when you rescue them,
- <sup>5</sup> so that I may see the prosperity of your chosen ones,  
    that I may rejoice in the gladness of your nation,  
        that I may give glory with the rest of your inheritance.
- <sup>6</sup> We have sinned along with our forefathers;  
    we have done wrong;  
        we have behaved wickedly.
- <sup>7</sup> Our forefathers did not understand your wonders in Egypt;  
    they did not remember the greatness of your loyal love,  
        but rebelled at the sea, at the Red Sea.
- <sup>8</sup> Nevertheless he saved them for his name's sake,  
    so that he might make his mighty power known.
- <sup>9</sup> He rebuked the Red Sea, and it was dried up;  
    he led them through the depths as through a desert.
- <sup>10</sup> He saved them from the hand of one who hated them,  
    and redeemed them from the hand of the enemy.
- <sup>11</sup> The waters covered their adversaries;  
    not one of them was left.
- <sup>12</sup> Then they believed his words;  
    they sang his praise.
- <sup>13</sup> Soon they forgot his works;  
    they refused to wait for his advice,
- <sup>14</sup> but in the wilderness their appetite was insatiable,  
    and tested God in the desert.
- <sup>15</sup> He gave them what they requested,  
    but sent a plague among them.
- <sup>16</sup> They were jealous of Moses in the camp,  
    and Aaron the holy priest of the LORD.
- <sup>17</sup> The earth opened and swallowed up Dathan,

- and covered the coterie of Abiram.  
18 A fire ignited among their faction;  
the flame burned up the wicked.
- 19 They made a calf in Horeb,  
and worshipped a cast metal image.  
20 They traded their glorious God,  
for the image of a bull that eats grass.  
21 They forgot God their Savior,  
who had done great things in Egypt,  
22 wondrous works in the land of Ham,  
and awesome deeds by the Red Sea.  
23 Therefore he threatened to destroy them,  
had not Moses, his chosen, stood before him in the gap,  
to turn back his wrath from destroying them.
- 24 Yes, they despised the pleasant land;  
they refused to believe his promise,  
25 but complained in their tents,  
and refused to listen to the voice of the LORD.  
26 Therefore he swore to them  
that he would destroy them in the desert,  
27 that he would exile their descendants among the nations,  
and scatter them among the lands.  
28 They also joined in the worship of Baal-peor,  
and ate the sacrifices offered to the dead.  
29 So they provoked him to anger by their actions;  
the plague broke out on them.  
30 Then Phinehas stood up, and executed judgment,  
and the plague was stopped.  
31 So it was reckoned to him for righteousness,  
to all generations forever.
- 32 They angered him also at the waters of Meribah,  
so that even Moses suffered the consequences for their sakes;  
33 because they embittered his spirit,  
he spoke rashly with his lips.
- 34 They did not destroy the nations,  
as the LORD had commanded them,  
35 but mingled with the nations,  
and learned their ways.  
36 They served their idols,

- which became a snare to them.
- <sup>37</sup> Yes, they even sacrificed their sons  
and their daughters to demons.
- <sup>38</sup> They shed innocent blood,  
even the blood of their sons and daughters,  
whom they sacrificed to the idols of Canaan,  
and the land was polluted with blood.
- <sup>39</sup> Thus they were defiled by their actions,  
and prostituted themselves by their practices.
- <sup>40</sup> Therefore the wrath of the LORD was kindled against his people,  
and he abhorred the people of his inheritance.
- <sup>41</sup> He handed them over to the nations,  
and those who hated them ruled over them.
- <sup>42</sup> Their enemies also oppressed them,  
and brought them into subjection under their hand.
- <sup>43</sup> Many times he delivered them,  
but they were rebellious in their counsel,  
and brought low by their sin.
- <sup>44</sup> Nevertheless he saw their distress,  
and heard their cry.
- <sup>45</sup> He remembered his covenant with them,  
and relented according to the greatness of his loyal love.
- <sup>46</sup> He caused them to be pitied  
by all those who had taken them captive.
- <sup>47</sup> Save us, O LORD our God,  
and regather us from among the nations,  
to give thanks to your holy name,  
and to glory in your praise.
- <sup>48</sup> Praise the LORD, the God of Israel,  
from everlasting to everlasting.  
Let all the people say, "Amen."  
Praise the LORD.

**BOOK V: Psalms 107-150****DASV: Psalm 107**

- <sup>1</sup> Give thanks to the LORD,  
for he is good,  
for his loyal love endures forever.
- <sup>2</sup> Let the redeemed of the LORD speak up,  
those whom he has redeemed from the hand of the enemy,  
<sup>3</sup> and gathered out of foreign lands,  
from the east and from the west,  
from the north and from the south.
- <sup>4</sup> They wandered in the desert wasteland;  
they found no way to an inhabited city.
- <sup>5</sup> Hungry and thirsty,  
their lives fainted within them.
- <sup>6</sup> Then they cried to the LORD in their trouble,  
and he delivered them out of their distress.
- <sup>7</sup> He led them by a straight way,  
that they might go to an inhabited city.
- <sup>8</sup> Let them praise the LORD for his loyal love,  
and for his wonderful works for the children of humanity!
- <sup>9</sup> For he satisfies the one who thirsts,  
he fills the hungry with good food.
- <sup>10</sup> Some sat in darkness even total darkness,  
bound in misery and iron chains,  
<sup>11</sup> because they rebelled against the words of God,  
and despised the counsel of the Most High.
- <sup>12</sup> Therefore he humbled their hearts with labor;  
they fell down and there was no one to help them up.
- <sup>13</sup> Then they cried to the LORD in their trouble,  
and he rescued them out of their distress.
- <sup>14</sup> He brought them out of darkness even total darkness,  
and broke their chains apart.
- <sup>15</sup> Let them praise the LORD for his loyal love,  
and for his wonderful works for the children of humanity!
- <sup>16</sup> He has broken the gates of bronze,  
and cut the bars of iron in two.
- <sup>17</sup> Fools, because of their rebellion,  
and because of their sins, they were afflicted.
- <sup>18</sup> They detested all kinds of food,

and they drew near to the gates of death.  
19 Then they cried to the LORD in their trouble,  
and he rescued them out of their distress.  
20 He sent his word and healed them,  
and delivered them from their destruction.  
21 Let them praise the LORD for his loyal love,  
and for his wonderful works for the children of humanity!  
22 Let them offer sacrifices of thanksgiving,  
and declare his deeds with singing.

23 Those going down to the sea in ships,  
who do business in great waters;  
24 these see the works of the LORD,  
and his wonders in the deep.  
25 For he spoke and raised a stormy wind,  
which stirred up the waves of the sea.  
26 They rose up to the heavens;  
they drop down to the depths;  
their courage melted away because of the danger.  
27 They teetered to and fro,  
and staggered like a drunk,  
and were at their wits' end.  
28 Then they cried to the LORD in their trouble,  
and he brought them out of their distress.  
29 He calmed the storm,  
so that its waves were silenced.  
30 Then the sailors were glad because of the calm,  
so he brought them to their desired haven.  
31 Let them praise the LORD for his loyal love,  
and for his wonderful works for the children of humanity!  
32 Let them exalt him in the assembly of the people,  
and praise him in the forum of the elders.

33 He turns streams into a desert,  
and springs of water into thirsty ground,  
34 a fruitful land into a salty wasteland,  
because of the wickedness of its inhabitants.  
35 He turns a wilderness into a pool of water,  
and a dry land into springs of water.  
36 There he made the hungry to settle,  
so that they prepared a city to live in,  
37 and sowed fields and planted vineyards,  
and gathered a fruitful harvest.

- <sup>38</sup> He blessed them so that they multiplied greatly,  
and he did not allow their cattle to decrease.
- <sup>39</sup> When they were diminished and brought low  
through oppression, trouble, and sorrow,  
<sup>40</sup> he poured contempt on princes,  
and caused them to wander in roadless wastelands.
- <sup>41</sup> Yet he rescues the needy from affliction,  
and makes families as numerous as a flock.
- <sup>42</sup> The upright will see it and be glad,  
and all injustice will shut its mouth.
- <sup>43</sup> Whoever is wise let him give careful attention to these things;  
and consider the loyal love of the LORD.

**DASV: Psalm 108**

*A song, a psalm of David.*

- <sup>1</sup> My heart is firmly set, O God;  
I will sing and praise with my whole being.
- <sup>2</sup> Awake, O harp and lyre,  
I will wake up the dawn.
- <sup>3</sup> I will give thanks to you, O LORD, among the peoples,  
and I will sing praises to you among the nations.
- <sup>4</sup> For your loyal love is great above the heavens,  
and your faithfulness reaches to the clouds.
- <sup>5</sup> Be exalted, O God, above the heavens,  
and may your glory be over the entire earth.
- <sup>6</sup> That your beloved may be rescued,  
save with you right hand and answer us.
- <sup>7</sup> God has spoken in his sanctuary,  
"I will triumph when I divide Shechem,  
and measure out the valley of Succoth.
- <sup>8</sup> Gilead is mine, so is Manasseh;  
Ephraim is a helmet for my head,  
Judah is my scepter.
- <sup>9</sup> Moab is my washbasin,  
on Edom will I throw my sandal;  
over Philistia I will shout in triumph."
- <sup>10</sup> Who will bring me into the fortified city?  
Who will lead me to Edom?
- <sup>11</sup> Have you not rejected us, O God?  
You do not go out to battle, O God,  
with our armies.
- <sup>12</sup> Give us help against the enemy,  
for the help of man is useless.
- <sup>13</sup> With God we get the victory;  
he will stomp on our enemies.

**DASV: Psalm 109**

*For the music director. A psalm of David.*

- <sup>1</sup> O God of my praise,  
do not be silent.
- <sup>2</sup> For the mouth of the wicked and treacherous is opened against me;  
they have spoken against me with lying tongues.
- <sup>3</sup> They surround me with hateful words,  
and fight against me for no reason.
- <sup>4</sup> In return for my love they accuse me,  
but I continue to pray.
- <sup>5</sup> They repay me evil for good,  
and hatred for my love.
- <sup>6</sup> Set a wicked person against him;  
let a prosecuting attorney stand at his right hand.
- <sup>7</sup> When he is judged, let him be found guilty;  
let his prayer be reckoned as sin.
- <sup>8</sup> Let his days be few;  
let someone else take over his position.
- <sup>9</sup> Let his children be fatherless,  
and his wife a widow.
- <sup>10</sup> Let his children wander around begging;  
let them seek food from the ruins they inhabit.
- <sup>11</sup> Let creditors seize all that he has;  
let strangers plunder the product of his labor.
- <sup>12</sup> Let there be no one to show him kindness;  
let there be no one take pity on his fatherless children.
- <sup>13</sup> Let his posterity be cut off;  
let their name be blotted out from the next generation.
- <sup>14</sup> Let the iniquity of his fathers be remembered by the LORD;  
let the sin of his mother not be blotted out.
- <sup>15</sup> Let them be before the LORD continually,  
that he may cut off the memory of them from the earth.
- <sup>16</sup> Because he did not think to show kindness,  
but persecuted the poor and needy,  
and pursued the broken in heart to their death.
- <sup>17</sup> He loved cursing,  
so let it come back on him.  
He did not delight in blessing,  
so let blessings be far from him.



- <sup>18</sup> He clothed himself with cursing as with his coat;  
let it enter his belly like water,  
and like oil into his bones.
- <sup>19</sup> Let his curse cover him like a cloak,  
or a belt he wears continually.
- <sup>20</sup> Let this be the reward of my enemies from the LORD,  
and those who speak evil against my life.
- <sup>21</sup> But deal with me, O sovereign LORD,  
for your name's sake,  
because your loyal love is good,  
deliver me.
- <sup>22</sup> For I am poor and needy,  
and my heart is wounded within me.
- <sup>23</sup> I am fading like a shadow at dusk;  
I am brushed off like a locust.
- <sup>24</sup> My knees are weak from not eating;  
my flesh wastes away to nothing.
- <sup>25</sup> I am an object of ridicule to them;  
when they see me, they shake their heads.
- <sup>26</sup> Help me, O LORD my God!  
Save me according to your loyal love.
- <sup>27</sup> Let them know that this is your hand,  
that you, O LORD, have done it.
- <sup>28</sup> Let them curse, but may you bless.  
When they arise, they will be put to shame,  
but your servant will rejoice.
- <sup>29</sup> Let my enemies be clothed with dishonor;  
let them be covered with their own shame as with a robe.
- <sup>30</sup> I will give great thanks to the LORD with my mouth;  
I will praise him in the midst of the crowd.
- <sup>31</sup> For he stands at the right hand of the needy,  
to save him from those who would pass judgment on his life.

**DASV: Psalm 110**

*A psalm of David.*

- <sup>1</sup> The LORD said to my Lord,  
    "Sit at my right hand,  
        until I make your enemies your footstool."
- <sup>2</sup> The LORD will stretch out your mighty ruling scepter from Zion.  
    Rule in the midst of your enemies.
- <sup>3</sup> Your people will volunteer themselves willingly  
    in the day of your battle,  
        in holy splendor  
    from the womb of the morning  
        renewed like the dew of your youth.
- <sup>4</sup> The LORD has sworn,  
    and will not change his mind:  
        "You are a priest forever after the order of Melchizedek."
- <sup>5</sup> The Lord is at your right hand;  
    he will crush kings in the day of his wrath.
- <sup>6</sup> He will judge among the nations.  
    He will fill the land with corpses.  
        He will shatter the heads over the broad battlefield.
- <sup>7</sup> He will drink from the brook by the way,  
    so he will lift his head high.

**DASV: Psalm 111**

<sup>1</sup> Praise the LORD.

I will give thanks to the LORD with my whole heart,  
in the council of the upright and in the congregation.

<sup>2</sup> The works of the LORD are great,  
carefully studied by all those who delight in them.

<sup>3</sup> His work is splendid and majestic,  
and his righteousness endures forever.

<sup>4</sup> He has made his wonderful works to be remembered;  
the LORD is gracious and merciful.

<sup>5</sup> He has given food to those who fear him.  
He will always remember his covenant.

<sup>6</sup> He has shown his people the power of his works,  
in giving them the property of the nations.

<sup>7</sup> The works of his hands are truth and justice,  
all his precepts are trustworthy.

<sup>8</sup> They are established forever and ever;  
they are to be performed in faithfulness and uprightness.

<sup>9</sup> He has sent redemption to his people;  
he has decreed his covenant forever--  
holy and awesome is his name.

<sup>10</sup> The fear of the LORD is the beginning of wisdom;  
all those who practice his precepts gain good understanding.

His praise endures forever.

**DASV: Psalm 112**

<sup>1</sup> Praise the LORD.

Blessed is the one who fears the LORD,  
who finds great delight in his commandments.

<sup>2</sup> His descendants will be mighty on earth;  
the generation of the upright will be blessed.

<sup>3</sup> Wealth and riches are in his house,  
and his righteousness endures forever.

<sup>4</sup> A light shines in the darkness for the upright,  
for those who are gracious, merciful and righteous.

<sup>5</sup> It goes well for the person who graciously lends,  
he conducts his business with justice,

<sup>6</sup> for he will never be shaken.  
The righteous will be remembered forever.

<sup>7</sup> He will not be afraid of bad news;  
his heart is securely focused,  
trusting in the LORD.

<sup>8</sup> His heart is secure,  
he will not be afraid,  
he will look with triumph over his enemies.

<sup>9</sup> He has given generously,  
he has given to the needy;  
his righteousness endures forever;  
his reputation will be exalted with honor.

<sup>10</sup> The wicked will see it and be upset,  
he will gnash his teeth and melt away;  
the desire of the wicked will perish.

**DASV: Psalm 113**

<sup>1</sup> Praise the LORD.

Praise, O you servants of the LORD,  
praise the name of the LORD.

<sup>2</sup> Blessed be the name of the LORD  
from now and forevermore.

<sup>3</sup> From the rising of the sun to its going down,  
the LORD's name is to be praised.

<sup>4</sup> The LORD is high above all nations,  
and his glory above the heavens.

<sup>5</sup> Who is like the LORD our God,  
who is enthroned on high,

<sup>6</sup> who bends down to look  
on the heaven and the earth?

<sup>7</sup> He raises up the poor out of the dust,  
and lifts up the needy from the trash heap,

<sup>8</sup> that he may put them with princes,  
with the princes of his people.

<sup>9</sup> He gives the barren woman a home,  
making her a glad mother of children.

Praise the LORD.

**DASV: Psalm 114**

- <sup>1</sup> When Israel went out of Egypt,  
the house of Jacob from a people of a foreign language,  
<sup>2</sup> Judah became God's sanctuary,  
Israel, his kingdom.
- <sup>3</sup> The sea looked and fled,  
the Jordan turned back.
- <sup>4</sup> The mountains skipped like rams,  
the hills like lambs.
- <sup>5</sup> Why was it, O sea, that you fled?  
O Jordan, that you turned back?
- <sup>6</sup> Why, O mountains, did you skip like rams,  
O hills, like lambs?
- <sup>7</sup> Tremble, O earth, at the presence of the Lord,  
at the presence of the God of Jacob,  
<sup>8</sup> who turned the rock into a pool of water,  
the flint into a fountain of waters.

**DASV: Psalm 115**

- <sup>1</sup> Not to us, O LORD, not to us,  
but to your name give glory,  
for your loyal love and faithfulness.
- <sup>2</sup> Why should the nations say,  
"Where is their God?"
- <sup>3</sup> But our God is in heaven,  
he does whatever he pleases.
- <sup>4</sup> Their idols are silver and gold,  
the work of human hands.
- <sup>5</sup> They have mouths, but cannot speak,  
they have eyes, but cannot see.
- <sup>6</sup> They have ears, but cannot hear,  
they have noses, but cannot smell.
- <sup>7</sup> They have hands, but cannot feel,  
they have feet, but cannot walk.  
Their throat cannot even make a sound.
- <sup>8</sup> Everyone who makes them will become like them,  
so will everyone who trusts in them.
- <sup>9</sup> O Israel, trust in the LORD;  
he is their help and shield.
- <sup>10</sup> O house of Aaron, trust in the LORD;  
he is their help and shield.
- <sup>11</sup> All you who fear the LORD,  
trust in the LORD,  
he is their help and shield.
- <sup>12</sup> The LORD has been mindful of us and will bless us;  
he will bless the house of Israel,  
he will bless the house of Aaron.
- <sup>13</sup> He will bless those who fear the LORD,  
both small and great.
- <sup>14</sup> May the LORD increase you,  
both you and your children.
- <sup>15</sup> May you be blessed by the LORD,  
who made heaven and earth.
- <sup>16</sup> The heavens are the LORD's,  
but he has given the earth to human beings.
- <sup>17</sup> The dead cannot praise the LORD,

nor do any who go down into silence.  
<sup>18</sup> But we will praise the LORD  
from now and forevermore.

Praise the LORD.



**DASV: Psalm 116**

- <sup>1</sup> I love the LORD,  
because he heard my voice and my pleas for mercy.
- <sup>2</sup> Because he has turned his ear to me,  
therefore I will call on him as long as I live.
- <sup>3</sup> The cords of death tied me up,  
the pains of Sheol seized me;  
I suffered trouble and sorrow.
- <sup>4</sup> Then I called on the name of the LORD,  
"O LORD, please save my life."
- <sup>5</sup> Gracious is the LORD, and righteous;  
our God is merciful.
- <sup>6</sup> The LORD preserves the simple;  
I was brought low, and he saved me.
- <sup>7</sup> Return to your rest, O my soul,  
for the LORD has dealt bountifully with you.
- <sup>8</sup> For you have delivered my soul from death,  
my eyes from tears,  
my feet from stumbling.
- <sup>9</sup> I will walk before the LORD  
in the land of the living.
- <sup>10</sup> I believed even when I said,  
"I am severely afflicted."
- <sup>11</sup> I said in my apprehension,  
"All men are liars."
- <sup>12</sup> What shall I give back to the LORD,  
for all his benefits to me?
- <sup>13</sup> I will lift up the cup of salvation,  
and call on the name of the LORD.
- <sup>14</sup> I will fulfill my vows to the LORD,  
in the presence of all his people.
- <sup>15</sup> Precious in the sight of the LORD  
is the death of his faithful ones.
- <sup>16</sup> O LORD, I am your servant;  
I am your servant, the son of your handmaid;  
you have loosed my shackles.
- <sup>17</sup> I will offer a sacrifice of thanksgiving to you,  
and will call on the name of the LORD.
- <sup>18</sup> I will fulfill my vows to the LORD,

in the presence of all his people,  
<sup>19</sup> In the courts of the LORD's house,  
in your midst, O Jerusalem.

Praise the LORD.

**DASV: Psalm 117**

- <sup>1</sup> Praise the LORD, all you nations;  
    give him praise, all you peoples.
- <sup>2</sup> For his loyal love for us is strong,  
    and the faithfulness of the LORD lasts forever.

Praise the LORD.

**DASV: Psalm 118**

- <sup>1</sup> Give thanks to the LORD, for he is good,  
for his loyal love lasts forever.
- <sup>2</sup> Let Israel now declare,  
"His loyal love lasts forever."
- <sup>3</sup> Let the house of Aaron declare,  
"His loyal love lasts forever."
- <sup>4</sup> Let those who fear the LORD declare,  
"His loyal love lasts forever."
- <sup>5</sup> Out of my distress I called on the LORD;  
the LORD answered me  
and set me loose in a wide open place.
- <sup>6</sup> The LORD is on my side;  
I will not fear.  
What can humans do to me?
- <sup>7</sup> The LORD is with me as my helper.  
I will triumphantly look on those who hate me.
- <sup>8</sup> It is better to take refuge in the LORD,  
than to trust in humans.
- <sup>9</sup> It is better to take refuge in the LORD,  
than to trust in princes.
- <sup>10</sup> All nations surrounded me;  
in the name of the LORD I will cut them down.
- <sup>11</sup> They surrounded me, yes, they absolutely surrounded me;  
in the name of the LORD I will cut them down.
- <sup>12</sup> They swarmed around me like bees,  
they are extinguished as quickly as a fire of thorns;  
in the name of the LORD I will cut them down.
- <sup>13</sup> You shoved me hard to make me fall,  
but the LORD helped me.
- <sup>14</sup> The LORD is my strength and song,  
and he has become my salvation.
- <sup>15</sup> The sound of rejoicing and salvation  
exude from the tents of the righteous.  
The right hand of the LORD does valiantly.
- <sup>16</sup> The right hand of the LORD is held high in victory.  
The right hand of the LORD does valiantly.
- <sup>17</sup> I will not die, but live,  
and I will recount the deeds of the LORD.

- <sup>18</sup> The LORD has severely punished,  
but he has not given me over to death.
- <sup>19</sup> Open the gates of righteousness for me;  
I will enter through them,  
and I will give thanks to the LORD.
- <sup>20</sup> This is the gate of the LORD,  
the righteous will enter in through it.
- <sup>21</sup> I give thanks to you,  
for you have answered me,  
and have become my salvation.
- <sup>22</sup> The stone which the builders rejected,  
has become the chief of the cornerstone.
- <sup>23</sup> This is the LORD's doing,  
it is marvelous in our eyes.
- <sup>24</sup> This is the day that the LORD has made;  
we will rejoice and be glad in it.
- <sup>25</sup> Save now, we pray, O LORD;  
O LORD, we pray, please give us success.
- <sup>26</sup> Blessed is he who comes in the name of the LORD.  
We bless you from the house of the LORD.
- <sup>27</sup> The LORD is God and has given us light.  
Bind the festival sacrifice with ropes  
to the horns of the altar.
- <sup>28</sup> You are my God, and I will give thanks to you;  
you are my God, I will praise you.
- <sup>29</sup> Give thanks to the LORD, for he is good;  
for his loyal love lasts forever.

**DASV: Psalm 119****א** Aleph section

(all eight verses in each acrostic section begin with the same Hebrew letter)

- <sup>1</sup> Blessed are those whose way is blameless,  
who walk in the law of the LORD.
- <sup>2</sup> Blessed are those who keep his regulations,  
who seek him with all their heart.
- <sup>3</sup> Yes, they do nothing wrong;  
they walk in his ways.
- <sup>4</sup> You have ordered your precepts,  
to be diligently kept.
- <sup>5</sup> O that my ways were firmly directed  
to keep your statutes!
- <sup>6</sup> Then I will not be put to shame  
when I fix my gaze on all your commandments.
- <sup>7</sup> I will give you thanks with uprightness of heart,  
when I learn your righteous regulations.
- <sup>8</sup> I will keep your statutes;  
do not totally forsake me.

**ב** Beth section

- <sup>9</sup> How can a young person maintain a pure path?  
By carefully keeping it in line with your word!
- <sup>10</sup> With my whole heart I seek you.  
Do not let me wander from your commandments.
- <sup>11</sup> Your word I have hidden in my heart  
that I might not sin against you.
- <sup>12</sup> Blessed are you, O LORD;  
teach me your statutes.
- <sup>13</sup> With my lips have I declared  
all the regulations of your mouth.
- <sup>14</sup> I have rejoiced in the way of your decrees  
as much as in all riches.
- <sup>15</sup> I will meditate on your precepts  
and focus my gaze on your ways.
- <sup>16</sup> I will delight in your statutes;  
I will not forget your word.

**ג** Gimel section

- <sup>17</sup> Deal bountifully with your servant,  
that I may live and keep your word.

- 18 Open my eyes so that I may see  
     wondrous things out of your law.  
 19 I am a sojourner in the earth;  
     do not hide your commandments from me.  
 20 My soul is overwhelmed with longing  
     for your regulations at all times.  
 21 You have rebuked the proud who are cursed  
     who wander from your commandments.  
 22 Take away from me scorn and contempt,  
     for I have kept your decrees.  
 23 Even though princes plot and slander me,  
     your servant will meditate on your statutes.  
 24 Your decrees are my delight  
     and my counselors.

7 Daleth section

- 25 My life embraces the dust.  
     Revive me according to your word.  
 26 I recounted my ways,  
     and you answered me;  
     teach me your statutes.  
 27 Help me understand the way of your precepts,  
     so I will meditate on your wondrous works.  
 28 I weep with sorrow,  
     strengthen me according to your word.  
 29 Remove from me the way of deception,  
     and graciously grant me your law.  
 30 I have chosen the way of faithfulness;  
     your regulations I have set before me.  
 31 I embrace your decrees, O LORD;  
     do not make me ashamed.  
 32 I will run in the way of your commandments,  
     for you increase my understanding.

7 He section

- 33 Teach me, O LORD, the way of your statutes,  
     and I will keep them to the end.  
 34 Give me understanding so that I may keep your law;  
     I will keep it with my whole heart.  
 35 Make me walk in the path of your commandments,  
     for I delight in it.  
 36 Incline my heart to your decrees,  
     and not to wealth gained by injustice.

<sup>37</sup> Turn my eyes away from what is worthless,  
and revive me in your ways.

<sup>38</sup> Keep your promise to your servant,  
which you made to those who fear you.

<sup>39</sup> Turn away the ridicule I dread,  
for your regulations are good.

<sup>40</sup> Look, I long for your precepts,  
revive me with your righteousness.

† Waw section

<sup>41</sup> Let your loyal love come to me, O LORD,  
your salvation just as you promised.

<sup>42</sup> Then I will have an answer for the one who ridicules me,  
for I trust in your word.

<sup>43</sup> Do not take the word of truth completely out of my mouth,  
for I have hoped in your regulations.

<sup>44</sup> Then I will keep your law continually  
forever and ever.

<sup>45</sup> I will walk in freedom,  
for I have sought your precepts.

<sup>46</sup> I will also speak of your decrees before kings,  
and will not be put to shame.

<sup>47</sup> I delight in your commandments,  
which I love.

<sup>48</sup> I will lift up my hands to your commandments,  
which I love,  
and I will meditate on your statutes.

‡ Zayin section

<sup>49</sup> Remember your word to your servant,  
because you have given me hope.

<sup>50</sup> This is my comfort in my affliction,  
that your promise will revive me.

<sup>51</sup> The proud thoroughly mock me,  
yet I have not turned from your law.

<sup>52</sup> I remember your classic regulations, O LORD,  
and have comforted myself with them.

<sup>53</sup> Burning rage has taken hold on me,  
because of the wicked who forsake your law.

<sup>54</sup> Your statutes have been my songs,  
in the house of my sojourning.

<sup>55</sup> I have remembered your name in the night, O LORD,  
and keep your law.



<sup>56</sup> This has been my way of life:  
I have kept your precepts.

▯ Heth section

<sup>57</sup> The LORD is my portion;  
I have promised to keep your words.  
<sup>58</sup> I seek your favor with my whole heart;  
be merciful to me according to your promise.  
<sup>59</sup> I reflect on my ways,  
and turn my feet to your decrees.  
<sup>60</sup> I quickly and without delay  
keep your commandments.  
<sup>61</sup> The ropes of the wicked have wrapped me up,  
but I do not forget your law.  
<sup>62</sup> At midnight I rise to give thanks to you,  
because of your righteous regulations.  
<sup>63</sup> I am a companion of all those who fear you,  
of those who keep your precepts.  
<sup>64</sup> The earth, O LORD, is full of your loyal love,  
teach me your statutes.

▮ Teth section

<sup>65</sup> You have dealt well with your servant, O LORD,  
according to your word.  
<sup>66</sup> Teach me good judgment and knowledge,  
for I believe in your commandments.  
<sup>67</sup> Before I was afflicted, I went astray,  
but now I keep your word.  
<sup>68</sup> You are good and do good;  
teach me your statutes.  
<sup>69</sup> The proud have smeared me with lies;  
with my whole heart will I keep your precepts.  
<sup>70</sup> Their heart is as insensitive as fat,  
but I delight in your law.  
<sup>71</sup> It was good for me to have been afflicted,  
so that I might learn your statutes.  
<sup>72</sup> The law of your mouth is better to me  
than thousands of gold and silver pieces.

▹ Yod section

<sup>73</sup> Your hands have made and fashioned me;  
give me understanding that I may learn your commandments.  
<sup>74</sup> Those who fear you will see me and be glad,

because I hope in your word.

<sup>75</sup> I know, O LORD, that your regulations are righteous,  
and that in faithfulness you have afflicted me.

<sup>76</sup> Let your loyal love comfort me,  
just as you promised your servant.

<sup>77</sup> Let your compassion come to me that I may live,  
for your law is my delight.

<sup>78</sup> Let the proud be put to shame,  
for they have wronged me by lies,  
but I will meditate on your precepts.

<sup>79</sup> Let those who fear you turn to me,  
then they will know your decrees.

<sup>80</sup> May my heart be blameless in your statutes,  
so that I will not be ashamed.

‣ Kaph section

<sup>81</sup> My soul longs for your salvation;  
I hope in your word.

<sup>82</sup> My eyes strain to see the fulfillment of your promise,  
asking, "When will you comfort me?"

<sup>83</sup> For I am like a wine-skin shriveled in the smoke,  
yet I do not forget your statutes.

<sup>84</sup> How long must your servant hang on?  
When will you judge those who persecute me?

<sup>85</sup> The proud have dug pits for me,  
which is not according to your law.

<sup>86</sup> All your commandments are trustworthy,  
but they persecute me for no reason. Help me!

<sup>87</sup> They have almost finished me from off the earth,  
but I have not abandoned your precepts.

<sup>88</sup> Revive me by your loyal love,  
then I will keep the decrees of your mouth.

‣ Lamed section

<sup>89</sup> Forever, O LORD,  
your word stands secure in heaven.

<sup>90</sup> Your faithfulness lasts to all generations;  
you have established the earth and it stands firm.

<sup>91</sup> They stand firm to this day according to your regulations,  
for all things are your servants.

<sup>92</sup> If your law had not been my delight,  
I would have perished in my affliction.

<sup>93</sup> I will never forget your precepts,

for by them you have given me life.  
<sup>94</sup> I am yours, save me,  
 for I have sought your precepts.  
<sup>95</sup> The wicked expectantly wait to destroy me,  
 but I will consider your decrees.  
<sup>96</sup> I have seen the final limit of all perfection,  
 but your commandment is limitless.  
<sup>97</sup> O how I love your law!  
 It is my meditation all day long.

▮ Mem section

<sup>98</sup> Your commandments make me wiser than my enemies,  
 for they are always with me.  
<sup>99</sup> I have more understanding than all my teachers,  
 for your decrees are my meditation.  
<sup>100</sup> I understand more than the aged,  
 because I keep your precepts.  
<sup>101</sup> I have restrained my feet from every evil path,  
 so that I might keep your word.  
<sup>102</sup> I have not turned aside from your regulations,  
 for you have taught me.  
<sup>103</sup> How sweet are your words to my taste,  
 more than honey to my mouth!  
<sup>104</sup> Through your precepts I gain understanding,  
 therefore I hate every false way.

┆ Nun section

<sup>105</sup> Your word is a lamp to my feet,  
 and light to my path.  
<sup>106</sup> I have promised and solemnly vowed,  
 that I will keep your righteous regulations.  
<sup>107</sup> I am severely afflicted, O LORD;  
 revive me according to your word.  
<sup>108</sup> Please accept the freewill offerings of praise, O LORD;  
 teach me your regulations.  
<sup>109</sup> My life is continually held in my hand,  
 yet I do not forget your law.  
<sup>110</sup> The wicked have laid a trap for me,  
 yet I have not gone astray from your precepts.  
<sup>111</sup> Your decrees are my heritage forever,  
 for they are the joy of my heart.  
<sup>112</sup> I have inclined my heart to perform your statutes  
 forever, even to the end.

▫ Samek section

- 113 I hate those who are double-minded,  
but I love your law.
- 114 You are my hidingplace and my shield;  
I hope in your word.
- 115 Get away from me, you evildoers,  
so that I may keep the commandments of my God.
- 116 Sustain me just as you have promised,  
so that I may live;  
do not let my hope be disappointed.
- 117 Support me and I will be safe,  
and will concentrate on your statutes continually.
- 118 You have tossed aside all who wander from your statutes,  
for their deceit is misleading.
- 119 You throw away all the wicked from the earth like dross,  
therefore I love your decrees.
- 120 My flesh trembles in fear of you,  
and I am afraid of your judgments.

▫ Ayin section

- 121 I have done what is just and right;  
do not abandon me to my oppressors.
- 122 Guarantee the good of your servant;  
do not allow the arrogant to oppress me.
- 123 My eyes are tired out from looking for your salvation,  
and for your righteous promise.
- 124 Deal with your servant according to your loyal love,  
and teach me your statutes.
- 125 I am your servant;  
grant me understanding  
that I may know your decrees.
- 126 It is time for the LORD to act,  
for they have broken your law.
- 127 In this way I love your commandments,  
more than gold, even fine gold.
- 128 In this way I acknowledge all your precepts are right,  
and I hate every false way.

▫ Pe section

- 129 Your decrees are wonderful,  
therefore I keep them.
- 130 The revelation of your words gives light;  
it gives understanding to the simple.

- 131 I open my mouth and pant,  
for I long for your commandments.
- 132 Turn to me and have mercy on me,  
as is your pattern for those who love your name.
- 133 Guide my steps by your word;  
do not let iniquity overpower me.
- 134 Redeem me from human oppression,  
so that I may keep your precepts.
- 135 Make your face shine on your servant,  
and teach me your statutes.
- 136 My eyes shed streams of water,  
because they do not keep your law.

▫ Tsade section

- 137 You are righteous, O LORD,  
and your judgments are just.
- 138 You have commanded your regulations  
in righteousness and absolute faithfulness.
- 139 My zeal consumes me,  
because my adversaries forget your words.
- 140 Your promise has been tested by fire,  
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 truth.
- 143 Trouble and anguish have found me,  
yet your commandments are my delight.
- 144 Your decrees are righteous forever;  
give me understanding and I will live.

⌒ Qoph section

- 145 I have called out with my whole heart;  
"Answer me, O LORD, I keep your statutes."
- 146 I have called out to you;  
"Save me, so that I may keep your decrees."
- 147 I am up before the crack of dawn crying for help;  
I hope in your words.
- 148 My eyes are awake through the night-watches,  
so I can meditate on your word.
- 149 Hear my voice according to your loyal love;  
revive me, O LORD, according to your regulations.
- 150 Those plotting evil, eager to attack me, draw near;

they are far from your law.  
 151 You are near, O LORD,  
 and all your commandments are true.  
 152 Long ago I realized from your decrees  
 that you have established them forever.

ג Resh section

153 Consider my affliction and deliver me,  
 for I do not forget your law.  
 154 Plead my cause and redeem me;  
 revive me just as you promised.  
 155 Salvation is far from the wicked,  
 for they do not seek your statutes.  
 156 Great are your tender mercies, O LORD;  
 revive me according to your regulations.  
 157 Many are my persecutors and my enemies,  
 yet I do not swerve from your decrees.  
 158 I look at the treacherous with disgust,  
 because they do not keep your word.  
 159 Consider how I love your precepts;  
 revive me, O LORD, according to your loyal love.  
 160 The sum total of your words are true,  
 and every one of your righteous regulations lasts forever.

ש/ש Shin/Sin section

161 Rulers have persecuted me for no reason,  
 but my heart stands in awe of your words.  
 162 I rejoice at your word,  
 like one who finds a great fortune.  
 163 I hate and abhor falsehood,  
 but I love your law.  
 164 Seven times a day I praise you,  
 because of your righteous regulations.  
 165 Those who love your law have great peace,  
 nothing makes them stumble.  
 166 I hope for your salvation, O LORD,  
 and have done your commandments.  
 167 I keep your decrees;  
 I absolutely love them.  
 168 I keep your precepts and your decrees,  
 for all my ways are before you.

## ¶ Tav section

- <sup>169</sup> Let my cry come before you, O LORD;  
give me understanding just as you promised.
- <sup>170</sup> Let my prayer come before you;  
deliver me according to your word.
- <sup>171</sup> My lips will pour out praise,  
for you teach me your statutes.
- <sup>172</sup> My tongue will sing of your word,  
for all your commandments are righteous.
- <sup>173</sup> May your hand be ready to help me,  
for I have chosen your precepts.
- <sup>174</sup> I long for your salvation, O LORD,  
and your law is my delight.
- <sup>175</sup> Let me live and I will praise you,  
and let your regulations help me.
- <sup>176</sup> I have gone astray like a lost sheep;  
seek out your servant,  
for I do not forget your commandments.

**DASV: Psalm 120***A song of ascents*

- <sup>1</sup> In my distress I cried out to the LORD,  
and he answered me.
- <sup>2</sup> Deliver me, O LORD, from lying lips,  
and from a deceitful tongue.
- <sup>3</sup> O deceitful tongue, what will be given to you?  
What more will be done to you?
- <sup>4</sup> Sharp arrows of a warrior,  
with burning coals of a broom tree.
- <sup>5</sup> Woe is me, because I am exiled sojourning in Meshech,  
that I live among the tents of Kedar!
- <sup>6</sup> For too long I have had my dwelling  
with those who hate peace.
- <sup>7</sup> I am for peace,  
but when I speak, they are for war.



**DASV: Psalm 121***A song of ascents*

- <sup>1</sup> I will lift up my eyes to the hills,  
from where does my help come?
- <sup>2</sup> My help comes from the LORD,  
who made heaven and earth.
- <sup>3</sup> He will not allow your foot to stumble;  
he who watches over you will not slumber.
- <sup>4</sup> Look, he who watches over Israel  
will neither slumber nor sleep.
- <sup>5</sup> The LORD is the one watching over you;  
the LORD is your shade on your right hand.
- <sup>6</sup> The sun will not harm you by day,  
nor the moon by night.
- <sup>7</sup> The LORD will protect you from all evil,  
he will watch over you.
- <sup>8</sup> The LORD will watch over your going out  
and your coming in  
from now and forevermore.

**DASV: Psalm 122**

*A song of ascents, of David*

- <sup>1</sup> I was glad when they said to me,  
"Let us go to the house of the LORD."  
<sup>2</sup> Our feet are standing  
within your gates, O Jerusalem,  
<sup>3</sup> Jerusalem, is built as a city  
that is tightly compacted together.  
<sup>4</sup> It is where the tribes go up,  
even the tribes of the LORD.  
This is place where it was decreed for Israel,  
to give thanks to the name of the LORD.  
<sup>5</sup> There the thrones for judgment are set,  
the thrones of the house of David.
- <sup>6</sup> Pray for the peace of Jerusalem;  
may those who love her prosper.  
<sup>7</sup> Peace be within your walls,  
and prosperity within your towers.  
<sup>8</sup> For my brothers and friends I now say,  
"Peace be within you."  
<sup>9</sup> For the sake of the house of the LORD our God,  
I will seek your good.

**DASV: Psalm 123**

*A song of ascents*

- <sup>1</sup> To you I lift up my eyes,  
    O you who are enthroned in the heavens.
- <sup>2</sup> As the eyes of servants look to the hand of their master,  
    as the eyes of a maid look to the hand of her mistress,  
    so our eyes will look to the LORD our God,  
    until he has mercy on us.
- <sup>3</sup> Have mercy on us, O LORD, have mercy on us,  
    for we are absolutely filled with contempt.
- <sup>4</sup> We have had our fill of scoffing from those who are at ease,  
    and with contempt from the proud.

**DASV: Psalm 124**

*A song of ascents, of David*

- <sup>1</sup> If it had not been the LORD who was on our side,  
let Israel now say,  
<sup>2</sup> if it had not been the LORD who was on our side,  
when people rose up against us,  
<sup>3</sup> they would have swallowed us alive,  
when their anger burned against us.  
<sup>4</sup> Then the waters would have overwhelmed us,  
the stream swept over us,  
<sup>5</sup> then the raging waters would have inundated us.
- <sup>6</sup> Blessed be the LORD,  
who has not given us as prey to their teeth.  
<sup>7</sup> We have escaped like a bird out of the trap of the hunter;  
the snare is broken, and we escaped.  
<sup>8</sup> Our help is in the name of the LORD,  
who made heaven and earth.

**DASV: Psalm 125***A song of ascents*

- <sup>1</sup> Those who trust in the LORD are like Mount Zion,  
which cannot be moved, but endures forever.
- <sup>2</sup> As the mountains surround Jerusalem,  
so the LORD surrounds his people  
from now and forevermore.
- <sup>3</sup> For the scepter of wickedness will not rule  
over the allotted land of the righteous;  
so that the righteous will not reach out their hands  
to do what is wrong.
- <sup>4</sup> Do good, O LORD, to those who are good,  
and to those who are upright in heart.
- <sup>5</sup> But those who turn aside to their own crooked ways,  
may the LORD exile them with the workers of iniquity.  
Peace be on Israel.

**DASV: Psalm 126***A song of ascents*

- <sup>1</sup> When the LORD brought back the exiles to Zion,  
we were like those having a dream.
- <sup>2</sup> Then our mouth was filled with laughter,  
and our tongue with shouts of joy.  
Then they said among the nations,  
“The LORD has done great things for them.”
- <sup>3</sup> The LORD has done great things for us.  
We are glad.
- <sup>4</sup> Restore again our fortunes, O LORD,  
as the streams in the Negev desert.
- <sup>5</sup> Those who sow in tears  
will reap in joy.
- <sup>6</sup> The one who goes out weeping,  
carrying his seed for sowing,  
will come home with shouts of joy,  
carrying his harvest of sheaves.

**DASV: Psalm 127**

*A song of ascents, of Solomon*

- <sup>1</sup> Unless the LORD builds the house,  
those building it labor in vain.  
Unless the LORD watches over the city,  
the watchman stands guard in vain.
- <sup>2</sup> It is vain for you to rise up early,  
or to go to bed late,  
working hard for food to eat;  
for he gives his beloved sleep.
- <sup>3</sup> Children are a heritage from the LORD,  
the fruit of the womb is his reward.
- <sup>4</sup> Like arrows in the hand of a warrior,  
so are the children of one's youth.
- <sup>5</sup> Happy is the man who has his quiver full of them;  
they will not be put to shame  
when they speak with their enemies in the gate.

**DASV: Psalm 128***A song of ascents*

- <sup>1</sup> Blessed is everyone who fears the LORD,  
    who walks in his ways.
- <sup>2</sup> For you will eat what your hands have worked for;  
    you will be happy and it will go well with you.
- <sup>3</sup> Your wife will be like a fruitful vine  
    within your house,  
    your children like olive shoots  
    around your table.
- <sup>4</sup> Yes, that is how the one who fears the LORD  
    will be blessed.
- <sup>5</sup> May the LORD bless you from Zion;  
    may you see the good of Jerusalem all the days of your life.
- <sup>6</sup> May you see your grandchildren.  
    May peace be upon Israel.



**DASV: Psalm 129***A song of ascents*

- <sup>1</sup> "Many times they have attacked me from my youth up,"  
let Israel now say,
- <sup>2</sup> "Many times they have attacked me from my youth up,  
yet they have never defeated me.
- <sup>3</sup> The plowers plowed on my back,  
they made their furrows long.
- <sup>4</sup> The LORD is righteous,  
he has cut the cords of the wicked."
- <sup>5</sup> May all who hate Zion be put to shame  
and turned backward.
- <sup>6</sup> May they be like the grass on the rooftops,  
which withers before it has a chance to grow up.
- <sup>7</sup> May the reaper be unable to fill his hand with it,  
or gather enough grain into his arms.
- <sup>8</sup> May those who go by not say,  
"May the blessing of the LORD be on you;  
we bless you in the name of the LORD."

**DASV: Psalm 130***A song of ascents*

- <sup>1</sup> Out of the depths I cried to you,  
O LORD.
- <sup>2</sup> Lord, hear my voice.  
Let your ears be attentive to the voice of my pleas for help.
- <sup>3</sup> If you, O LORD, were to keep a record of sins,  
O Lord, who could stand?
- <sup>4</sup> But there is forgiveness with you,  
so you ought to be feared.
- <sup>5</sup> I wait for the LORD,  
my soul expectantly waits,  
and I put my hope in his word.
- <sup>6</sup> I long for the Lord more than watchmen long for the morning,  
yes, more than watchmen for the morning.
- <sup>7</sup> O Israel, hope in the LORD,  
for with the LORD there is loyal love,  
and with him is abundant redemption.
- <sup>8</sup> He will redeem Israel  
from all its iniquities.

**DASV: Psalm 131**

*A song of ascents, of David*

- <sup>1</sup> O LORD, my heart is not proud,  
nor my eyes haughty;  
I do not concern myself with issues too great  
or with matters too wonderful for me.
- <sup>2</sup> To the contrary, I have calmed and quieted myself;  
like a weaned child with its mother,  
my soul is like a weaned child within me.
- <sup>3</sup> O Israel, hope in the LORD  
from now and forevermore.

**DASV: Psalm 132**

*A song of ascents*

- <sup>1</sup> O LORD, remember David  
and all his affliction.
- <sup>2</sup> How he swore an oath to the LORD,  
and vowed to the Mighty One of Jacob.
- <sup>3</sup> "I will not enter into my house,  
or get into my bed.
- <sup>4</sup> I will not give sleep to my eyes,  
or slumber to my eyelids,
- <sup>5</sup> until I find a place for the LORD,  
a dwelling place for the Mighty One of Jacob."
- <sup>6</sup> We heard of it in Ephrathah;  
we found it in the fields of Jaar.
- <sup>7</sup> We will go to his dwelling place;  
we will worship at his footstool.
- <sup>8</sup> Arise, O LORD, enter your resting place,  
you and the ark of your strength.
- <sup>9</sup> Let your priests be clothed with righteousness,  
and let your saints shout for joy.
- <sup>10</sup> For your servant David's sake,  
do not turn away the face of your anointed.
- <sup>11</sup> The LORD has made a promise to David,  
a solemn promise from which he will not turn back:  
"I will set one of the offspring of your body on your throne.
- <sup>12</sup> If your sons keep my covenant  
and decrees that I will teach them,  
their sons also will sit on your throne forever."
- <sup>13</sup> For the LORD has chosen Zion,  
he has desired it for his home.
- <sup>14</sup> "This is my resting place forever;  
I will dwell here,  
for it's what I wanted.
- <sup>15</sup> I will bless her with provisions,  
I will satisfy her poor with food.
- <sup>16</sup> Her priests I will clothe with salvation,  
and her saints will shout for joy.
- <sup>17</sup> There I will make the horn of David sprout;  
I have prepared a lamp for my anointed.
- <sup>18</sup> His enemies I will clothe with shame,  
but his crown will shine.

**DASV: Psalm 133**

*A song of ascents, of David*

- <sup>1</sup> How good and how pleasant it is  
for brothers to live together in unity!
- <sup>2</sup> It is like the precious oil on the head,  
that runs down on the beard, on Aaron's beard,  
then flowed down over the edge his garments.
- <sup>3</sup> It is like the dew of Mount Hermon  
that flows down on the mountains of Zion.  
For there the LORD commanded the blessing,  
life forevermore.

**DASV: Psalm 134**

*A song of ascents*

- <sup>1</sup> Praise the LORD, all you servants of the LORD,  
    who stand at night in the house of the LORD.
- <sup>2</sup> Lift up your hands in the sanctuary  
    and praise the LORD.
- <sup>3</sup> The LORD bless you from Zion,  
    he who made heaven and earth.

**DASV: Psalm 135**

<sup>1</sup> Praise the LORD.

Praise the name of the LORD,  
Praise him, you servants of the LORD,  
<sup>2</sup> you who stand in the house of the LORD,  
in the courts of the house of our God.

<sup>3</sup> Praise the LORD,  
for the LORD is good.  
Sing praises to his name,  
for it is lovely.

<sup>4</sup> For the LORD has chosen Jacob for himself,  
Israel for his special treasure.

<sup>5</sup> For I know that the LORD is great,  
and that our Lord is greater than all gods.

<sup>6</sup> The LORD does whatever he pleases,  
in heaven and on earth,  
in the seas and all their depths.

<sup>7</sup> He causes the clouds to rise from the ends of the earth;  
he makes lightning bolts for the rain;  
he unleashes the wind out of his storehouses.

<sup>8</sup> He struck down the firstborn of Egypt,  
both man and beast.

<sup>9</sup> He sent signs and wonders into the midst of you, O Egypt,  
against Pharaoh and all his servants.

<sup>10</sup> He struck down many nations  
and killed mighty kings,

<sup>11</sup> Sihon king of the Amorites,  
Og king of Bashan,  
and all the kingdoms of Canaan.

<sup>12</sup> He gave their land as an inheritance,  
as an inheritance to his people Israel.

<sup>13</sup> Your name, O LORD, endures forever,  
your reputation, O LORD, throughout all generations.

<sup>14</sup> For the LORD will render justice for his people,  
and have compassion on his servants.

<sup>15</sup> The idols of the nations are silver and gold,  
the product of human hands.

<sup>16</sup> They have mouths, but they do not speak;

they have eyes, but they do not see.

<sup>17</sup> They have ears, but they do not hear;  
nor is there any breath in their mouths.

<sup>18</sup> Those who make them are destined to become like them,  
so is everyone who trusts in them.

<sup>19</sup> O house of Israel, praise the LORD;  
O house of Aaron, praise the LORD.

<sup>20</sup> O house of Levi, praise the LORD;  
you who fear the LORD, praise the LORD.

<sup>21</sup> May the LORD be praised from Zion;  
he is the one who dwells in Jerusalem.

Praise the LORD.



**DASV: Psalm 136**

- <sup>1</sup> Give thanks to the LORD, for he is good,  
for his loyal love endures forever.
- <sup>2</sup> Give thanks to the God of gods,  
for his loyal love endures forever.
- <sup>3</sup> Give thanks to the Lord of lords,  
for his loyal love endures forever.
- <sup>4</sup> to the one who alone does great wonders,  
for his loyal love endures forever.
- <sup>5</sup> who by understanding skillfully made the heavens,  
for his loyal love endures forever.
- <sup>6</sup> who spread out the earth on the waters,  
for his loyal love endures forever.
- <sup>7</sup> who made great lights,  
for his loyal love endures forever.
- <sup>8</sup> the sun to rule by day;  
for his loyal love endures forever.
- <sup>9</sup> the moon and stars to rule by night;  
for his loyal love endures forever.
- <sup>10</sup> to the one who struck down the firstborn of Egypt,  
for his loyal love endures forever.
- <sup>11</sup> and brought out Israel from among them,  
for his loyal love endures forever.
- <sup>12</sup> with a strong hand and with an outstretched arm,  
for his loyal love endures forever.
- <sup>13</sup> who split the Red Sea in two,  
for his loyal love endures forever.
- <sup>14</sup> and made Israel pass through the midst of it,  
for his loyal love endures forever.
- <sup>15</sup> but overthrew Pharaoh and his army in the Red Sea,  
for his loyal love endures forever.
- <sup>16</sup> who led his people through the wilderness,  
for his loyal love endures forever.
- <sup>17</sup> to the one who struck down great kings,  
for his loyal love endures forever.
- <sup>18</sup> and killed famous kings,  
for his loyal love endures forever.
- <sup>19</sup> Sihon king of the Amorites,  
for his loyal love endures forever.

- <sup>20</sup> and Og king of Bashan,  
for his loyal love endures forever.
- <sup>21</sup> and gave their land for an inheritance,  
for his loyal love endures forever.
- <sup>22</sup> as an inheritance to his servant Israel,  
for his loyal love endures forever.
- <sup>23</sup> he remembered us in our low estate,  
for his loyal love endures forever.
- <sup>24</sup> and delivered us from our enemies,  
for his loyal love endures forever.
- <sup>25</sup> to the one who gives food to all flesh,  
for his loyal love endures forever.
- <sup>26</sup> Give thanks to the God of heaven,  
for his loyal love endures forever.

**DASV: Psalm 137**

- <sup>1</sup> By the rivers of Babylon,  
we sat down and wept,  
when we remembered Zion.
- <sup>2</sup> On the poplars in her midst,  
we hung up our harps.
- <sup>3</sup> For there our captors demanded songs from us,  
our tormentors pressed for a joyful song:  
"Sing us one of the songs of Zion."
- <sup>4</sup> How can we sing the LORD's song  
in a foreign land?
- <sup>5</sup> If I forget you, O Jerusalem,  
let my right hand forget its skill.
- <sup>6</sup> Let my tongue stick to the roof of my mouth  
if I do not remember you,  
if I do not prefer Jerusalem above my greatest joy.
- <sup>7</sup> Remember, O LORD, what the Edomites did on the day Jerusalem fell;  
they screamed, "Tear it down, tear it down, to its foundation."
- <sup>8</sup> O daughter of Babylon, soon to be destroyed,  
happy is the one who repays you for what you did to us.
- <sup>9</sup> Happy will be the one who takes and dashes  
your little ones against the rocks.

**DASV: Psalm 138***Of David*

- <sup>1</sup> I will give you thanks with my whole heart;  
before the heavenly beings will I sing praises to you.
- <sup>2</sup> I will bow down toward your holy temple,  
and give thanks to your name  
for your loyal love and for your truth.  
For you have exalted your word and your name above all.
- <sup>3</sup> In the day that I called, you answered me;  
you encouraged and strengthened me.
- <sup>4</sup> All the kings of the earth will give thanks to you, O LORD,  
for they have heard the words of your mouth.
- <sup>5</sup> They will sing of the ways of the LORD,  
for great is the glory of the LORD.
- <sup>6</sup> For though the LORD is high, yet he respects the lowly,  
but the haughty he knows from a distance.
- <sup>7</sup> Though I walk in the midst of trouble,  
you will preserve my life;  
you stretch out your hand against my enemies' rage,  
your right hand will rescue me.
- <sup>8</sup> The LORD will complete his purpose for me.  
Your loyal love, O LORD, endures forever;  
do not forsake the works of your hands.

**DASV: Psalm 139**

*For the music director. A psalm of David*

- <sup>1</sup> O LORD, you have searched me,  
and known me.
- <sup>2</sup> You know when I sit down and when I get up;  
you understand my thoughts even at a distance.
- <sup>3</sup> You sift through my every path and my lying down,  
and are acquainted with all my ways.
- <sup>4</sup> Even before a word is on my tongue,  
O LORD, you know it entirely.
- <sup>5</sup> You have protectively hemmed me in from behind and before,  
and laid your hand on me.
- <sup>6</sup> Such knowledge is too wonderful for me;  
it is so high I cannot grasp it.
- <sup>7</sup> Where can I go to avoid your Spirit?  
Where can I flee from your presence?
- <sup>8</sup> If I ascend up into heaven, you are there.  
If I make my bed in Sheol, you are there.
- <sup>9</sup> If I take the wings of the morning,  
and lodge in the remotest part of the sea,
- <sup>10</sup> even there your hand will guide me,  
and your right hand will keep hold of me.
- <sup>11</sup> If I say, "Surely the darkness will cover me,  
and the light will be night around me,"
- <sup>12</sup> even the darkness is not really dark for you,  
but the night shines like the day,  
the darkness and the light are both the same to you.
- <sup>13</sup> For you formed my inward parts;  
you wove me together in my mother's womb.
- <sup>14</sup> I will give thanks to you,  
for I am fearfully and wonderfully made;  
wonderful are your works,  
and I know that full well.
- <sup>15</sup> My frame was not hidden from you  
when I was made in secret,  
and skillfully woven in the depths of the earth.
- <sup>16</sup> Your eyes could see my unformed embryo,  
and in your book were written all the days ordained for me,  
when as yet, none of them existed.

- <sup>17</sup> How precious are your thoughts to me, O God!  
How great is the sum of them!
- <sup>18</sup> If I tried to count them, they are more numerous than the sand.  
When I awake, I am still with you.
- <sup>19</sup> If only you would slay the wicked, O God.  
Get away from me, you bloodthirsty men.
- <sup>20</sup> For they wickedly speak against you;  
your enemies take your name in vain.
- <sup>21</sup> Do I not hate those who hate you O LORD?  
Am I not grieved with those who rise up against you?
- <sup>22</sup> I hate them with an absolute hatred,  
they have become my enemies.
- <sup>23</sup> Search me, O God, and know my heart;  
try me and know my thoughts.
- <sup>24</sup> See if there is any wicked way in me,  
and lead me in the way everlasting.

**DASV: Psalm 140**

*For the music director. A psalm of David*

- <sup>1</sup> Deliver me, O LORD, from the evil people;  
protect me from the violent,  
<sup>2</sup> who devise evil in their heart,  
who continually stir up wars.  
<sup>3</sup> They sharpen their tongues like a serpent;  
the viper's venom is on their lips. *Selah*
- <sup>4</sup> Keep me, O LORD, from the hands of the wicked;  
protect me from the violent  
who have plotted to trip me up.  
<sup>5</sup> The proud have hid a snare for me,  
and they have spread the cords of a net;  
by the path they have set their traps for me. *Selah*
- <sup>6</sup> I said to the LORD, "You are my God.  
Give ear to the voice of my pleas for help, O LORD."  
<sup>7</sup> O sovereign LORD, the strength of my salvation,  
you have covered my head in the day of battle.  
<sup>8</sup> Do not grant, O LORD, the desires of the wicked;  
do not let their evil schemes succeed  
or they will become arrogant. *Selah*
- <sup>9</sup> As for the head of those who surround me,  
let the damage plotted by their own lips overwhelm them.  
<sup>10</sup> Let burning coals fall on them.  
Let them be cast into the fire,  
into deep pits from which they will rise no more.  
<sup>11</sup> Do not allow a slanderer to be established in the earth;  
let disaster quickly hunt down the violent.  
<sup>12</sup> I know that the LORD will render justice for the needy,  
and defend the rights of the poor.  
<sup>13</sup> Surely the righteous will give thanks to your name;  
the upright will dwell in your presence.

**DASV: Psalm 141***A psalm of David*

- <sup>1</sup> O LORD, I call out to you,  
    come quickly to me.  
    Listen to my voice,  
    when I call out to you.
- <sup>2</sup> Let my prayer be accepted, as incense before you,  
    my lifted hands, as an evening sacrifice.
- <sup>3</sup> Set a guard, O LORD, over my mouth;  
    put surveillance over the door of my lips.
- <sup>4</sup> Do not turn my heart to anything evil,  
    to participate in wicked deeds with those who work iniquity;  
    let me not eat their delicacies.
- <sup>5</sup> Let the righteous strike me, it will be a kindness;  
    let him correct me,  
    that will be like refreshing oil on the head;  
    let my head not refuse it.  
    I pray continually against the deeds of the wicked.
- <sup>6</sup> When their judges are thrown off a cliff,  
    then they will hear my words, for they are pleasant.
- <sup>7</sup> As when one plows and breaks up the ground,  
    so our bones are scattered at the mouth of Sheol.
- <sup>8</sup> For my eyes are focused on you, O sovereign LORD;  
    in you do I take refuge;  
    do not leave me helpless.
- <sup>9</sup> Keep me from the snare that they have laid for me,  
    and from the traps of evildoers.
- <sup>10</sup> Let the wicked fall into their own nets,  
    while I myself escape.



**DASV: Psalm 142**

*A Maskil of David, when he was in the cave. A prayer.*

- <sup>1</sup> I cry with my voice to the LORD,  
with my voice to the LORD I make a plea for help.
- <sup>2</sup> I pour out my complaint before him;  
I declare my trouble before him.
- <sup>3</sup> When my spirit was overwhelmed within me,  
you know my path.  
In the path where I walk  
they have hidden a trap for me.
- <sup>4</sup> Look on my right hand and see,  
for no one recognizes me.  
There is no refuge left for me;  
no one cares about me.
- <sup>5</sup> I cried out to you, O LORD,  
I said, "You are my refuge,  
my portion in the land of the living."
- <sup>6</sup> Listen to my cry,  
for I have been brought down.  
Deliver me from my persecutors,  
for they are stronger than I am.
- <sup>7</sup> Bring me out of prison,  
so that I may give thanks to your name.  
The righteous will surround me,  
for you will deal bountifully with me.

**DASV: Psalm 143**

*A psalm of David*

- <sup>1</sup> Hear my prayer, O LORD,  
listen to my cry for help.  
In your faithfulness answer me,  
in your righteousness.
- <sup>2</sup> Do not enter into judgment with your servant,  
for no one living is righteous in your sight.
- <sup>3</sup> For the enemy has pursued me,  
he has crushed my life into the ground.  
He has made me live in dark places,  
like those who are long dead.
- <sup>4</sup> Therefore my spirit is faint within me,  
my heart within me is appalled.
- <sup>5</sup> I remember the days of old;  
I meditate on all your deeds;  
I ponder the work of your hands.
- <sup>6</sup> I stretch out my hands to you;  
my soul thirsts after you like a parched land.     *Selah*
- <sup>7</sup> Answer me quickly, O LORD,  
my spirit fails.  
Do not hide your face from me,  
or I will be like those who go down into the pit.
- <sup>8</sup> Let me hear your loyal love in the morning,  
for in you do I trust.  
Let me know the way that I should walk,  
for I lift up myself to you.
- <sup>9</sup> Deliver me, O LORD from my enemies;  
I take refuge in you.
- <sup>10</sup> Teach me to do your will,  
for you are my God.  
Your Spirit is good;  
lead me on level ground.
- <sup>11</sup> Revive me, O LORD, for your name's sake;  
in your righteousness bring me out of trouble.
- <sup>12</sup> In your loyal love cut off my enemies;  
and destroy all my enemies,  
for I am your servant.

**DASV: Psalm 144***Of David*

- <sup>1</sup> Praise be the LORD my rock.  
He trains my hands for war,  
and my fingers for battle.
- <sup>2</sup> He is my loyal love and my fortress,  
my strong tower, and my deliverer,  
my shield, and the one in whom I take refuge,  
who subdues peoples under me.
- <sup>3</sup> O LORD, what is man, that you notice him,  
or the son of man, that you think of him?
- <sup>4</sup> Humans are like a breath of air;  
their days are like a passing shadow.
- <sup>5</sup> Stretch out your heavens, O LORD, and come down,  
touch the mountains, so that they will smoke.
- <sup>6</sup> Flash lightning bolts, and scatter them;  
send out your arrows and rout them.
- <sup>7</sup> Reach down your hand from above;  
rescue me and snatch me out of deep waters,  
from the hand of foreigners
- <sup>8</sup> whose mouths speak lies,  
and whose right hand makes false promises.
- <sup>9</sup> I will sing a new song to you, O God;  
on a ten-stringed harp I will sing praises to you.
- <sup>10</sup> You are the one who grants deliverance to kings,  
who rescues David his servant from the fatal sword.
- <sup>11</sup> Rescue me, and deliver me out of the hand of foreigners  
whose mouths speak lies,  
and whose right hand makes false promises.
- <sup>12</sup> May our sons be like plants full grown while in their youth,  
and our daughters be like corner pillars carved for display in a palace.
- <sup>13</sup> May our barns be full, providing all kinds of produce,  
and our sheep multiply by thousands and ten thousands in our fields.
- <sup>14</sup> May our oxen be loaded with produce;  
may there be no breaking in our walls,  
or going out into exile,  
or cry of desperation in our streets.
- <sup>15</sup> Blessed are the people who are in such a situation;  
blessed are the people whose God is the LORD.

**DASV: Psalm 145**

*A Song of Praise. Of David*

- <sup>1</sup> I will extol you, my God and King;  
I will praise your name forever and ever.
- <sup>2</sup> Every day I will praise you;  
I will praise your name forever and ever.
- <sup>3</sup> Great is the LORD, and greatly to be praised;  
no one can grasp the extent of his greatness.
- <sup>4</sup> One generation will praise your works to another,  
and will declare your mighty deeds.
- <sup>5</sup> On your glorious and majestic splendor,  
and on your wondrous works, I will meditate.
- <sup>6</sup> They will speak of the might of your awesome acts,  
and I will declare your greatness.
- <sup>7</sup> They will broadcast the memory of your great goodness,  
and sing of your righteousness.
- <sup>8</sup> The LORD is gracious and compassionate,  
slow to anger and full of loyal love.
- <sup>9</sup> The LORD is good to all,  
and his compassion is over all his works.
- <sup>10</sup> All your works shall give thanks to you, O LORD,  
and your faithful ones will praise you.
- <sup>11</sup> They will proclaim the glory of your kingdom,  
and tell of your power;
- <sup>12</sup> to make known to the sons of men his mighty deeds,  
and the glorious majesty of his kingdom.
- <sup>13</sup> Your kingdom is an everlasting kingdom,  
and your rule endures through all generations.
- The LORD is faithful in all his words,  
and gracious in all he does.
- <sup>14</sup> The LORD supports all who fall,  
and raises up all those who are bowed down.
- <sup>15</sup> The eyes of all expectantly look to you,  
and you give them their food in due season.
- <sup>16</sup> You open your hand,  
and satisfy the desire of every living thing.
- <sup>17</sup> The LORD is righteous in all his ways,  
and manifests love in all his works.

- <sup>18</sup> The LORD is near to all those who call on him,  
to all who call on him in truth.
- <sup>19</sup> He fulfills the desire of those who fear him;  
he will hear their cry and will save them.
- <sup>20</sup> The LORD protects all those who love him,  
but he will destroy all the wicked.
- <sup>21</sup> My mouth will speak the praise of the LORD,  
and let all flesh praise his holy name  
forever and ever.

**DASV: Psalm 146**

<sup>1</sup> Praise the LORD.

Praise the LORD, O my soul.

<sup>2</sup> I will praise the LORD as long as I live;  
I will sing praises to my God while I am alive.

<sup>3</sup> Do not put your trust in princes,  
or in humans, in whom there is no help.

<sup>4</sup> His breath expires,  
he returns to the earth;  
in that very day his plans perish.

<sup>5</sup> Blessed is the one who has the God of Jacob for his help,  
whose hope is in the LORD his God,

<sup>6</sup> who made heaven and earth,  
the sea, and all that is in them.

He stays faithful forever.

<sup>7</sup> He executes justice for the oppressed;  
who gives food to the hungry.

The LORD releases the prisoners.

<sup>8</sup> The LORD opens the eyes of the blind.  
The LORD raises up those who are bowed down.  
The LORD loves the righteous.

<sup>9</sup> The LORD protects the foreigners.  
He supports the fatherless and widow,  
but he thwarts the way of the wicked.

<sup>10</sup> The LORD will reign forever,  
your God, O Zion, to all generations.

Praise the LORD.

**DASV: Psalm 147**

<sup>1</sup> Praise the LORD.

For it is good to sing praises to our God;  
for it is pleasant, and praise is fitting.

<sup>2</sup> The LORD builds up Jerusalem;  
he gathers together the exiles of Israel.

<sup>3</sup> He heals the brokenhearted,  
and binds up their wounds.

<sup>4</sup> He counts the number of the stars;  
he calls all of them by name.

<sup>5</sup> Great is our Lord, and mighty in power;  
his understanding is limitless.

<sup>6</sup> The LORD lifts up the oppressed;  
he throws the wicked down to the ground.

<sup>7</sup> Sing to the LORD with thanksgiving;  
sing praises to our God accompanied by a harp.

<sup>8</sup> He covers the heavens with clouds;  
he prepares rain for the earth;  
he makes grass to grow on the hills.

<sup>9</sup> He gives food to the animals,  
and to the young ravens when they twitter.

<sup>10</sup> He does not delight in the strength of the horse,  
nor does he delight in the strength of human legs.

<sup>11</sup> The LORD delights in those who fear him,  
in those that hope in his loyal love.

<sup>12</sup> Praise the LORD, O Jerusalem;  
praise your God, O Zion.

<sup>13</sup> For he has strengthened the bars of your gates;  
he has blessed your children within you.

<sup>14</sup> He brings peace to your borders;  
he fills you with the finest wheat.

<sup>15</sup> He sends out his command on earth;  
his word runs swiftly.

<sup>16</sup> He sends snow like wool;  
he scatters the frost like ashes.

<sup>17</sup> He hurls down his hail like crumbs;  
who can stand before his cold?

<sup>18</sup> He sends out his word, and melts them;  
he causes his wind to blow and the waters flow.

- <sup>19</sup> He declares his word to Jacob,  
his statutes and regulations to Israel.
- <sup>20</sup> He has not done this with any other nation;  
they do not know his regulations.

Praise the LORD.



**DASV: Psalm 148**

<sup>1</sup> Praise the LORD.

Praise the LORD from the heavens;  
praise him in the heights.

<sup>2</sup> Praise him, all his angels;  
praise him, all his heavenly hosts.

<sup>3</sup> Praise him, sun and moon;  
praise him, all you shining stars.

<sup>4</sup> Praise him, you highest heavens,  
and you waters above the heavens.

<sup>5</sup> Let them praise the name of the LORD,  
for he commanded, and they were created.

<sup>6</sup> He established them forever and ever;  
he gave a decree that will not pass away.

<sup>7</sup> Praise the LORD from the earth,  
you immense sea creatures and all depths of the sea,

<sup>8</sup> fire and hail, snow and vapor,  
stormy wind, perform his word,

<sup>9</sup> mountains and all hills,  
fruitful trees and all cedars,

<sup>10</sup> beasts and all cattle,  
creeping things and flying birds,

<sup>11</sup> kings of the earth and all peoples,  
princes and all judges of the earth,

<sup>12</sup> young men and virgins,  
the old and the young.

<sup>13</sup> Let them praise the name of the LORD,  
for his name alone is exalted;  
his glory is over the earth and the heavens.

<sup>14</sup> He has raised up the horn of his people,  
providing the praise for all his faithful ones,  
for the descendants of Israel,  
a people near to him.

Praise the LORD.

**DASV: Psalm 149**

<sup>1</sup> Praise the LORD.

Sing to the LORD a new song,  
his praise in the assembly of the godly.

<sup>2</sup> Let Israel rejoice in its Maker;  
let the children of Zion rejoice in their King.

<sup>3</sup> Let them praise his name in the dance;  
let them sing praises to him with tambourine and harp.

<sup>4</sup> For the LORD takes pleasure in his people;  
he will adorn the meek with victory.

<sup>5</sup> Let the godly exult in glory;  
let them sing for joy on their beds.

<sup>6</sup> Let the high praises of God be in their mouth,  
and a two-edged sword in their hand,

<sup>7</sup> to execute vengeance on the nations,  
and punishments on the peoples,

<sup>8</sup> to bind their kings with chains,  
and their nobles with shackles of iron,

<sup>9</sup> to execute the judgment written against them.  
This is glory for all his godly ones.

Praise the LORD.

**DASV: Psalm 150**

<sup>1</sup> Praise the LORD.

Praise God in his sanctuary;  
praise him in his mighty heaven.

<sup>2</sup> Praise him for his powerful acts;  
praise him according to his unmatched greatness.

<sup>3</sup> Praise him with the sound of the trumpet;  
praise him with harp and lyre.

<sup>4</sup> Praise him with the tambourine and dance;  
praise him with stringed instruments and flute.

<sup>5</sup> Praise him with crashing cymbals;  
praise him with clanging cymbals.

<sup>6</sup> Let everything that has breath praise the LORD.

Praise the LORD.

**Digital American Standard Version**  
**DASV: Proverbs 1**

- <sup>1</sup> The proverbs of Solomon,  
the son of David, king of Israel.
- <sup>2</sup> For learning wisdom and discipline,  
for understanding insightful words;
- <sup>3</sup> for gaining instruction in doing what is wise,  
righteous, just and fair;
- <sup>4</sup> for giving prudence to the simple,  
to the young knowledge and discretion;
- <sup>5</sup> let the wise listen, and increase learning,  
and let those with understanding gain guidance;
- <sup>6</sup> for understanding proverbs, and parables,  
the words of the wise, and their riddles.
- <sup>7</sup> The fear of the LORD is the beginning of knowledge,  
but fools despise wisdom and discipline.
- <sup>8</sup> My son, listen to the instruction of your father,  
and do not forsake your mother's teaching;
- <sup>9</sup> for they will be a crown of grace for your head,  
and chains to adorn your neck.
- <sup>10</sup> My son, if sinners entice you,  
do not consent.
- <sup>11</sup> If they say, "Come with us, let us lie in wait to shed blood,  
let us ambush the innocent for no reason.
- <sup>12</sup> Let us swallow them alive like the grave,  
gulping them down whole,  
as those who go down into the pit.
- <sup>13</sup> We will get all sorts of precious possessions,  
we will pile our houses full of plunder.
- <sup>14</sup> Throw in your lot with us,  
we will all share one purse."

- <sup>15</sup> My son, do not walk in their way,  
do not set your foot on their path;  
<sup>16</sup> for their feet run to evil,  
and they hurry to shed blood.  
<sup>17</sup> For it is futile to spread a net  
in the sight of any bird.  
<sup>18</sup> Yet these set a trap for their own blood,  
they ambush only themselves.  
<sup>19</sup> Such are the ways of every one who is greedy for gain,  
unjust gain robs the life of its possessors.
- <sup>20</sup> Wisdom cries aloud in the street,  
in the public squares she raises her voice.  
<sup>21</sup> She cries out on main street,  
at the entrance of the city gates she proclaims her words:  
<sup>22</sup> “How long will you simple ones love simplicity?  
How long will you mockers delight in mocking?  
How long will you fools hate knowledge?  
<sup>23</sup> If you had turned at my reproof,  
I would have poured out my spirit upon you;  
I would have made my words known to you.  
<sup>24</sup> Because I called and you refused,  
I stretched out my hand, and no one paid attention;  
<sup>25</sup> because you have ignored all my counsel,  
and rejected my reproof;  
<sup>26</sup> I will laugh at your calamity,  
I will mock when terror overtakes you.  
<sup>27</sup> When panic attacks you like a storm,  
and disaster devastates you like a whirlwind,  
when distress and anguish come upon you,  
<sup>28</sup> then will they call upon me, but I will not answer,  
they will diligently seek me, but they will not find me.
- <sup>29</sup> For they hated knowledge,  
and did not choose the fear of the LORD.  
<sup>30</sup> For they rejected my counsel,  
they despised all my reproof.

- <sup>31</sup> Therefore they will eat of the fruit of their own way,  
and have their fill of their own schemes;
- <sup>32</sup> for the turning away of the simple will slay them,  
and the complacency of fools will destroy them.
- <sup>33</sup> But whoever listens to me will live in security,  
and will be at ease with no fear of harm."

**DASV: Proverbs 2**

- <sup>1</sup> My son, if you receive my words,  
and store up my commandments within you;  
<sup>2</sup> turning your ear to wisdom,  
and applying your heart to understanding;  
<sup>3</sup> yes, if you cry out for discernment,  
and raise your voice for understanding;  
<sup>4</sup> if you seek it like silver,  
and search for it as for hidden treasures;  
<sup>5</sup> then you will understand the fear of the LORD,  
and find the knowledge of God.
- <sup>6</sup> For the LORD gives wisdom,  
out of his mouth come knowledge and understanding.  
<sup>7</sup> He reserves sound wisdom for the upright,  
he is a shield to those who walk with integrity;  
<sup>8</sup> he guards the paths of the just,  
and preserves the way of those faithful to him.
- <sup>9</sup> Then you will understand what is right and just,  
and fair, yes, every good path.  
<sup>10</sup> For wisdom will enter into your heart,  
and knowledge will bring joy to your soul;  
<sup>11</sup> Discretion will watch over you,  
and understanding will protect you.
- <sup>12</sup> Wisdom will save you from the way of evil,  
from those who speak perverted words;  
<sup>13</sup> who abandon the paths of uprightness,  
to walk in the ways of darkness;  
<sup>14</sup> who delight to do wrong,  
and enjoy the perverseness of evil;  
<sup>15</sup> who are crooked in their ways,  
and devious in their paths.
- <sup>16</sup> Wisdom will save you from the immoral woman,

- from the flattering words of the adulteress;  
<sup>17</sup> who has abandoned the partner of her youth,  
and forgotten the covenant made before God.  
<sup>18</sup> For her house leads down to death,  
and her paths to the dead.  
<sup>19</sup> None who go to her ever return,  
nor will they regain the paths of life.
- <sup>20</sup> But you will walk in the way of good men,  
and keep on the paths of the righteous.  
<sup>21</sup> For the upright will live in the land,  
and those with integrity will remain in it;  
<sup>22</sup> but the wicked will be cut off from the land,  
and the treacherous will be rooted out of it.



**DASV: Proverbs 3**

- <sup>1</sup> My son, never forget my instruction,  
but keep my commands in your heart;  
<sup>2</sup> for length of days and years of life,  
and peace they will add to you.
- <sup>3</sup> Never let loyalty and faithfulness forsake you,  
bind them around your neck,  
write them on the tablet of your heart;  
<sup>4</sup> then you will find favor and a good reputation  
in the sight of God and man.
- <sup>5</sup> Trust in the LORD with all your heart,  
and do not depend on your own understanding;  
<sup>6</sup> in all your ways acknowledge him,  
and he will make your paths straight.
- <sup>7</sup> Do not be wise in your own eyes,  
fear the LORD, and turn away from evil.  
<sup>8</sup> This will bring health to your body,  
and strength to your bones.
- <sup>9</sup> Honor the LORD with your wealth,  
and with the first fruits of all your crops;  
<sup>10</sup> then your barns will be filled with plenty,  
and your vats will overflow with wine.
- <sup>11</sup> My son do not despise the LORD's chastening,  
or grow weary of his correction;  
<sup>12</sup> because those the LORD loves, he reproveth,  
just as a father the son he delights in.
- <sup>13</sup> Happy is the one who finds wisdom,  
the one who gets understanding;  
<sup>14</sup> for gaining her is better than the acquiring of silver,  
and her benefits are more profitable than fine gold.

- <sup>15</sup> She is more precious than rubies,  
and nothing you desire compares with her.
- <sup>16</sup> Long life is in her right hand,  
in her left are riches and honor.
- <sup>17</sup> Her ways are ways of pleasantness,  
and all her paths are peace.
- <sup>18</sup> She is a tree of life to those who embrace her,  
and happy is every one who grasps her.
- <sup>19</sup> By wisdom the LORD founded the earth,  
by understanding he established the heavens.
- <sup>20</sup> By his knowledge the watery depths sprung open,  
and the clouds drop down the dew.
- <sup>21</sup> My son, do not lose sight of them,  
hold on to common sense and discretion;
- <sup>22</sup> they will be life to your soul,  
and a lovely ornament to adorn your neck.
- <sup>23</sup> Then you will walk on your way securely,  
and your foot will not stumble;
- <sup>24</sup> when you lie down, you will not be afraid;  
you will lie down, and your sleep will be sweet.
- <sup>25</sup> Do not be afraid of sudden disaster,  
or the destruction that overtakes the wicked;
- <sup>26</sup> for the LORD will be your confidence,  
and will keep your foot from being caught in a trap.
- <sup>27</sup> Do not withhold good from those to whom it is due,  
when you have the ability to do it.
- <sup>28</sup> Do not say to your neighbor,  
“Go away, come back tomorrow  
and I will give it to you”  
when you have it with you.
- <sup>29</sup> Do not plot evil against your neighbor,  
for the one who lives next to you trusts you.

- <sup>30</sup> Do not pick a fight with anyone without a reason,  
when he has done you no harm.
- <sup>31</sup> Do not envy the violent,  
or choose any of their ways;
- <sup>32</sup> for the LORD detests the devious,  
but his friendship is offered to the upright.
- <sup>33</sup> The curse of the LORD is in the house of the wicked,  
but he blesses the home of the righteous.
- <sup>34</sup> Surely he mocks at the mockers,  
but gives grace to the humble.
- <sup>35</sup> The wise will inherit honor,  
but fools only shame.

**DASV: Proverbs 4**

- <sup>1</sup> Listen, my sons, to a father's instruction,  
and pay attention so that you may gain insight;
- <sup>2</sup> for I give you good guidance,  
do not forsake my teaching.
- <sup>3</sup> For I was once a son to my father,  
dearly loved as an only child of my mother;
- <sup>4</sup> he taught me, and said to me,  
“Let your heart grasp my words,  
keep my commandments, and live.
- <sup>5</sup> Get wisdom, get insight,  
do not forget or reject the words of my mouth.
- <sup>6</sup> Do not forsake her, and she will protect you;  
love her, and she will watch over you.
- <sup>7</sup> Wisdom is the first principle, therefore get wisdom,  
whatever else you obtain get understanding.
- <sup>8</sup> Prize her, and she will promote you,  
she will honor you, if you embrace her.
- <sup>9</sup> She will put a lovely wreath on your head,  
she will present you with a beautiful crown.”
- <sup>10</sup> Listen, my son, and accept my sayings,  
and the years of your life will be many.
- <sup>11</sup> I teach you the way of wisdom,  
I lead you in paths of uprightness.
- <sup>12</sup> When you walk your steps will not be hampered,  
and when you run, you will not stumble.
- <sup>13</sup> Hang on to instruction,  
do not let her not go;  
guard her, for she is your life.
- <sup>14</sup> Do not set foot on the path of the wicked,  
or walk in the way of evil doers.
- <sup>15</sup> Avoid it, do not go there,  
turn from it, and move on.
- <sup>16</sup> For they cannot sleep until they do evil,

and they are robbed of slumber  
until they cause someone to stumble.

<sup>17</sup> For they eat the bread of wickedness,  
and drink the wine of violence.

<sup>18</sup> But the path of the righteous is like the first light of dawn,  
it shines brighter until the full daylight arrives.

<sup>19</sup> The way of the wicked is like darkness,  
they do not know what they stumble over.

<sup>20</sup> My son, pay attention to my words,  
bend your ear to my sayings.

<sup>21</sup> Do not let them out of your sight,  
keep them deep in your heart.

<sup>22</sup> For they are life to those who find them,  
and fitness to all their flesh.

<sup>23</sup> Carefully guard your heart,  
for out of it flow the decisions of life.

<sup>24</sup> Put away perverted speech from your mouth,  
corrupt talk far from your lips.

<sup>25</sup> Let your eyes look straight ahead,  
focus your gaze on what is before you.

<sup>26</sup> Set a straight path for your feet,  
stay on the sure ways.

<sup>27</sup> Do not swerve to the right or to the left,  
keep your foot from evil.

**DASV: Proverbs 5**

- <sup>1</sup> My son, pay attention to my wisdom,  
incline your ear to my understanding;  
<sup>2</sup> so that you may preserve discretion,  
and your lips may maintain knowledge.  
<sup>3</sup> For the lips of an immoral woman drip honey,  
and her mouth is smoother than oil;  
<sup>4</sup> but in the end she is bitter as wormwood,  
sharp as a double-edged sword.  
<sup>5</sup> Her feet go down to death,  
her steps lead straight to the grave;  
<sup>6</sup> for she does not care about the path of life,  
her ways wander, and she does not know it.
- <sup>7</sup> Now my sons, listen to me,  
and do not turn from the words of my mouth.  
<sup>8</sup> Keep your way far from her,  
and do not go near the door of her house.  
<sup>9</sup> Lest you give your honor to others,  
and your years to the cruel;  
<sup>10</sup> lest strangers devour your wealth,  
and your labors go to the house of another man.  
<sup>11</sup> At the end of your life you will groan,  
when your flesh and your body are consumed;  
<sup>12</sup> and will you say, “How I hated discipline,  
and my heart despised being corrected.  
<sup>13</sup> I have not obeyed the voice of my teachers,  
or inclined mine ear to my instructors.  
<sup>14</sup> Now I am at the point of utter ruin,  
in front of the public assembly.”
- <sup>15</sup> Drink water from your own cistern,  
and running water from your own well.  
<sup>16</sup> Should your springs be spilled everywhere,  
and your streams of water, in the streets?  
<sup>17</sup> Let them be yours alone,

and not shared with strangers.

- <sup>18</sup> Let your fountain be blessed,  
and rejoice in the wife of your youth.
- <sup>19</sup> She is like a lovely deer and a graceful doe.  
May her breasts satisfy you always,  
may you always be intoxicated by her love.
- <sup>20</sup> Why should you, my son, be intoxicated  
with an immoral woman,  
and embrace the bosom of an adulteress?
- <sup>21</sup> For a man's ways are seen by the eyes of the LORD,  
and he examines all his paths.
- <sup>22</sup> The iniquities of the wicked will trap him,  
and he will be bound by the ropes of his sin.
- <sup>23</sup> He will die for lack of discipline,  
and be led astray by his own great folly.

**DASV: Proverbs 6**

- <sup>1</sup> My son, if you have put up collateral for your neighbor's debt,  
if you have shaken hands in pledge for a stranger,  
<sup>2</sup> if you are snared by what you have said,  
caught by the words of your mouth,  
<sup>3</sup> do this now, my son, and save yourself,  
since you have fallen under obligation to your neighbor,  
go, humble yourself, and plead with your neighbor.
- <sup>4</sup> Do not give sleep to your eyes,  
or slumber to your eyelids.
- <sup>5</sup> Save yourself like a gazelle from the hand of the hunter,  
and like a bird from the hand of the fowler.
- <sup>6</sup> Go to the ant, you sluggard;  
consider its ways, and be wise.
- <sup>7</sup> It has no chief, governor, or ruler,  
<sup>8</sup> yet it prepares its provisions in the summer,  
and gathers its food in the harvest.
- <sup>9</sup> How long will you sleep, O sluggard?  
When will you wake up from your sleep?
- <sup>10</sup> A little sleep, a little slumber,  
a little folding of the hands to rest;  
<sup>11</sup> and poverty will assail you like a robber,  
and scarcity will attack you like an armed bandit.
- <sup>12</sup> A worthless person, a wicked man,  
walks around with a crooked mouth.
- <sup>13</sup> He winks with his eyes, and signals with his feet,  
and makes signs with his fingers.
- <sup>14</sup> Whose perverted heart plots evil continually,  
who constantly sows discord.
- <sup>15</sup> Therefore disaster will destroy him suddenly,  
he will be broken in an instant beyond repair.
- <sup>16</sup> There are six things the LORD hates,  
seven that are detestable to him:



17 haughty eyes, a lying tongue,  
hands that shed innocent blood,  
18 a heart that plots wicked plans,  
feet that run to do evil,  
19 a false witness who propagates lies,  
and he who sows discord among brothers.

20 My son, keep your father's commandment,  
and do not forsake your mother's instruction.

21 Bind them always upon your heart,  
fasten them around your neck.

22 When you walk, they will guide you,  
when you sleep, they will watch over you,  
and when you wake up, they will talk to you.

23 For the command is a lamp,  
and the instruction is a light,  
and the reproofs of discipline are the way to life,

24 to keep you from the immoral woman,  
from the smooth tongue of the adulteress.

25 Do not lust after her beauty in your heart,  
or let her seduce you with her eyelashes.

26 For a prostitute reduces you to a piece of bread,  
and the adulteress preys upon your precious life.

27 Can a man scoop fire into his lap,  
and his clothes not be burned?

28 Or can one walk on hot coals,  
and his feet not be scorched?

29 So is he who sleeps with his neighbor's wife,  
no one who touches her will go unpunished.

30 Men do not despise a thief,  
if he steals to satisfy himself when he is starving.

31 Yet if he is caught, he must repay seven times what he stole,  
even if it costs him all the goods of his house.

32 He who commits adultery lacks sense,  
he destroys his own soul.

33 He will get wounds and dishonor,

and his disgrace will never be erased.

<sup>34</sup> For jealousy sparks a husband's fury,  
and he will show no mercy when he takes revenge.

<sup>35</sup> He will not accept any compensation,  
or be satisfied with a bribe of any size.

**DASV: Proverbs 7**

- <sup>1</sup> My son, keep my words,  
and treasure my commandments with you.
- <sup>2</sup> Keep my commandments and live,  
guard my instruction as the apple of your eye.
- <sup>3</sup> Bind them upon your fingers,  
write them upon the tablet of your heart.
- <sup>4</sup> Say to wisdom, “You are my sister,”  
and call understanding your closest relative;
- <sup>5</sup> that they may keep you from the immoral woman,  
from the promiscuous woman with her flattering words.
- <sup>6</sup> At the window of my house I looked out through my lattice.
- <sup>7</sup> I saw among the simple,  
I observed among the youths,  
a young man lacking sense,
- <sup>8</sup> going through the street near her corner,  
and walking down the path to her house,
- <sup>9</sup> in the twilight, in the evening,  
as the dark of the night set in.
- <sup>10</sup> Then a woman came out to meet him,  
dressed like a prostitute and sly of heart.
- <sup>11</sup> She was loud and rebellious,  
her feet do not stay at home;
- <sup>12</sup> now in the streets, now in the squares,  
she lurks at every corner.
- <sup>13</sup> She grabbed him, and kissed him,  
and with brazen face she said to him,
- <sup>14</sup> “I have offered my peace-offerings,  
today I have fulfilled my vows.
- <sup>15</sup> So I came out to meet you,  
to eagerly seek your face,  
and now I have found you.
- <sup>16</sup> I have spread my bed with colored sheets,  
with a beautiful bedspread from Egypt.

- <sup>17</sup> I have perfumed my bed  
with myrrh, aloes, and cinnamon.
- <sup>18</sup> Come, let us drink deeply of love until the morning,  
let us delight ourselves with love.
- <sup>19</sup> For my husband is not at home,  
He is gone on a long trip.
- <sup>20</sup> He has taken a bag full of money,  
he will not come home until the full moon.”
- <sup>21</sup> With her seductive speech she persuaded him,  
with her flattering lips she enticed him.
- <sup>22</sup> Suddenly he went after her,  
like an ox going to the slaughter,  
like a deer caught in a trap,
- <sup>23</sup> awaiting the deadly arrow that would pierce its liver,  
he is like a bird darting into a snare,  
not knowing that it would cost him his life.
- <sup>24</sup> Now my sons, listen to me,  
and pay attention to the words of my mouth.
- <sup>25</sup> Do not let your heart wander into her ways,  
do not stray into her paths.
- <sup>26</sup> For she has brought down many victims,  
she has slain many casualties.
- <sup>27</sup> Her house is the way to the grave,  
descending to the chambers of death.

**DASV: Proverbs 8**

- <sup>1</sup> Does not wisdom call?  
Does not understanding raise her voice?
- <sup>2</sup> On the heights beside the way,  
where the paths meet, she stands;
- <sup>3</sup> beside the gates into the city,  
at the entrance road she cries aloud,
- <sup>4</sup> “To you, O people, I call out,  
and I raise my voice to everyone.
- <sup>5</sup> You who are simple learn prudence,  
you fools acquire understanding.
- <sup>6</sup> Listen for I speak significant things,  
and my lips say what is right.
- <sup>7</sup> My mouth speaks the truth,  
and my lips detest wickedness.
- <sup>8</sup> All the words of my mouth are just,  
there is nothing crooked or perverted in them.
- <sup>9</sup> They are plain to one with understanding,  
and right to one who finds knowledge.
- <sup>10</sup> Choose my instruction instead of silver,  
and knowledge rather than choice gold,
- <sup>11</sup> for wisdom is better than rubies,  
and anything you desire can not compare with it.
- <sup>12</sup> I wisdom dwell with prudence,  
I know how to find knowledge and discretion.
- <sup>13</sup> The fear of the LORD is to hate evil,  
I hate pride, arrogance, the evil way  
and the perverse mouth.
- <sup>14</sup> Counsel and sound wisdom are mine,  
I have insight and strength.
- <sup>15</sup> By me kings reign,  
and rulers make just decrees.
- <sup>16</sup> By me rulers rule,  
and nobles judge righteously.

- <sup>17</sup> I love those who love me,  
and those who diligently seek me, find me.
- <sup>18</sup> Riches and honor are with me,  
lasting wealth and prosperity.
- <sup>19</sup> My fruit is better than gold, even fine gold,  
and my wages better than choice silver.
- <sup>20</sup> I walk in the way of righteousness,  
in paths of justice,
- <sup>21</sup> granting wealth to those who love me,  
and filling their treasuries.
- <sup>22</sup> The LORD created me in the beginning,  
the first of his works of old.
- <sup>23</sup> I was set up from everlasting,  
from the beginning,  
before the earth was.
- <sup>24</sup> When there were no ocean depths, I was brought forth,  
when there were no springs abounding with water.
- <sup>25</sup> Before the mountains were settled,  
before the hills I was born;
- <sup>26</sup> before he made the earth and its fields,  
or the first dust of the world.
- <sup>27</sup> I was there when he established the heavens,  
when he drew the horizon on the face of the deep,
- <sup>28</sup> when he set the skies above,  
when the fountains of the deep were fixed,
- <sup>29</sup> when he set the boundary of the sea,  
so the waters would not surge beyond his commandment,  
when he marked out the foundations of the earth;
- <sup>30</sup> then I was a master craftsman,  
and I was daily his delight,  
rejoicing always before him,
- <sup>31</sup> rejoicing in his whole world,  
and delighting in all humankind.
- <sup>32</sup> Now therefore, my sons, listen to me,  
for blessed are those who keep my ways.

- <sup>33</sup> Listen to my instruction and be wise,  
and do not reject it.
- <sup>34</sup> Blessed is the one who listens to me,  
watching daily at my gates,  
waiting beside my doorway.
- <sup>35</sup> For whoever finds me, finds life,  
and obtains favor from the LORD.
- <sup>36</sup> But whoever misses me hurts himself,  
all those who hate me, love death.”

**DASV: Proverbs 9**

- <sup>1</sup> Wisdom has built her house,  
she has carved out her seven pillars.
- <sup>2</sup> She has prepared her meat,  
she has mixed her wine,  
she has set her table.
- <sup>3</sup> She has sent out her maidens,  
she calls out from the highest parts of the city,
- <sup>4</sup> “Whoever is simple, let him turn in here!”  
To the one who lacks understanding, she says,
- <sup>5</sup> “Come, eat my bread,  
and drink the wine I have mixed.
- <sup>6</sup> Leave your simple ways, and live,  
and walk in the way of understanding.”
- <sup>7</sup> Whoever corrects a mocker will get insulted,  
and one who rebukes the wicked will get hurt.
- <sup>8</sup> Do not rebuke a mocker, or he will hate you,  
rebuke the wise, and he will love you.
- <sup>9</sup> Instruct the wise, and he will become even wiser,  
teach the righteous, and he will increase in learning.
- <sup>10</sup> The fear of the LORD is the beginning of wisdom,  
and the knowledge of the Holy One is understanding.
- <sup>11</sup> For by me your days will be multiplied,  
and years added to your life.
- <sup>12</sup> If you are wise, your wisdom will benefit you,  
and if you mock, you alone will suffer.
- <sup>13</sup> The woman Folly is loud,  
She is ignorant, and knows nothing.
- <sup>14</sup> She sits at the door of her house,  
on a seat in the high places of the city,
- <sup>15</sup> calling out to those who pass by,  
who go straight on their way,
- <sup>16</sup> “Whoever is simple, let him turn in here,”  
and to the one who lacks sense, she says,



- <sup>17</sup> “Stolen waters are sweet,  
and bread eaten in secret is pleasant.”
- <sup>18</sup> But they do not know that the dead are there,  
that her guests are in the depths of the grave.

**DASV: Proverbs 10**

- <sup>1</sup> The proverbs of Solomon.  
A wise son brings joy to a father,  
but a foolish son is a grief to his mother.
- <sup>2</sup> Treasures gained by wickedness profit nothing,  
but righteousness delivers even from death.
- <sup>3</sup> The LORD does not allow the righteous to go hungry,  
but he thwarts the craving of the wicked.
- <sup>4</sup> A lazy hand produces poverty,  
but diligent hands get rich.
- <sup>5</sup> He who gathers in summer is a wise son,  
but he who sleeps in harvest is a shameful son.
- <sup>6</sup> Blessings are upon the head of the righteous,  
but violence covers the mouth of the wicked.
- <sup>7</sup> The memory of the righteous is a blessing,  
but the name of the wicked will rot.
- <sup>8</sup> The wise hearted receives instructions,  
but a babbling fool will fall.
- <sup>9</sup> Whoever walks with integrity walks securely,  
but one who perverts his ways will be found out.
- <sup>10</sup> Whoever winks with the eye signals trouble,  
but a babbling fool will fall.
- <sup>11</sup> The mouth of the righteous is a fountain of life,  
but violence covers the mouth of the wicked.
- <sup>12</sup> Hatred stirs up strife,  
but love covers all offenses.
- <sup>13</sup> Wisdom is found on the lips of the discerning,  
but a rod is for the back of one who lacks sense.
- <sup>14</sup> The wise treasure knowledge,  
but the mouth of a fool invites destruction.
- <sup>15</sup> The wealth of the rich is their strong city,  
the poverty of the poor is their destruction.
- <sup>16</sup> The wage of the righteous leads to life,  
the gain of the wicked to sin.
- <sup>17</sup> Whoever heeds instruction is on the way of life,  
but whoever ignores reproof goes astray.
- <sup>18</sup> Whoever hides hatred has lying lips,

- and whoever spreads slander is a fool.
- <sup>19</sup> When words are many, sin is not absent,  
but whoever restrains their lips is wise.
- <sup>20</sup> The tongue of the righteous is choice silver,  
the heart of the wicked is worthless.
- <sup>21</sup> The lips of the righteous feed many,  
but fools die for lack of sense.
- <sup>22</sup> The blessing of the LORD makes rich,  
and he adds no sorrow to it.
- <sup>23</sup> Wickedness is fun for a fool,  
but wisdom gives pleasure to a person of understanding.
- <sup>24</sup> The fear of the wicked will come upon him,  
but the desire of the righteous will be granted.
- <sup>25</sup> When the whirlwind hits, the wicked are blown away,  
but the righteous have an everlasting foundation.
- <sup>26</sup> As vinegar to the teeth, and as smoke to the eyes,  
so is the sluggard to those who send him.
- <sup>27</sup> The fear of the LORD prolongs days,  
but the years of the wicked are cut short.
- <sup>28</sup> The hope of the righteous ends in joy,  
but the expectation of the wicked perishes.
- <sup>29</sup> The way of the LORD is a stronghold for the upright,  
but it is destruction for evildoers.
- <sup>30</sup> The righteous will never be removed,  
but the wicked will not dwell in the land.
- <sup>31</sup> The mouth of the righteous brings forth wisdom,  
but the perverse tongue will be cut out.
- <sup>32</sup> The lips of the righteous know what is appropriate,  
but the mouth of the wicked what is perverse.

**DASV: Proverbs 11**

- <sup>1</sup> A dishonest scale is detestable to the LORD,  
but an accurate weight is his delight.
- <sup>2</sup> When pride comes, then comes shame,  
but with humility is wisdom.
- <sup>3</sup> The integrity of the upright guides them,  
but the crookedness of the treacherous destroys them.
- <sup>4</sup> Riches are worthless in the day of wrath,  
but righteousness delivers from death.
- <sup>5</sup> The righteousness of the blameless directs their way,  
but the wicked fall by their own desires.
- <sup>6</sup> The righteousness of the upright delivers them,  
but the treacherous are trapped by their own iniquity.
- <sup>7</sup> When the wicked dies, his hope perishes,  
and the expectation based on his power perishes too.
- <sup>8</sup> The righteous are rescued from trouble,  
and it comes on the wicked instead.
- <sup>9</sup> With his mouth the godless destroys his neighbor,  
but through knowledge the righteous will be delivered.
- <sup>10</sup> When it goes well with the righteous, the city rejoices,  
and when the wicked perish there are shouts of joy.
- <sup>11</sup> By the blessing of the upright, the city is exalted,  
but it is overthrown by the mouth of the wicked.
- <sup>12</sup> Whoever belittles his neighbor lacks sense,  
but an understanding person stays silent.
- <sup>13</sup> A gossip reveals secrets,  
but whoever is trustworthy keeps a confidence.
- <sup>14</sup> Where there is no guidance a nation falls,  
but with many counselors there is safety.
- <sup>15</sup> Whoever signs for the debt of a stranger will suffer,  
but whoever hates guaranteeing a debt is secure.
- <sup>16</sup> A gracious woman receives honor,  
but violent men get wealth.
- <sup>17</sup> A kind person benefits himself,  
but whoever is cruel damages himself.
- <sup>18</sup> A wicked person earns deceptive wages,

- but whoever sows righteousness gains a sure reward.
- <sup>19</sup> Whoever is steadfastly righteous attains life,  
and whoever pursues evil will die.
- <sup>20</sup> Those with a perverse heart are detestable to the LORD,  
but those whose ways are blameless are his delight.
- <sup>21</sup> Be sure of this, the wicked will not go unpunished,  
but the children of the righteous will be delivered.
- <sup>22</sup> Like a gold ring in a pig's snout,  
so is a beautiful woman who lacks discretion.
- <sup>23</sup> The desire of the righteous ends only in good,  
but the hope of the wicked ends in wrath.
- <sup>24</sup> One gives freely yet gains even more,  
yet another is stingy but only suffers need.
- <sup>25</sup> The generous will prosper,  
and whoever waters others will be watered himself.
- <sup>26</sup> Whoever withholds grain, the people will curse,  
but blessing will be upon the head of the one who sells it.
- <sup>27</sup> Whoever diligently seeks good, seeks favor;  
but evil comes to whoever searches for it.
- <sup>28</sup> Whoever trusts in riches will fall,  
but the righteous will flourish as a green leaf.
- <sup>29</sup> Whoever troubles his own home will inherit the wind,  
and the foolish will be servant to the wise of heart.
- <sup>30</sup> The fruit of the righteous is a tree of life,  
and whoever wins friends is wise.
- <sup>31</sup> If the righteous are repaid on earth,  
how much more the wicked and the sinner!

**DASV: Proverbs 12**

- <sup>1</sup> Whoever loves discipline loves knowledge,  
but whoever hates reproof is brutish.
- <sup>2</sup> A good person obtains favor from the LORD,  
but he condemns those who plot wickedness.
- <sup>3</sup> No one will be established by wickedness,  
but the root of the righteous will not be pulled up.
- <sup>4</sup> A worthy wife is her husband's crown,  
but she who disgraces is like rottenness in his bones.
- <sup>5</sup> The plans of the righteous are just,  
but the advice of the wicked is deceitful.
- <sup>6</sup> The words of the wicked are a deadly ambush,  
but the mouth of the upright delivers them.
- <sup>7</sup> The wicked are overthrown, and are no more,  
but the house of the righteous will stand.
- <sup>8</sup> A person is commended according to his wisdom,  
but one who is of a perverse heart will be despised.
- <sup>9</sup> Better is one who is lightly esteemed and has a servant,  
than one who is self-important and lacks food.
- <sup>10</sup> The righteous cares for the needs of his animals,  
but even the kindness of the wicked is cruel.
- <sup>11</sup> One who works his land will have plenty of food,  
but the one who chases fantasies lacks sense.
- <sup>12</sup> The wicked are jealous of the plunder of evil doers,  
but the root of the righteous bears fruit.
- <sup>13</sup> The evil are trapped by the sin of their lips,  
but the righteous escape from trouble.
- <sup>14</sup> From the fruit of the mouth, one is satisfied with good,  
and the work of one's hands yields rewards.
- <sup>15</sup> The way of a fool is right in his own eyes,  
but one who is wise listens to counsel.
- <sup>16</sup> A fool quickly broadcasts his anger,  
but the prudent ignores an insult.
- <sup>17</sup> An honest witness tells the truth,  
but a false witness speaks lies.
- <sup>18</sup> One who speaks rashly pierces like a sword,

- but the tongue of the wise brings healing.
- <sup>19</sup> Truthful lips endure forever,  
but a lying tongue lasts only a moment.
- <sup>20</sup> Deceit is in the heart of those who plot evil,  
but those who promote peace have joy.
- <sup>21</sup> No harm hurts the righteous,  
but the wicked are filled with trouble.
- <sup>22</sup> The LORD detests lying lips,  
but delights in those who are truthful.
- <sup>23</sup> The prudent do not show off their knowledge,  
but the heart of fools broadcasts folly.
- <sup>24</sup> The hand of the diligent will rule,  
but the lazy will be enslaved.
- <sup>25</sup> A wounded heart weighs one down,  
but an encouraging word cheers it up.
- <sup>26</sup> The righteous give a neighbor good advice,  
but the way of the wicked leads them astray.
- <sup>27</sup> The lazy do not even roast the game they have caught,  
but the diligent utilize their possessions.
- <sup>28</sup> In the way of righteousness is life,  
and along its pathway there is no death.

**DASV: Proverbs 13**

- <sup>1</sup> A wise son accepts his father's instruction,  
but a mocker does not listen to rebuke.
- <sup>2</sup> By the fruit of one's mouth a person eats good things,  
but the treacherous have a taste for violence.
- <sup>3</sup> Whoever guards his mouth prolongs his life,  
but whoever opens wide his lips comes to ruin.
- <sup>4</sup> The sluggard craves, and gets nothing,  
but the desires of the diligent are richly supplied.
- <sup>5</sup> The righteous hate lying,  
but the wicked cause shame and disgrace.
- <sup>6</sup> Righteousness guards the one whose way is upright,  
but wickedness overthrows the sinner.
- <sup>7</sup> One pretends to be rich, yet has nothing,  
another pretends to be poor, yet has great wealth.
- <sup>8</sup> Riches may ransom a person's life,  
but the poor hear no threat.
- <sup>9</sup> The light of the righteous rejoices,  
but the lamp of the wicked will be snuffed out.
- <sup>10</sup> With pride comes conflict,  
but whoever takes advice is wise.
- <sup>11</sup> Wealth quickly gained will dwindle away,  
but whoever gathers it little by little makes it grow.
- <sup>12</sup> Hope deferred makes the heart sick,  
but a desire satisfied is a tree of life.
- <sup>13</sup> Whoever despises instruction destroys himself,  
but whoever respects the commandment will be rewarded.
- <sup>14</sup> The teaching of the wise is a fountain of life,  
turning one from the snares of death.
- <sup>15</sup> Good sense wins favor,  
but the way of the treacherous leads to destruction.
- <sup>16</sup> Every prudent person acts with knowledge,  
but a fool flaunts his folly.
- <sup>17</sup> A wicked messenger trips into trouble,  
but a faithful messenger brings healing.
- <sup>18</sup> Poverty and shame are for the one who rejects correction,



- but whoever pays attention to reproof is honored.
- <sup>19</sup> A dream come true is sweet to the soul,  
but to turn from evil is detestable for fools.
- <sup>20</sup> Walk with the wise, and you will become wise,  
but a friend of fools suffers harm.
- <sup>21</sup> Evil pursues sinners,  
but the righteous will be rewarded with prosperity.
- <sup>22</sup> The good leave an inheritance to their grandchildren,  
but sinner's wealth is stored up for the righteous.
- <sup>23</sup> Much food comes from the field of the poor,  
but it is swept away by injustice.
- <sup>24</sup> Whoever spares the rod hates his son,  
but whoever loves him carefully disciplines him.
- <sup>25</sup> The righteous eats until his heart is content,  
but the belly of the wicked goes hungry.

**DASV: Proverbs 14**

- <sup>1</sup> A wise woman builds her house,  
but a foolish one tears it down with her own hands.
- <sup>2</sup> Whoever walks uprightly fears the LORD,  
but the one who is devious in his ways despises him.
- <sup>3</sup> The mouth of the fool brings a rod to his back,  
but the lips of the wise protect them.
- <sup>4</sup> Where there are no oxen, the crib is clean,  
but from the strength of the ox  
comes an abundant harvest.
- <sup>5</sup> A faithful witness will not lie,  
but a false witness breathes out lies.
- <sup>6</sup> A mocker seeks wisdom and cannot find it,  
but knowledge comes easily to one who has understanding.
- <sup>7</sup> Stay away from a fool,  
for you will not find lips of knowledge there.
- <sup>8</sup> The wisdom of the prudent guides his way,  
but the folly of fools deceives them.
- <sup>9</sup> Fools make fun of paying for damage,  
but among the upright there is goodwill.
- <sup>10</sup> Each heart knows its own bitterness,  
and a stranger cannot share its joy.
- <sup>11</sup> The house of the wicked will be destroyed,  
but the tent of the upright will flourish.
- <sup>12</sup> There is a way that seems right,  
but its end is the way of death.
- <sup>13</sup> Even in laughter the heart may ache,  
and the end of joy may be grief.
- <sup>14</sup> The backslider gets what his ways deserve,  
but a good person will be rewarded for his.
- <sup>15</sup> The simple believe anything,  
but the prudent give thought to their steps.
- <sup>16</sup> The wise are cautious, and turn from evil,  
but the fool proceeds with reckless confidence.
- <sup>17</sup> The quick tempered act foolishly,  
and a schemer is hated.
- <sup>18</sup> The simple inherit folly,

- but the prudent are crowned with knowledge.
- <sup>19</sup> The evil bow down before the good,  
and the wicked at the gates of the righteous.
- <sup>20</sup> The poor are despised even by their neighbors,  
but the rich have many friends.
- <sup>21</sup> Whoever despises his neighbor sins,  
but blessed is the one who is kind to the poor.
- <sup>22</sup> Do they not err who plot evil?  
But those who plan good find love and faithfulness.
- <sup>23</sup> In all hard work there is profit,  
but mere talk leads to poverty.
- <sup>24</sup> The crown of the wise is their wealth,  
but the folly of fools yields only folly.
- <sup>25</sup> A truthful witness saves lives,  
but one who utters lies is deceitful.
- <sup>26</sup> In the fear of the LORD is security,  
and one's children will have a place of refuge.
- <sup>27</sup> The fear of the LORD is a fountain of life,  
so that one may turn from the snares of death.
- <sup>28</sup> The king's glory is in the multitude of people,  
but by the lack of subjects a prince is destroyed.
- <sup>29</sup> Whoever is slow to anger is of great understanding,  
but one who has a hasty temper displays folly.
- <sup>30</sup> A tranquil heart gives life to the body,  
but envy is rottenness in the bones.
- <sup>31</sup> Whoever oppresses the poor insults his Maker,  
but the one who is kind to the needy honors him.
- <sup>32</sup> The wicked are overthrown by evil-doing,  
but the righteous have a refuge even in death.
- <sup>33</sup> Wisdom rests in the understanding heart,  
but it is not found among fools.
- <sup>34</sup> Righteousness exalts a nation,  
but sin is a disgrace to any people.
- <sup>35</sup> The king's favor is on a wise servant,  
but his wrath falls on one who causes shame.

**DASV: Proverbs 15**

- <sup>1</sup> A soft answer turns away wrath,  
but a harsh word stirs up anger.
- <sup>2</sup> The tongue of the wise makes knowledge attractive,  
but the mouth of fools pours out folly.
- <sup>3</sup> The eyes of the LORD are in every place,  
keeping watch upon the evil and the good.
- <sup>4</sup> A gentle tongue is a tree of life,  
but a deceitful tongue crushes the spirit.
- <sup>5</sup> A fool despises a father's correction,  
but whoever heeds correction is prudent.
- <sup>6</sup> There is treasure in the house of the righteous,  
but the income of the wicked brings them trouble.
- <sup>7</sup> The lips of the wise spread knowledge,  
but not so the heart of fools.
- <sup>8</sup> The LORD detests the sacrifice of the wicked,  
but the prayer of the upright is his delight.
- <sup>9</sup> The LORD detests the way of the wicked,  
but he loves the one who pursues righteousness.
- <sup>10</sup> There is severe discipline for the one who forsakes  
the right way,  
whoever hates correction will die.
- <sup>11</sup> The grave and destruction are open before the LORD,  
how much more human hearts!
- <sup>12</sup> A mocker does not like to be corrected,  
he will not go to the wise.
- <sup>13</sup> A glad heart makes a cheerful face,  
but by sorrow of heart the spirit is broken.
- <sup>14</sup> The heart of one who has understanding seeks knowledge,  
but the mouths of fools feed on folly.
- <sup>15</sup> All the days of the oppressed are bad,  
but whoever has a cheerful heart has a continual feast.
- <sup>16</sup> Better is little, with the fear of the LORD,  
than great treasure with trouble.
- <sup>17</sup> Better is a dinner of vegetables with love,  
than a fattened ox with hatred.
- <sup>18</sup> A hothead stirs up contention,

- but whoever is slow to anger calms a conflict.
- <sup>19</sup> The way of the sluggard is blocked by thorns,  
but the path of the upright is an open road.
- <sup>20</sup> A wise son makes a glad father,  
but a foolish son despises his mother.
- <sup>21</sup> Folly is delightful to one with no sense,  
but the understanding walk unimpeded.
- <sup>22</sup> Without counsel, plans fail,  
but with many advisors they are successful.
- <sup>23</sup> Everyone enjoys a good answer,  
and the right word at the right time—how sweet it is!
- <sup>24</sup> To the wise the path of life leads upward,  
that they may leave the grave below.
- <sup>25</sup> The LORD will tear down the house of the proud,  
but he will protect the property of the widow.
- <sup>26</sup> The LORD detests evil schemes,  
but the plans of the pure please him.
- <sup>27</sup> Whoever is greedy of unjust gain troubles his own house,  
but one who hates bribes will live.
- <sup>28</sup> The heart of the righteous ponders an answer,  
but the mouth of the wicked pours out evil.
- <sup>29</sup> The LORD is far from the wicked,  
but he hears the prayer of the righteous.
- <sup>30</sup> A cheerful look brings joy to the heart,  
and good news nourishes the bones.
- <sup>31</sup> The ear that listens to a life-giving rebuke  
will be at home among the wise.
- <sup>32</sup> Whoever refuses correction despises himself,  
but one who listens to reproof gains understanding.
- <sup>33</sup> The fear of the LORD teaches wisdom,  
and humility comes before honor.

**DASV: Proverbs 16**

- <sup>1</sup> The plans of the heart belong to humans,  
but the answer of the tongue is from the LORD.
- <sup>2</sup> All the ways of a person are clean in their own eyes,  
but the LORD weighs the motives.
- <sup>3</sup> Commit your works to the LORD,  
and your plans will succeed.
- <sup>4</sup> The LORD has made everything for its own purpose,  
even the wicked for the day of disaster.
- <sup>5</sup> The LORD detests everyone who is proud of heart,  
be assured they will not go unpunished.
- <sup>6</sup> By love and faithfulness atonement is made for sin,  
and by the fear of the LORD one avoids evil.
- <sup>7</sup> When someone's ways please the LORD,  
he makes even their enemies to be at peace with them.
- <sup>8</sup> Better is a little, with righteousness,  
than great wealth with injustice.
- <sup>9</sup> A person's heart plans its way,  
but the LORD directs its steps.
- <sup>10</sup> A divine oracle is on the lips of the king,  
his mouth should not betray justice.
- <sup>11</sup> Honest balances and scales are the LORD's,  
all the standard weights in the bag are his work.
- <sup>12</sup> Wrongdoing is detestable to kings,  
for the throne is established by righteousness.
- <sup>13</sup> Righteous lips are the king's delight,  
and they love the one who speaks right.
- <sup>14</sup> The king's wrath is a messenger of death,  
but the wise will appease it.
- <sup>15</sup> When the king's face smiles there is life,  
his favor refreshes like a rain cloud in spring.
- <sup>16</sup> How much better to get wisdom than gold,  
to get understanding rather than silver.
- <sup>17</sup> The highway of the upright avoids evil,  
whoever guards his way guards his life.
- <sup>18</sup> Pride goes before destruction,  
and an arrogant spirit before a fall.

- <sup>19</sup> It is better to live humbly with the poor,  
than to share plunder with the proud.
- <sup>20</sup> The one who pays attention to instruction will find good,  
and whoever trusts in the LORD will be happy.
- <sup>21</sup> The wise heart will be called perceptive,  
and sweet speech increases persuasiveness.
- <sup>22</sup> Understanding is a fountain of life for the one who has it,  
but correcting fools is folly.
- <sup>23</sup> The wise heart instructs its mouth,  
and adds persuasiveness to its lips.
- <sup>24</sup> Kind words are like honeycomb,  
sweet to the soul, and health to the bones.
- <sup>25</sup> There is a way that seems right to a person,  
but in the end it is the way to death.
- <sup>26</sup> A worker's appetite works for him,  
for his hunger drives him on.
- <sup>27</sup> The worthless plot mischief,  
and their speech is like a scorching fire.
- <sup>28</sup> A perverse person spreads strife,  
and a whisperer separates best friends.
- <sup>29</sup> The violent entice their neighbor,  
and lead him in a way that is not good.
- <sup>30</sup> Whoever winks his eyes plots dishonest things,  
whoever smirks brings evil to pass.
- <sup>31</sup> Grey hair is a crown of glory,  
it is gained by a righteous life.
- <sup>32</sup> One who is patient is better than the powerful,  
and one who controls his temper than the one who  
captures a city.
- <sup>33</sup> The lot is cast into the lap,  
but every decision is from the LORD.

**DASV: Proverbs 17**

- <sup>1</sup> Better is a dry crust with quietness  
than a house full of feasting with strife.
- <sup>2</sup> A wise servant will rule over a son who acts shamefully,  
and will share in the inheritance as one of the family.
- <sup>3</sup> The crucible is for silver, and the furnace for gold,  
but the LORD tests hearts.
- <sup>4</sup> An evil-doer listens to wicked lips,  
and a liar pays attention to a malicious tongue.
- <sup>5</sup> Whoever mocks the poor insults his Maker,  
and one who is glad at calamity will not go unpunished.
- <sup>6</sup> Grandchildren are the crown of the old,  
and parents are the pride of their children.
- <sup>7</sup> Eloquent speech is not fitting for a fool,  
much less lying lips for a ruler.
- <sup>8</sup> A bribe is like a lucky charm in the eyes of the one who gives it,  
wherever he turns he prospers.
- <sup>9</sup> Whoever covers an offense fosters love,  
but one who harps on it separates best friends.
- <sup>10</sup> A rebuke strikes deeper into one who has understanding  
than a hundred lashes on a fool.
- <sup>11</sup> An evil person seeks rebellion,  
so a cruel messenger will be sent against him.
- <sup>12</sup> It is safer to meet a bear robbed of her cubs  
than a fool in his folly.
- <sup>13</sup> Whoever rewards evil for good,  
evil will never leave his house.
- <sup>14</sup> Starting strife is like letting water out of a dam,  
so stop it before a quarrel breaks out.
- <sup>15</sup> One who justifies the wicked, and condemns the righteous,  
the LORD detests them both.
- <sup>16</sup> Why give a fool money to buy wisdom,  
when he has no desire to learn?
- <sup>17</sup> A friend loves at all times,  
and a brother is born to help in adversity.
- <sup>18</sup> One lacking sense shakes hands in a pledge,  
and puts up security for the debt of a neighbor.



- <sup>19</sup> Whoever loves a quarrel loves strife,  
    whoever builds a strong gate invites destruction.
- <sup>20</sup> A crooked heart does not prosper,  
    and a deceitful tongue falls into trouble.
- <sup>21</sup> One who gives birth to a fool  
    and the father of a fool have no joy.
- <sup>22</sup> A cheerful heart is good medicine,  
    but a broken spirit dries up the bones.
- <sup>23</sup> The wicked accept a secret bribe  
    to pervert the ways of justice.
- <sup>24</sup> One who has understanding keeps an eye on wisdom,  
    but the eyes of a fool wander to the ends of the earth.
- <sup>25</sup> A foolish son is a grief to his father,  
    and bitterness to her who bore him.
- <sup>26</sup> It is not good to punish the righteous,  
    or to flog officials for their integrity.
- <sup>27</sup> Whoever uses few words has knowledge,  
    and whoever is of a calm spirit has understanding.
- <sup>28</sup> Even a fool who keeps silent is thought to be wise,  
    when he shuts his mouth, he is considered intelligent.

**DASV: Proverbs 18**

- <sup>1</sup> An unfriendly person pursues his own selfish desire,  
and explodes against all common sense.
- <sup>2</sup> A fool has no delight in understanding,  
but only in expressing his own opinion.
- <sup>3</sup> When a wicked person comes, contempt comes too,  
and with shame comes disgrace.
- <sup>4</sup> The words of the mouth are deep waters,  
but the fountain of wisdom is a rushing brook.
- <sup>5</sup> It is not good to be partial to the wicked,  
or to deprive the righteous of justice.
- <sup>6</sup> A fool's lips lead him into quarrels,  
and his mouth invites a beating.
- <sup>7</sup> A fool's mouth is his destruction,  
and his lips are a snare to his soul.
- <sup>8</sup> The words of a gossip are as tasty morsels,  
they descend into the deepest parts.
- <sup>9</sup> Whoever is slack in his work,  
is kin to one who is a destroyer.
- <sup>10</sup> The name of the LORD is a strong tower,  
the righteous run into it, and are safe.
- <sup>11</sup> The wealth of the rich is their strong city,  
and they imagine it a high wall of security.
- <sup>12</sup> A haughty heart precedes destruction,  
and humility comes before honor.
- <sup>13</sup> Whoever gives an answer before listening,  
it is his folly and shame.
- <sup>14</sup> The human spirit can sustain infirmity,  
but who can bear a broken spirit?
- <sup>15</sup> The heart of the prudent gets knowledge,  
and the ear of the wise seeks knowledge.
- <sup>16</sup> Giving gifts opens doors,  
and gives access to the great.
- <sup>17</sup> One who pleads his cause first seems just,  
but his neighbor comes and cross examines him.
- <sup>18</sup> Casting lots can end disputes,  
and decide between powerful opponents.

- <sup>19</sup> A brother offended is harder to win than a strong city,  
and quarrels incarcerate like the bars of a castle.
- <sup>20</sup> By the fruit of one's mouth one's stomach is filled,  
with the harvest of his lips he will be satisfied.
- <sup>21</sup> Death and life are in the power of the tongue,  
and those who love it will eat its fruit.
- <sup>22</sup> Whoever finds a wife finds a good thing,  
and obtains favor from the LORD.
- <sup>23</sup> The poor plead for mercy,  
but the rich answer roughly.
- <sup>24</sup> Some friends destroy each other,  
but a true friend sticks closer than a brother.

**DASV: Proverbs 19**

- <sup>1</sup> Better to be poor walking in integrity,  
    than one who has dishonest lips and is a fool.
- <sup>2</sup> Desire without knowledge is not good,  
    and one whose feet move too fast misses the way.
- <sup>3</sup> One's own folly ruins his life,  
    yet his heart rages against the LORD.
- <sup>4</sup> Wealth makes many friends,  
    but the poor are abandoned by their friends.
- <sup>5</sup> A false witness will not go unpunished,  
    and one who utters lies will not escape.
- <sup>6</sup> Many seek the favor of the generous,  
    and everyone is a friend of those giving gifts.
- <sup>7</sup> All the relatives of the poor hate him,  
    how much more do his friends abandon him.  
    Though he plead with words, yet they are gone.
- <sup>8</sup> Whoever gets wisdom loves himself,  
    whoever keeps understanding will prosper.
- <sup>9</sup> A false witness will not go unpunished,  
    and one who utters lies will perish.
- <sup>10</sup> Luxury is not fitting for a fool,  
    much less for a servant to rule over princes.
- <sup>11</sup> Good sense makes one slow to anger,  
    and it is his glory to overlook a transgression.
- <sup>12</sup> The king's wrath is like a lion's roar,  
    but his favor is like dew on the grass.
- <sup>13</sup> A foolish son is the ruin of his father,  
    and a quarrelsome wife is like a continual dripping.
- <sup>14</sup> House and wealth are inherited from fathers,  
    but a prudent wife is from the LORD.
- <sup>15</sup> Slothfulness casts into a deep sleep,  
    and the idle person will suffer hunger.
- <sup>16</sup> Whoever keeps the commandments keeps his life,  
    but whoever is careless with them will die.
- <sup>17</sup> Whoever is kind to the poor, lends to the LORD,  
    and he will repay him.
- <sup>18</sup> Discipline your son while there is hope,

- and do not contribute to his destruction.
- <sup>19</sup> An angry person will pay the penalty,  
for if you rescue him you will have to do it repeatedly.
- <sup>20</sup> Hear counsel, and receive instruction,  
that you may be wise in the end.
- <sup>21</sup> There are many plans in a person's heart,  
but the purpose of the LORD will prevail.
- <sup>22</sup> What a person wants is loyal love,  
and better to be poor than a liar.
- <sup>23</sup> The fear of the LORD leads to life,  
and whoever has it will be satisfied and will not  
be visited by harm.
- <sup>24</sup> The sluggard buries his hand in the dish,  
and will not even lift it to his mouth.
- <sup>25</sup> Beat a mocker, and the simple will learn prudence,  
and rebuke one that has understanding,  
and he will gain knowledge.
- <sup>26</sup> One who does violence to his father, and chases away  
his mother,  
is a son that causes shame and disgrace.
- <sup>27</sup> My son, stop listening to instruction,  
and you will wander away from words of knowledge.
- <sup>28</sup> A worthless witness mocks at justice,  
and the mouth of the wicked gulps down iniquity.
- <sup>29</sup> Punishment is prepared for mockers,  
and beatings are for the backs of fools.

**DASV: Proverbs 20**

- <sup>1</sup> Wine is a mocker, strong drink a brawler,  
and whoever is led astray by it is not wise.
- <sup>2</sup> The king's anger is like a lion's roar,  
whoever provokes his anger forfeits his life.
- <sup>3</sup> It is an honor to avoid strife,  
but every fool is quick to quarrel.
- <sup>4</sup> The sluggard will not plow in the right season,  
yet he will seek a harvest and find nothing.
- <sup>5</sup> Advice in the human heart is like deep water,  
one with understanding will draw it out.
- <sup>6</sup> Many will proclaim their own loyalty,  
but who can find one who is truly faithful?
- <sup>7</sup> The righteous one walks with integrity,  
blessed are his children after him.
- <sup>8</sup> A king who sits on the throne for judgment,  
winnows out all evil with his eyes.
- <sup>9</sup> Who can say, "I have made my heart clean,  
I am pure from my sin"?
- <sup>10</sup> Unequal weights and unfair measures,  
both of them are detestable to the LORD.
- <sup>11</sup> Even a child is known by the way he acts,  
whether his conduct is pure and right.
- <sup>12</sup> The hearing ear and the seeing eye,  
the LORD has made them both.
- <sup>13</sup> Do not love sleep, or you will become poor,  
keep your eyes open and you will have plenty of bread.
- <sup>14</sup> "It is bad, it is bad," the buyer says,  
but after he leaves, he brags about what a bargain he got.
- <sup>15</sup> There is gold, and an abundance of rubies,  
but lips that speak knowledge are a precious jewel.
- <sup>16</sup> Take the garment of one who guarantees the debt  
of a stranger,  
and get a deposit from one who co-signs for foreigners.
- <sup>17</sup> Bread gained by deceit may be sweet,  
but afterwards his mouth will be filled with gravel.
- <sup>18</sup> Every plan is established by counsel,

- so wage war with wise guidance.
- <sup>19</sup> A gossip reveals secrets,  
so stay away from one who talks too much.
- <sup>20</sup> Whoever curses his father or his mother,  
his lamp will be snuffed out in total darkness.
- <sup>21</sup> An inheritance quickly acquired at the beginning,  
will not be blessed in the end.
- <sup>22</sup> Do not say, "I will repay this evil,"  
wait for the LORD, and he will deliver you.
- <sup>23</sup> Unequal weights are detestable to the LORD,  
and dishonest scales are not good.
- <sup>24</sup> A person's steps are ordered by the LORD,  
how can anyone understand his way?
- <sup>25</sup> It is a snare for one to say rashly, "It is holy,"  
and only afterwards ask questions about the vow.
- <sup>26</sup> A wise king winnows the wicked,  
and drives the threshing-wheel over them.
- <sup>27</sup> The lamp of the LORD penetrates,  
searching all the innermost parts.
- <sup>28</sup> Loyal love and faithfulness preserve the king,  
and his throne is upheld by loyal love.
- <sup>29</sup> The glory of the young is their strength,  
and the splendor of the old is their grey hair.
- <sup>30</sup> Blows that wound cleanse away evil,  
and beatings clean the innermost parts.

**DASV: Proverbs 21**

- <sup>1</sup> The king's heart is a stream of water in the hand of the LORD,  
he turns it wherever he wants.
- <sup>2</sup> All a person's ways seem right in their own eyes,  
but the LORD weighs the heart.
- <sup>3</sup> To do righteousness and justice  
is more acceptable to the LORD than sacrifice.
- <sup>4</sup> Haughty eyes, a proud heart,  
and the lamp of the wicked are all sin.
- <sup>5</sup> The plans of the diligent tend only to prosperity,  
but every one who hastily cuts corners comes to poverty.
- <sup>6</sup> Getting treasures by a lying tongue  
is a vanishing mist and a deadly snare.
- <sup>7</sup> The violence of the wicked will sweep them away,  
because they refuse to do what is just.
- <sup>8</sup> The way of the guilty is crooked,  
but the conduct of the pure is right.
- <sup>9</sup> It is better to dwell on the corner of the housetop,  
than with a quarrelsome wife in a spacious house.
- <sup>10</sup> The soul of the wicked desires evil,  
his neighbor finds no mercy in his eyes.
- <sup>11</sup> When a mocker is punished, the simple becomes wise,  
and when the wise is instructed, he gains knowledge.
- <sup>12</sup> The Righteous One considers the house of the wicked,  
he casts down the wicked to their ruin.
- <sup>13</sup> Whoever shuts his ears to the cry of the poor,  
he too will cry out, but will not be heard.
- <sup>14</sup> A gift in secret pacifies anger,  
and a secret present calms strong wrath.
- <sup>15</sup> Justice is a joy to the righteous,  
but terror to evil doers.
- <sup>16</sup> Whoever strays from the path of understanding  
will rest in the assembly of the dead.
- <sup>17</sup> Whoever loves pleasure will be poor,  
one who loves wine and oil will never be rich.
- <sup>18</sup> The wicked is punished in place of the righteous,



- and the traitor instead of the upright.
- <sup>19</sup> It is better to live in a desert,  
than with a quarrelsome and complaining wife.
- <sup>20</sup> Precious treasure and oil are in the house of the wise,  
but a fool devours it all.
- <sup>21</sup> Whoever pursues righteousness and kindness  
will find life, righteousness and honor.
- <sup>22</sup> A wise person scales the city of the mighty,  
and tears down the fortress in which they trust.
- <sup>23</sup> Whoever keeps his mouth and his tongue,  
keeps himself out of trouble.
- <sup>24</sup> "Mocker" is the name of the proud and haughty,  
he acts with arrogant pride.
- <sup>25</sup> The sluggard's desire kills him,  
for his hands refuse to work.
- <sup>26</sup> Some people are constantly greedy,  
but the righteous give without holding back.
- <sup>27</sup> The sacrifice of the wicked is detestable,  
how much more, when brought with evil intent.
- <sup>28</sup> A false witness will perish,  
but whoever listens, his speech will last.
- <sup>29</sup> A wicked person puts on a bold face,  
but the upright gives thought to his ways.
- <sup>30</sup> There is no wisdom, understanding or counsel  
that can succeed against the LORD.
- <sup>31</sup> The horse is prepared for the day of battle,  
but victory belongs to the LORD.

**DASV: Proverbs 22**

- <sup>1</sup> A good name is to be chosen rather than great riches,  
and favor rather than silver and gold.
- <sup>2</sup> The rich and the poor have this in common,  
the LORD made them both.
- <sup>3</sup> The prudent sees danger and hides,  
but the simple goes on and suffers the consequences.
- <sup>4</sup> The reward for humility and the fear of the LORD  
is riches, honor, and life.
- <sup>5</sup> Thorns and snares are in the way of the crooked,  
the one who guards his soul will stay away from them.
- <sup>6</sup> Train up a child in the way he should go,  
and when he is old he will not depart from it.
- <sup>7</sup> The rich rule over the poor,  
and the borrower is servant to the lender.
- <sup>8</sup> Whoever sows injustice will reap disaster,  
and the rod of his wrath will cease.
- <sup>9</sup> Whoever is generous will be blessed,  
for he shares his food with the poor.
- <sup>10</sup> Throw out the mocker, and conflict will leave,  
strife and insults will cease.
- <sup>11</sup> One who loves a pure heart and has gracious lips,  
the king will be his friend.
- <sup>12</sup> The eyes of the LORD protect those with knowledge,  
but he overthrows the plans of the treacherous.
- <sup>13</sup> The sluggard says, "There is a lion out there.  
I will be killed in the streets."
- <sup>14</sup> The mouth of an immoral woman is a deep pit,  
he with whom the LORD is angry falls into it.
- <sup>15</sup> Folly is bound up in the heart of a child,  
but the rod of discipline will drive it from him.
- <sup>16</sup> The one who oppresses the poor to increase wealth,  
and the one who gives to the rich,  
both will become poor.
- <sup>17</sup> Listen to the words of the wise,  
and focus your heart on my knowledge,

<sup>18</sup> for it will be pleasant if you keep them within you,  
and always ready on your lips.

<sup>19</sup> I have made them known to you this day,  
so that your trust may be in the LORD.

<sup>20</sup> Have not I written thirty sayings to you,  
sayings of advice and knowledge,

<sup>21</sup> to make you know right and true words,  
that you may give a true report to those who sent you?

<sup>22</sup> Do not rob the poor, because he is poor,  
or oppress the afflicted in the city gate;

<sup>23</sup> for the LORD will plead their cause,  
and plunder those who plunder them.

<sup>24</sup> Do not make friends with one given to anger,  
and do not go with a hothead,

<sup>25</sup> lest you learn their ways,  
and entrap your soul.

<sup>26</sup> Do not be one who shakes hands in a pledge,  
or one who puts up collateral for someone else's debts.

<sup>27</sup> If you have nothing to pay with,  
why should your bed be taken from under you?

<sup>28</sup> Remove not the ancient landmark,  
which your forefathers have set up.

<sup>29</sup> Do you see someone diligent in business?  
That one will stand before kings,  
and not serve under common folks.

**DASV: Proverbs 23**

- <sup>1</sup> When you sit to eat with a ruler,  
    pay attention to what is put before you,  
<sup>2</sup> and put a knife to your throat,  
    if you are one given to gluttony.  
<sup>3</sup> Do not desire his delicacies,  
    for that is deceptive food.
- <sup>4</sup> Do not wear yourself out to get rich,  
    be wise knowing when to quit.  
<sup>5</sup> Riches disappear in the blink of an eye,  
    they make wings like an eagle and fly away.
- <sup>6</sup> Do not eat the bread of the stingy,  
    or desire his delicacies,  
<sup>7</sup> for he is always calculating the cost,  
    “Eat and drink,” he says to you,  
    but his heart is not with you.  
<sup>8</sup> The morsel that you have eaten you will vomit up,  
    and your compliments will be wasted.
- <sup>9</sup> Do not speak to a fool,  
    for he will despise the wisdom of your words.
- <sup>10</sup> Remove not the ancient landmark,  
    and do not encroach on the fields of the orphans,  
<sup>11</sup> for their Redeemer is strong,  
    he will plead their case against you.
- <sup>12</sup> Apply your heart to instruction,  
    and your ears to the words of knowledge.
- <sup>13</sup> Do not withhold discipline from a child,  
    for if you spank him with a rod, he will not die.  
<sup>14</sup> You will spank him with a rod,  
    and will save his life from the grave.

- <sup>15</sup> My son, if your heart is wise,  
    then my heart will be glad;
- <sup>16</sup> yes, my heart will rejoice,  
    when your lips speak right things.
- <sup>17</sup> Do not let not your heart envy sinners,  
    but always fear the LORD.
- <sup>18</sup> For this you will be rewarded,  
    and your hope will not be cut off.
- <sup>19</sup> Listen, my son, and be wise,  
    and guide your heart in the right way.
- <sup>20</sup> Do not join in with winebibbers,  
    or those who gorge themselves with meat,
- <sup>21</sup> for the drunkard and the glutton will come to poverty,  
    and drowsiness will clothe them with rags.
- <sup>22</sup> Listen to your father who gave you life,  
    and do not despise your mother when she is old.
- <sup>23</sup> Buy the truth, and do not sell it,  
    get wisdom, instruction and understanding.
- <sup>24</sup> The parent of the righteous will greatly rejoice,  
    and the one who gave birth to a wise child will have joy.
- <sup>25</sup> Let your father and mother be glad,  
    and let her who bore you rejoice.
- <sup>26</sup> My son, give me your heart,  
    and may your eyes delight in my ways,
- <sup>27</sup> for a prostitute is a deep pit,  
    and an immoral woman is a narrow well.
- <sup>28</sup> She lies in wait like a robber,  
    and increases the unfaithful among men.
- <sup>29</sup> Who has woe? Who has sorrow? Who has fights?  
    Who is always complaining? Who has unnecessary bruises?  
    Who has bloodshot eyes?

- <sup>30</sup> Those who linger over wine,  
those who seek out mixed drinks.
- <sup>31</sup> Do not look at wine when it is red,  
when it sparkles in the cup,  
when it goes down smoothly.
- <sup>32</sup> In the end it bites like a serpent,  
and stings like a viper.
- <sup>33</sup> Your eyes will see strange things,  
and your heart will say crazy things.
- <sup>34</sup> You will be like one lying down in the midst of the sea,  
or swaying like one lying on the top of a mast.
- <sup>35</sup> “They hit me,” you will say, “but I am not hurt.  
They beat me, but I do not feel it.  
When will I wake up so I can have another drink?”

**DASV: Proverbs 24**

- <sup>1</sup> Do not be jealous of evil people,  
or desire to be with them,  
<sup>2</sup> for their heart plots violence,  
and their lips talk of trouble.
- <sup>3</sup> By wisdom a house is built,  
and by understanding it is established;  
<sup>4</sup> by knowledge its rooms are filled,  
with all precious and pleasant riches.
- <sup>5</sup> The wise are strong,  
Yes, a person with knowledge grows stronger.  
<sup>6</sup> For you should wage war with wise guidance,  
and there is safety in a multitude of counselors.
- <sup>7</sup> Wisdom is too lofty for a fool,  
he does not open his mouth in the city gate.
- <sup>8</sup> One who plots evil,  
people will call him a trouble-maker.
- <sup>9</sup> The schemes of the foolish are sin,  
and people detest a mocker.
- <sup>10</sup> If you faint in the day of trouble,  
your strength is small.
- <sup>11</sup> Rescue those who are taken away to death,  
and hold back those who are stumbling to the slaughter.
- <sup>12</sup> If you say, “Look, we knew nothing about it,”  
does not he who weighs the hearts perceive it?  
Does not he who keeps your life know it?  
And will he not render to every one according to their  
deeds?
- <sup>13</sup> My son, eat honey, for it is good,  
and the drippings of the honeycomb are sweet  
to your taste,  
<sup>14</sup> so is wisdom to your soul,  
if you find it, you will have a future,

and your hope will not be cut off.

<sup>15</sup> Do not lie in wait like the wicked, against the house  
of the righteous,  
do not destroy his home,

<sup>16</sup> for the righteous will fall seven times, yet rise up again,  
but the wicked are overthrown by calamity.

<sup>17</sup> Do not rejoice when your enemy falls,  
and do not let your heart be glad when he is overthrown,

<sup>18</sup> Lest the LORD see it, and it displease him,  
and he will turn his wrath away from him.

<sup>19</sup> Do not fret because of evil-doers,  
or be envious of the wicked,

<sup>20</sup> for there the evil have no future,  
the lamp of the wicked will be snuffed out.

<sup>21</sup> My son, fear the LORD and the king,  
and do not join with those who are rebellious,

<sup>22</sup> for their destruction will come suddenly,  
and who knows how much devastation can come  
from the LORD and the king.

<sup>23</sup> These also are sayings of the wise:

to show favoritism in judgment is not good.

<sup>24</sup> Whoever says to the wicked, "You are innocent,"  
many people will curse him and nations abhor him,

<sup>25</sup> but those who convict the wicked will have delight,  
and a good blessing will come upon them.

<sup>26</sup> An honest answer is like a kiss on the lips.

<sup>27</sup> Plan your work, and prepare your field,  
and then afterwards build your house.

<sup>28</sup> Do not be a witness against your neighbor without cause,  
and do not deceive with your lips.



<sup>29</sup> Do not say, “I will do to him as he has done to me,  
I will repay him for what he has done.”

<sup>30</sup> I went by the field of the sluggard,  
by the vineyard of a person lacking sense,

<sup>31</sup> And, look, it was all grown over with thorns,  
the ground was covered with weeds,  
and its stone wall was broken down.

<sup>32</sup> Then I saw, I thought about it,  
I looked and received instruction:

<sup>33</sup> A little sleep, a little slumber,  
a little folding of the hands to sleep;

<sup>34</sup> and poverty will come on you like a robber,  
and scarcity like an armed thug.

**DASV: Proverbs 25**

<sup>1</sup> These are more proverbs of Solomon,  
copied by the men of Hezekiah king of Judah.

<sup>2</sup> It is the glory of God to conceal a matter,  
but the glory of kings is to search it out.

<sup>3</sup> As the heavens are high, and the earth is deep,  
so the hearts of kings are unsearchable.

<sup>4</sup> Take away dross from the silver,  
and the vessel is ready for the silversmith.

<sup>5</sup> Take away the wicked from the presence of the king,  
and his throne will be established by righteousness.

<sup>6</sup> Do not push yourself into the presence of the king,  
and do not stand in the place of great men,

<sup>7</sup> for it is better to be told, "Come up here,"  
than that you should be humiliated in the presence  
of a noble.

What your eyes have seen

<sup>8</sup> do not bring quickly to court,  
for what will you do in the end,  
when your neighbor puts you to shame?

<sup>9</sup> Argue your case directly with your neighbor,  
and do not disclose another's secret;

<sup>10</sup> or he who hears it will shame you,  
and your bad reputation will never end.

<sup>11</sup> A word fitly spoken is like apples of gold in a silver basket.

<sup>12</sup> Like an earring of gold, and an ornament of fine gold,  
so is a wise rebuke to a listening ear.

<sup>13</sup> Like a cool snow in the time of harvest,  
so is a faithful messenger to those who send him;  
he refreshes the soul of his masters.

<sup>14</sup> Like clouds and wind without rain,

so is one who boasts of a gift never given.

<sup>15</sup> By patience a ruler can be persuaded,  
and a soft tongue can break the bone.

<sup>16</sup> If you find honey,  
eat only as much as is sufficient for you,  
or you will have too much and vomit it up.

<sup>17</sup> Seldom set foot in your neighbor's house,  
or he will grow weary of you and hate you.

<sup>18</sup> One who bears false witness against his neighbor  
is like a club, a sword or a sharp arrow.

<sup>19</sup> Relying on an unfaithful person in time of trouble  
is like a broken tooth, and a lame foot.

<sup>20</sup> Like one who takes away a coat in cold weather,  
or pours vinegar on soda,  
so is one who sings songs to a heavy heart.

<sup>21</sup> If your enemy is hungry, give him bread to eat,  
and if he is thirsty, give him water to drink;

<sup>22</sup> for you will heap coals of fire upon his head,  
and the LORD will reward you.

<sup>23</sup> As the north wind brings rain,  
so a backbiting tongue brings an angry look.

<sup>24</sup> It is better to live in the corner of a housetop,  
than with a contentious wife in a spacious house.

<sup>25</sup> Like cold waters to a thirsty soul,  
so is good news from a far country.

<sup>26</sup> Like a muddied fountain and a polluted spring,  
so is a righteous person who gives in to the wicked.

<sup>27</sup> It is not good to eat much honey,  
or to seek honor for oneself.

<sup>28</sup> One who lacks self-control  
is like a city broken into and without walls.

**DASV: Proverbs 26**

- <sup>1</sup> Like snow in summer, or rain in harvest,  
so honor is not fitting for a fool.
- <sup>2</sup> Like a fluttering sparrow or a darting swallow,  
so an undeserved curse will not land on the innocent.
- <sup>3</sup> A whip for the horse, a bridle for the donkey,  
and a rod for the back of fools.
- <sup>4</sup> Answer not a fool according to his folly,  
or you will be like him.
- <sup>5</sup> Answer a fool according to his folly,  
or he will be wise in his own eyes.
- <sup>6</sup> Sending a message by the hand of a fool,  
is like cutting off one's own feet,  
or drinking poison.
- <sup>7</sup> Like the legs of the lame that hang limp,  
so is a proverb in the mouth of fools.
- <sup>8</sup> Like one who binds a stone in a sling,  
so is one who gives honor to a fool.
- <sup>9</sup> Like a thorny branch brandished by the hand of a drunkard,  
so is a proverb in the mouth of fools.
- <sup>10</sup> Like an archer that wounds everyone,  
so is one who hires a fool or hires anyone who passes by.
- <sup>11</sup> Like a dog that returns to its vomit,  
so is a fool who repeats his folly.
- <sup>12</sup> Do you see a person wise in his own eyes?  
There is more hope for a fool than for him.
- <sup>13</sup> The sluggard says, "There is a lion in the road;  
a lion is in the streets."
- <sup>14</sup> Like a door turns upon its hinges,  
so a sluggard turns upon his bed.
- <sup>15</sup> The sluggard buries his hand in the dish,  
he is too exhausted to bring it back to his mouth.
- <sup>16</sup> The sluggard is wiser in his own eyes  
than seven people who can answer sensibly.

- <sup>17</sup> One who passes by and meddles in a controversy not his own,  
is like one who grabs a dog by the ears.
- <sup>18</sup> Like a madman who shoots deadly firebrands and arrows,  
<sup>19</sup> so is one who deceives his neighbor,  
and says "I was just joking."
- <sup>20</sup> For lack of wood a fire goes out,  
and where there is no gossip, quarrelling ceases.
- <sup>21</sup> Like coals to hot embers, and wood to fire,  
so is a quarrelsome person who inflames strife.
- <sup>22</sup> The words of a gossip are as dainty morsels,  
they go down into the deepest parts.
- <sup>23</sup> Smooth lips and a wicked heart  
are like an earthen vessel overlaid with silver glaze.
- <sup>24</sup> Whoever hates, disguises it with his lips,  
but he harbors deceit within.
- <sup>25</sup> When he speaks kindly, do not believe him,  
for there are seven abominations concealed in his heart.
- <sup>26</sup> Though his hatred is covered with guile,  
his wickedness will be openly exposed before the assembly.
- <sup>27</sup> The one who digs a pit will fall into it,  
and the one who rolls a stone down on someone,  
it will roll back upon him.
- <sup>28</sup> A lying tongue hates those it wounds,  
and a flattering mouth causes ruin.

**DASV: Proverbs 27**

- <sup>1</sup> Do not boast about tomorrow,  
for you do not know what a day may bring.
- <sup>2</sup> Let another praise you, and not your own mouth,  
a stranger, and not your own lips.
- <sup>3</sup> A stone is heavy, and sand weighty,  
but provocation caused by a fool is heavier than both.
- <sup>4</sup> Wrath is cruel, and anger is overwhelming,  
but who can stand before jealousy?
- <sup>5</sup> Better is open rebuke  
than hidden love.
- <sup>6</sup> Faithful are the wounds of a friend,  
but the kisses of an enemy are profuse.
- <sup>7</sup> One who is full loathes honey,  
but to the hungry even the bitter tastes sweet.
- <sup>8</sup> Like a bird that strays from her nest,  
so is a man who strays from his home.
- <sup>9</sup> Oil and perfume make the heart happy,  
so sweetness comes with a friend's earnest counsel.
- <sup>10</sup> Do not forsake your friend or your father's friend,  
and do not go to your brother's house  
in the day of disaster;  
better is a neighbor who is nearby than a brother far away.
- <sup>11</sup> My son, be wise, and bring me joy,  
then I may answer those who criticize me.
- <sup>12</sup> The prudent person sees evil, and hides himself,  
but the simple go on, and suffer for it.
- <sup>13</sup> Take the garment of one who puts up collateral for a stranger;  
and demand a deposit if he puts up security for a foreigner.
- <sup>14</sup> Whoever blesses his friend with a loud voice early  
in the morning,  
will be counted as cursing.
- <sup>15</sup> A quarrelsome wife is like dripping water on a rainy day.
- <sup>16</sup> To restrain her complaints is like restraining the wind  
or grasping oil in one's right hand.
- <sup>17</sup> As iron sharpens iron,  
so one person sharpens another.

- <sup>18</sup> Whoever tends the fig tree will eat its fruit,  
and one who protects his master will be honored.
- <sup>19</sup> As water reflects the face,  
so the heart reflects the person.
- <sup>20</sup> As Death and Destruction are never satisfied,  
so human eyes are never satisfied.
- <sup>21</sup> The crucible is for silver, and the furnace for gold,  
but a person is tested by the praise he receives.
- <sup>22</sup> Though you grind a fool like grain with mortar and pestle,  
you cannot remove his folly from him.
- <sup>23</sup> Be careful to know the condition of your flocks,  
and pay attention to your herds,
- <sup>24</sup> for riches do not last forever,  
and the crown is not secure for all generations.
- <sup>25</sup> When hay is cut, the new grass appears,  
and the mountain grasses are gathered in.
- <sup>26</sup> Lambs will provide you with clothing,  
and goats provide the price of the field;
- <sup>27</sup> and there will be enough goats' milk for your food,  
your household, and your servants.

**DASV: Proverbs 28**

- <sup>1</sup> The wicked flee when no one pursues,  
but the righteous are bold as a lion.
- <sup>2</sup> When a land rebels it has many rulers,  
but by understanding and knowledge rulers attain stability.
- <sup>3</sup> A poor person who oppresses the poor  
is like a sweeping rain that leaves no crops.
- <sup>4</sup> Those who forsake the law praise the wicked,  
but those who keep the law fight against them.
- <sup>5</sup> The evil do not understand justice,  
but those who seek the LORD understand it totally.
- <sup>6</sup> Better to be a poor person who walks with integrity,  
than to have a crooked way and be rich.
- <sup>7</sup> Whoever keeps the law is a wise son,  
but one who is a companion of gluttons shames his father.
- <sup>8</sup> One who increases wealth by charging high interest rates  
gathers it for one who will be generous to the poor.
- <sup>9</sup> One who turns a deaf ear to hearing the law,  
even his prayer is detestable.
- <sup>10</sup> Whoever misleads the upright into an evil path,  
he will fall into his own pit,  
but the blameless will have a good inheritance.
- <sup>11</sup> The rich are wise in their own conceit,  
but the poor who have understanding see through him.
- <sup>12</sup> When the righteous triumph, there is great joy,  
but when the wicked rise to power, people go into hiding.
- <sup>13</sup> Whoever covers his transgressions will not prosper,  
but whoever confesses and forsakes them will find mercy.
- <sup>14</sup> Blessed is the one who fears always,  
but whoever hardens his heart will fall into trouble.
- <sup>15</sup> Like a roaring lion or a charging bear,  
so is a wicked ruler over a poor people.
- <sup>16</sup> The ruler who lacks understanding is a great oppressor,  
but whoever hates unjust gain will prolong his days.
- <sup>17</sup> A murderer's conscience will put him in the grave;  
let no one help him.
- <sup>18</sup> Whoever walks blamelessly will be delivered,



- but one who is crooked in his ways will fall suddenly.
- <sup>19</sup> One who tills the land will have plenty of bread,  
but one who chases fantasies will have plenty of poverty.
- <sup>20</sup> The faithful will have abundant blessings,  
but one who tries to get rich quickly will not go unpunished.
- <sup>21</sup> To show partiality is not good,  
yet for a piece of bread a person may do wrong.
- <sup>22</sup> A stingy person pursues getting rich quickly,  
and does not know that poverty will come upon him.
- <sup>23</sup> Whoever rebukes a person will find more favor in the end  
than one who flatters with the tongue.
- <sup>24</sup> Whoever robs his father or his mother, and says,  
“It is not wrong,”  
is the companion of one who destroys.
- <sup>25</sup> The greedy person stirs up strife,  
but one who puts his trust in the LORD will prosper.
- <sup>26</sup> One who trusts in his own heart is a fool,  
but whoever walks wisely will be delivered.
- <sup>27</sup> One who gives to the poor will not lack,  
but one who closes his eyes will get many a curse.
- <sup>28</sup> When the wicked rise to power, people hide themselves,  
but when they perish, the righteous flourish.

**DASV: Proverbs 29**

- <sup>1</sup> One who is often reprov'd, yet remains stubborn,  
will suddenly be destroyed beyond recovery.
- <sup>2</sup> When the righteous thrive, the people rejoice,  
but when the wicked rule, the people sigh.
- <sup>3</sup> Whoever loves wisdom brings joy to his father,  
but a visitor of prostitutes squanders his wealth.
- <sup>4</sup> By justice the king builds up the land,  
but he who accepts bribes tears it down.
- <sup>5</sup> One who flatters a neighbor,  
spreads a trap for his feet.
- <sup>6</sup> An evil person is snared by his own sin,  
but the righteous sing and rejoice.
- <sup>7</sup> The righteous care about the rights of the poor;  
the wicked simply do not care.
- <sup>8</sup> Mockers set a city on fire,  
but the wise calm anger.
- <sup>9</sup> If a wise person has a case against a fool,  
the fool will rant and rave but there is no resolution.
- <sup>10</sup> The bloodthirsty hate one who is blameless,  
and seek to kill the upright.
- <sup>11</sup> A fool gives full vent to his anger,  
but a wise person quietly holds it back.
- <sup>12</sup> If a ruler listens to lies,  
all his officials will become wicked.
- <sup>13</sup> The poor and the oppressor share this:  
The LORD gives sight to the eyes of both.
- <sup>14</sup> The king who faithfully judges the poor,  
his throne will be secure forever.
- <sup>15</sup> The rod and reproof give wisdom,  
but a child left to himself causes his mother shame.
- <sup>16</sup> When the wicked are in authority, sin increases,  
but the righteous will look upon their downfall.
- <sup>17</sup> Discipline your son, and he will give you rest;  
he will give delight to your soul.
- <sup>18</sup> Where there is no revelation, the people cast off restraint,

- but happy is the one who keeps the law.
- <sup>19</sup> By mere words a servant is not disciplined,  
for though he understands, he will not respond.
- <sup>20</sup> Do you see a person hasty in his words?  
There is more hope for a fool than for him.
- <sup>21</sup> A servant pampered from childhood,  
will rebel in the end.
- <sup>22</sup> An angry person stirs up strife,  
and a hothead multiplies sin.
- <sup>23</sup> Pride brings humiliation,  
but a humble spirit obtains honor.
- <sup>24</sup> The partner of a thief hates his own life,  
he hears the curse but can say nothing.
- <sup>25</sup> The fear of man is a dangerous trap,  
but whoever trusts in the LORD is safe.
- <sup>26</sup> Many seek the ruler's favor,  
but justice comes from the LORD.
- <sup>27</sup> The unjust are despised by the righteous,  
and the upright are despised by the wicked.

**DASV: Proverbs 30**

<sup>1</sup> The sayings of Agur the son of Jakeh--an oracle.

The man declared: "I am weary, O God,  
I am weary, O God, and worn out."

<sup>2</sup> Surely I am too stupid to be human,  
and I do not have human understanding.

<sup>3</sup> I have not learned wisdom,  
nor do I have human knowledge of the Holy One.

<sup>4</sup> Who has ever ascended to heaven, and come back down?  
Who has grasped the wind in his fists?  
Who has wrapped up the waters in his garment?  
Who has established all the ends of the earth?  
What is his name, and what is his son's name?  
Surely you know!

<sup>5</sup> Every word of God proves true,  
he is a shield to those who take refuge in him.

<sup>6</sup> Do not add to his words,  
or he will rebuke you, and expose you as a liar.

<sup>7</sup> Two things have I asked from you,  
do not deny them to me before I die:

<sup>8</sup> remove falsehood and lies far from me;  
give me neither poverty nor riches.  
Feed me just the food I need.

<sup>9</sup> For if I am full,  
I may deny you and say, "Who is the LORD?"  
or if I am poor,  
I may steal and dishonor the name of my God.

<sup>10</sup> Do not slander a servant to his master,  
or he will curse you and you will pay for it.

<sup>11</sup> There are those who curse their father,  
and do not bless their mother.

<sup>12</sup> There are those who are pure in their own eyes,  
and yet are not cleansed from their filthiness.

<sup>13</sup> There are those--oh how arrogant are their eyes,  
and how their eyelids look with disdain.

<sup>14</sup> There are those whose teeth are swords,  
and their fangs are knives,  
devouring the poor from off the earth,  
and the needy from among humankind.

<sup>15</sup> The leech has two daughters, crying, "Give, give."

There are three things that are never satisfied,  
yes, four that never say, "Enough":

<sup>16</sup> the grave,  
the barren womb,  
the earth that is never satisfied with water,  
and the fire which never says "Enough".

<sup>17</sup> The eye that mocks a father,  
or scorns to obey a mother,  
will be plucked out by the ravens of the valley,  
and be eaten by vultures.

<sup>18</sup> There are three things that are too wonderful for me,  
yes, four I do not understand:

<sup>19</sup> the way of an eagle in the sky,  
the way of a serpent upon a rock,  
the way of a ship in the midst of the sea,  
and the way of a man with a woman.

<sup>20</sup> This is the way of an adulterous woman:

she eats, wipes her mouth,  
and says, "I have done nothing wrong."

<sup>21</sup> Under three things the earth trembles,  
under four it cannot endure:

<sup>22</sup> a servant who becomes king,  
a fool who is full of food;

<sup>23</sup> an unloved woman when she gets married,  
and a handmaid who supplants her mistress.

<sup>24</sup> There are four things that are little on the earth,  
yet they are exceedingly wise:  
<sup>25</sup> the ants are creatures not very strong,  
yet they store up their food in the summer;  
<sup>26</sup> the rock badgers are feeble,  
yet they make their homes in the rocks;  
<sup>27</sup> the locusts have no king,  
yet they all march forth in ranks;  
<sup>28</sup> the lizard can easily be caught by hand,  
yet they are found in kings' palaces.

<sup>29</sup> There are three things that are stately in their stride,  
yes, four that strut out:  
<sup>30</sup> the lion, which is mightiest among beasts,  
and does not retreat for anything;  
<sup>31</sup> the strutting rooster;  
the male goat;  
and the king leading his army.

<sup>32</sup> If you have foolishly lifted yourself up,  
or if you have plotted evil,  
put your hand over your mouth.  
<sup>33</sup> For as the churning of milk produces butter,  
and punching the nose produces blood,  
so stirring up anger produces strife.

**DASV: Proverbs 31**

- <sup>1</sup> The words of king Lemuel,  
an oracle his mother taught him.
- <sup>2</sup> “O my son! O son of my womb! O son of my vows!  
<sup>3</sup> Do not give your strength to women,  
or your ways to those who destroy kings.
- <sup>4</sup> It is not for kings, O Lemuel, it is not for kings to drink wine,  
not for princes to crave strong drink.
- <sup>5</sup> Lest they drink, and forget the law,  
and pervert justice for the oppressed.
- <sup>6</sup> Give strong drink to one who is perishing,  
and wine to one in bitter distress.
- <sup>7</sup> Let them drink, and forget their poverty,  
and remember their misery no more.
- <sup>8</sup> Speak up for those who cannot,  
for the rights of all who are destitute.
- <sup>9</sup> Speak up, judge righteously,  
and make sure the poor and needy get justice.”
- <sup>10</sup> A virtuous woman who can find?  
For her price is far above rubies.
- <sup>11</sup> The heart of her husband trusts in her,  
and he will have no lack of gain.
- <sup>12</sup> She does him good and not evil  
all the days of her life.
- <sup>13</sup> She seeks wool and flax,  
and works willingly with her hands.
- <sup>14</sup> She is like merchant ships,  
she brings her food from far away.
- <sup>15</sup> She gets up while it is still night,  
and prepares food for her household,  
and portions for her servant girls.
- <sup>16</sup> She considers a field, and buys it,  
with the fruit of her hands she plants a vineyard.

- <sup>17</sup> She clothes herself with strength,  
and strengthens her arms.
- <sup>18</sup> She makes sure that her trading is profitable;  
her lamp does not go out at night.
- <sup>19</sup> Her hands grasp the distaff,  
and her fingers hold the spindle.
- <sup>20</sup> She stretches out her hand to the poor,  
she reaches out to the needy.
- <sup>21</sup> She is not afraid for her household because of the snow,  
for they are clothed with scarlet.
- <sup>22</sup> She makes her own bedspreads,  
her clothing is fine linen and purple.
- <sup>23</sup> Her husband is known in the city gates,  
when he sits among the elders of the land.
- <sup>24</sup> She makes linen garments and sells them,  
and delivers sashes to the merchants.
- <sup>25</sup> Strength and dignity are her clothing,  
and she laughs at the future.
- <sup>26</sup> She opens her mouth with wisdom,  
and kind instruction is on her tongue.
- <sup>27</sup> She looks well to the ways of her household,  
and does not eat the bread of laziness.
- <sup>28</sup> Her children rise up, and call her blessed,  
her husband also praises her, saying:
- <sup>29</sup> “Many daughters are virtuous,  
but you have surpassed them all.”
- <sup>30</sup> Charm is deceitful, and beauty fades,  
but a woman who fears the LORD,  
she will be praised.
- <sup>31</sup> Reward her from the work of her hands,  
and let her works praise her in the city gates.



**DASV: Digital American Standard Version****DASV: Ecclesiastes 1**

- <sup>1</sup> The words of the Teacher, the son of David, king in Jerusalem.  
<sup>2</sup> "Vanity of vanities,"  
    says the Teacher [Qohelet].  
    "Vanity of vanities, all is vanity."
- <sup>3</sup> What benefit does one get from all his effort  
    at which he toils under the sun?  
<sup>4</sup> A generation comes, a generation goes,  
    but the earth remains forever.  
<sup>5</sup> The sun rises, the sun sets,  
    and hurries back to the place where it rises again.  
<sup>6</sup> The wind blows to the south,  
    and turns around to the north;  
    it goes round and round,  
    continually circling back around.  
<sup>7</sup> All the rivers run into the sea,  
    yet the sea is not full.  
    To the place where the rivers flow,  
    there they go again.  
<sup>8</sup> All things are full of weariness,  
    more than one can ever say.  
    The eye is never satisfied with seeing,  
    or the ear filled with hearing.  
<sup>9</sup> That which has been  
    is exactly that which will be;  
    what has already been done,  
    is what will be done again.  
    There is nothing new under the sun.  
<sup>10</sup> Is there anything of which it may be said,  
    "Look, here is something new?"  
    It has already been done long ago,  
    in the ages before our time.  
<sup>11</sup> No one remembers what happened in the past;  
    nor will anyone remember the things that are coming,  
    by those who come after them.  
<sup>12</sup> I, the Teacher, was king over Israel in Jerusalem.

<sup>13</sup> I dedicated my heart to seek and to search out by wisdom all that is done under heaven. It is an onerous burden that God has laid on human beings to be busy about.

<sup>14</sup> I have seen all the accomplishments that are done under the sun;  
and conclude, all is vanity, as futile as chasing the wind.

<sup>15</sup> What is crooked cannot be made straight,  
what is missing cannot be counted.

<sup>16</sup> I said to myself, "I have achieved great wisdom beyond all who ruled Jerusalem before me." My mind has carefully observed wisdom and knowledge.

<sup>17</sup> I devoted my heart to know wisdom, and to know madness and folly. I realized that this, too, was as futile as chasing the wind.

<sup>18</sup> For with much wisdom, comes much grief,  
the one who increases knowledge, increases sorrow.

**DASV: Ecclesiastes 2**

<sup>1</sup> I said to myself, "Come now, I will test you with pleasure; enjoy yourself." But this also was futile.

<sup>2</sup> I said of laughter, "It is madness," and of pleasure, "What does it accomplish?"

<sup>3</sup> I searched in my heart attempting to cheer myself with wine--my heart still guiding me with wisdom--and grasping folly, so I might discover what was good for people to do under heaven during the few days of their life.

<sup>4</sup> I attempted great projects. I built palaces and planted vineyards for myself.

<sup>5</sup> I made gardens and parks for myself, and I planted trees with all kinds of fruit on them.

<sup>6</sup> I built pools of water for myself, to irrigate groves of flourishing trees.

<sup>7</sup> I bought male and female slaves, and had slaves born in my house. I also had great possessions of herds and flocks, beyond all who were before me in Jerusalem.

<sup>8</sup> I accumulated silver and gold and the treasure of kings and of the provinces. I acquired male and female singers for myself, and a harem full of concubines, every sensual delight a man could want.

<sup>9</sup> So I was great and surpassed all who were before me in Jerusalem, yet my wisdom stayed with me.

<sup>10</sup> Whatever my eyes desired I did not deny them. I did not restrain my heart from any pleasure. So my heart rejoiced because of all my pursuits; and this was my reward for all my labor.

<sup>11</sup> Then I considered everything my hands had accomplished, and on the labor that I had expended to achieve it, and yet all was futility and a mere chasing after the wind. There was nothing gained under the sun.

<sup>12</sup> So I turned myself to consider wisdom, madness and folly. For what more can the one who succeeds the king do? It has already been done.

<sup>13</sup> Then I realized, "Wisdom is better than folly, just as light is better than darkness.

<sup>14</sup> The wise man's eyes are in his head, but the fool walks in darkness." Yet I perceived that a similar fate happens to them all.

<sup>15</sup> Then said I to myself, "The same fate that happens to a fool, will also happen to me, so what was the benefit for me being wise?" Then I said to myself, "This too is futile."

<sup>16</sup> For the wise just like the fool will not be remembered for long; seeing that in the days to come everything will be forgotten. Tragically, the wise man dies just like the fool!

<sup>17</sup> So I hated life, because the work that is done under the sun was grievous to me. Everything is futile, a chasing after wind.

<sup>18</sup> I hated all my labor wherein I toiled under the sun, seeing that I must leave it to the one who succeeds me.

<sup>19</sup> Who knows whether he will be wise or foolish? Yet he will control everything I have labored so hard for using my wisdom under the sun. This also is futile.

<sup>20</sup> So I turned and resigned my heart to despair concerning all the toil that I had labored under the sun.

<sup>21</sup> For some people labor with wisdom, knowledge and skill and yet they must leave it to someone who has not worked for it. This also is a frustrating futility and a great tragedy.

<sup>22</sup> For what does a person get for all his labor and anxious struggle of his heart, with which he toils under the sun?

<sup>23</sup> For all his days are full of sorrow, and his toil full of grief. Even in the night his heart cannot rest. This also is futile.

<sup>24</sup> There is nothing better for a person than that he should eat and drink, and find enjoyment in his labor. I realized this too comes from the hand of God.

<sup>25</sup> For who can eat or find enjoyment without him?

<sup>26</sup> For to the one who pleases him, God gives wisdom, knowledge and joy; but to the sinner he gives the work of gathering and accumulating wealth only so that he may hand it over to the one who pleases God. This, too, is futile, a mere chasing after wind.

**DASV: Ecclesiastes 3**

<sup>1</sup> For everything there is a season,  
and a time for every matter under heaven:  
<sup>2</sup> a time to be born,  
and a time to die;  
a time to plant,  
and a time to pull up what has been planted;  
<sup>3</sup> a time to kill,  
and a time to heal;  
a time to break down,  
and a time to build up;  
<sup>4</sup> a time to weep,  
and a time to laugh;  
a time to mourn,  
and a time to dance;  
<sup>5</sup> a time to scatter stones,  
and a time to gather stones;  
a time to embrace,  
and a time to refrain from embracing;  
<sup>6</sup> a time to seek,  
and a time to give up searching;  
a time to keep,  
and a time to throw away;  
<sup>7</sup> a time to tear,  
and a time to sew;  
a time to be silent,  
and a time to speak;  
<sup>8</sup> a time to love,  
and a time to hate;  
a time for war,  
and a time for peace.

<sup>9</sup> What does a worker really gain from all his toil?

<sup>10</sup> I have seen the burden God has given to humanity to be busy about.

<sup>11</sup> He has made everything beautiful in its time, he has put eternity in their heart, yet people cannot fathom the work that God has done from the beginning even to the end.

<sup>12</sup> I know that there is nothing better for them than to be happy, and to enjoy themselves as long as they live,

<sup>13</sup> and also that everyone should eat and drink, and find enjoyment in all his labor, for this is the gift of God.

<sup>14</sup> I know that whatever God does will last forever; nothing can be added to it, nor

can anything be taken away from it. God has done this so that humans will fear him.

<sup>15</sup> Whatever is has already been;  
so also whatever will be has already been;  
for God will seek to do again what has already happened before.

<sup>16</sup> Furthermore, I observed under the sun:  
in the place of justice,  
wickedness was there;  
in the place of righteousness,  
wickedness was there.

<sup>17</sup> I said in my heart,  
"God will judge the righteous and the wicked;  
for there is a time of accounting for every matter and for every deed."

<sup>18</sup> I said in my heart, "With regard to human beings, God tests them to prove to them that they are like the animals."

<sup>19</sup> For that which happens to humans also happens to the animals; the same thing happens to both; as the one dies, so the other dies; they both have the same breath. Humans have no advantage over the animals; for all is futile.

<sup>20</sup> All go to the same place; all come from the dust, and all return to dust.

<sup>21</sup> Who knows if the human spirit goes upward, and the spirit of the animals goes downward into the earth?

<sup>22</sup> So I realized that there is nothing better, than that a person should rejoice in his work; for that is his lot. Who can show him what the future will be after he is gone?

**DASV: Ecclesiastes 4**

- <sup>1</sup> Then I looked again at all the oppressions that are done under the sun.  
Look, the tears of oppressed,  
but they had none to comfort them.  
Power was on the side of their oppressors;  
but they had none to comfort them.
- <sup>2</sup> So I thought the dead  
who are already dead  
are more fortunate than those living,  
who are still alive.
- <sup>3</sup> Even better than both of them  
is one who has not yet been born,  
who has not seen the evil deeds  
that are done under the sun.
- <sup>4</sup> Then I saw all toil and skilful work was done  
because one person envied his neighbor.  
This also is futile and a chasing after the wind.
- <sup>5</sup> The fool folds his hands together,  
and eats his own flesh.
- <sup>6</sup> Better is a handful with quietness,  
than two handfuls with toil  
and chasing after the wind.
- <sup>7</sup> Again I saw futility under the sun:  
<sup>8</sup> There is one who is all alone,  
he has neither son or brother;  
yet there is no end to his toil,  
and his eyes are never satisfied with riches.  
"For whom then," he asks, "am I toiling  
and depriving myself of pleasure?"  
This also is futile,  
it is a pathetic business.
- <sup>9</sup> Two are better than one,  
because they have a good reward for their toil.
- <sup>10</sup> For if one falls,  
the other will help his friend up;  
but pity the one who is alone when he falls,  
and has no one to help him up.
- <sup>11</sup> Again, if two lie down together,  
they can keep each other warm.

But how can someone who is alone stay warm?

<sup>12</sup> Although a person may prevail against one who is alone,  
two will be able to withstand him.

A rope of three cords is not quickly broken.

<sup>13</sup> It is better to be a poor and wise youth than an old and foolish king, who does not know how to accept advice anymore.

<sup>14</sup> For the youth got out of prison to become king; even though he was born poor in his kingdom.

<sup>15</sup> I saw all the living who walk under the sun, follow the youth who replaced the king.

<sup>16</sup> There was no end of all the people over whom he rules, yet those who come after will not be happy with him. Surely this also is futile, a chasing after the wind.



**DASV: Ecclesiastes 5**

- <sup>1</sup> Guard you steps when you go to the house of God;  
for it is better to draw near to listen,  
than to offer the sacrifice of fools,  
for they know not that they do evil.
- <sup>2</sup> Do not be rash with your mouth,  
do not let your heart be hasty  
to utter anything before God;  
for God is in heaven,  
and you are on earth,  
therefore let your words be few.
- <sup>3</sup> For just as dreams come with many cares,  
so a fool's voice comes with many words.
- <sup>4</sup> When you make a vow to God,  
do not delay to fulfill it;  
for he has no pleasure in fools,  
fulfill what you have vowed.
- <sup>5</sup> It is better that you not vow,  
than that you make a vow and not fulfill it.
- <sup>6</sup> Do not allow your mouth to cause you to sin;  
do not tell the temple messenger,  
"It was a mistake."  
Why should God be angry at your voice,  
and so destroy the work of your hands?
- <sup>7</sup> For with many dreams there is futility,  
so too with many words,  
rather fear God.
- <sup>8</sup> If you see in a province the oppression of the poor,  
and violence exploiting justice and righteousness,  
do not be astonished by it,  
for a high official is monitored by a higher one;  
and there are ones even higher over them.
- <sup>9</sup> The produce of the land benefits everyone,  
even the king is served by the field.
- <sup>10</sup> He who loves money will never be satisfied with money;  
nor he who loves wealth with his wages.  
This also is futile.
- <sup>11</sup> When goods increase,  
so do those who consume them;  
so what advantage is it for its owner,  
except he gets to gaze on them with his own eyes?

<sup>12</sup> The sleep of a hard worker is sweet,  
whether he eats little or much;  
but the wealth of the rich,  
will not let him sleep.

<sup>13</sup> There is a great misfortune I have seen under the sun,  
riches hoarded by its owner,  
to his own demise.

<sup>14</sup> Those riches lost by a bad endeavor,  
even though he has a son,  
there will be nothing left to give him.

<sup>15</sup> As naked as one comes from his mother's womb,  
so he will depart again, naked as he came.  
He can take away nothing for all his toil,  
that he may carry it away in his hand.

<sup>16</sup> This also is a great misfortune,  
just as he came, so he will depart.  
What gain does he get from toiling for the wind?

<sup>17</sup> Also all his days he eats in darkness,  
terribly frustrated, sick and angry.

<sup>18</sup> This is what I have discovered to be good and appropriate: to eat and drink, and find enjoyment in all one's laborious toil under the sun, all the days of his life God has given him, for this is his lot in life.

<sup>19</sup> Also everyone to whom God has given riches and wealth, he also has given him ability to eat them, to accept his lot, and to find enjoyment in his toil--this is the gift of God.

<sup>20</sup> For he does not constantly reflect back on the days of his life; because God keeps him occupied with the present joy of his heart.

**DASV: Ecclesiastes 6**

<sup>1</sup> There is another misfortune I have seen under the sun, and it weighs heavily on humanity:

<sup>2</sup> God give a person riches, wealth and honor, so that he lacks nothing that his heart desires, but God does not enable him to enjoy them, but a stranger enjoys it instead. This is futility and a great misfortune.

<sup>3</sup> If a man has a hundred children and lives many years, however many the days his years are, if he does not enjoy life's benefits, and he has no decent burial; I conclude that a stillborn child is better off than he is.

<sup>4</sup> For though the stillborn entered in futility, and departed into darkness, and its name was shrouded in darkness;

<sup>5</sup> even though it had never seen the sun or known anything, this one has rest rather than that unhappy man.

<sup>6</sup> Even if he lives a thousand years twice over, yet does not enjoy any good, do not all go to the same place?

<sup>7</sup> All human toil is for the mouth,  
and yet the appetite is never satisfied.

<sup>8</sup> For what advantage does the wise person have over the fool?  
What benefit is there for the poor,  
who know how to conduct themselves before the living?

<sup>9</sup> Better to be content with what the eyes see,  
than the wandering of the desire for more.  
This also is vanity and a chasing after wind.

<sup>10</sup> Whatever has been, it was named long ago;  
and it was known what man is;  
neither can anyone argue with God about it  
for there is no one stronger than he is.

<sup>11</sup> The more words, the more futility,  
How does it benefit anyone?

<sup>12</sup> For who knows what is good for a person while he lives all the days of his brief life. He passes by like a shadow. For who can tell someone what will happen after him under the sun?

**DASV: Ecclesiastes 7**

- <sup>1</sup> A good name is better than precious perfume,  
and the day of death better than the day of one's birth.
- <sup>2</sup> It is better to go to the house of mourning  
than to go to the house of feasting,  
for that is the end of every one,  
and the living should take this to heart.
- <sup>3</sup> Sorrow is better than laughter,  
for a sad face is good for the heart.
- <sup>4</sup> The heart of the wise is in the house of mourning,  
but the heart of fools is in the house of merriment.
- <sup>5</sup> It is better to hear the rebuke of the wise,  
than to hear the song of fools.
- <sup>6</sup> For like the crackling of thorns burning under a pot,  
so is the laughter of the fool,  
this also is meaningless.
- <sup>7</sup> Surely extortion makes the wise foolish,  
and a bribe corrupts the heart.
- <sup>8</sup> Better is the end of a thing than its beginning,  
the patient in spirit are better than the proud in spirit.
- <sup>9</sup> Be not quick in your spirit to be angry,  
for anger resides in the belly of fools.
- <sup>10</sup> Do not ask, "Why were the good old days better than these days?"  
for it is not wise to ask this.
- <sup>11</sup> Wisdom is as good as an inheritance,  
it benefits those who see the sun.
- <sup>12</sup> For wisdom protects, just like money protects;  
but the benefit of knowledge is,  
that wisdom preserves the life of the one who has it.
- <sup>13</sup> Consider the work of God;  
for who can make straight,  
what he has made crooked?
- <sup>14</sup> In times of prosperity be joyful,  
and in times of trouble consider;  
God has made the one as well as the other,  
so that a person cannot discover anything that comes after him.
- <sup>15</sup> I have seen many things in my futile days:  
a righteous person who perishes in his righteousness,  
and a wicked person who lives long in his evildoing.
- <sup>16</sup> Do not be overly righteous,

- or attempt to be overly wise;  
why should you destroy yourself?
- <sup>17</sup> Be not overly wicked,  
and do not be a fool;  
why should you die before your time?
- <sup>18</sup> It is good that you should take hold of this,  
without letting go of the other,  
for the one who fears God shall avoid all of these extremes.
- <sup>19</sup> Wisdom gives strength to the wise man  
more than ten rulers in a city.
- <sup>20</sup> Surely there is not a righteous person on earth,  
who only does good and never sins.
- <sup>21</sup> Do not obsess over everything people say,  
lest you hear your servant curse you,
- <sup>22</sup> for you know in your own heart  
how many times you yourself have cursed others.
- <sup>23</sup> All this I have tested by wisdom,  
I said, "I will be wise,"  
but it was far from me.
- <sup>24</sup> That which exists,  
is far off and exceeding deep,  
who can figure it out?
- <sup>25</sup> I focused my heart to know and to search out,  
and to seek wisdom and the scheme of things,  
and to understand how wickedness is folly,  
and how foolishness is madness.
- <sup>26</sup> I find more bitter than death,  
the woman who is a snare,  
and whose heart is a trap,  
whose hands are like chains.  
Whoever pleases God will escape from her,  
but the sinner will be caught by her.
- <sup>27</sup> Look, this is what I have discovered, says the Teacher,  
adding one thing to another  
attempting to figure out the scheme of things,
- <sup>28</sup> which my soul continually sought,  
but I have not found.  
I found only one upright man out of a thousand,  
but I have not found a single upright woman among them all.
- <sup>29</sup> This is the only thing I have discovered:

God made man upright;  
but they have sought out many schemes.

**DASV: Ecclesiastes 8**

- <sup>1</sup> Who is like the wise?  
Who knows the interpretation of a thing?  
Wisdom makes a person's face to shine,  
and softens the stern hardness of his face.
- <sup>2</sup> Obey the king's command,  
because you took an oath of loyalty before God.
- <sup>3</sup> Do not be too quick to leave his presence,  
do not stand up for an evil cause,  
for he can do whatever he wants to.
- <sup>4</sup> For the king's word has authority,  
who can say to him,  
"What are you doing?"
- <sup>5</sup> Whoever obeys a command will experience no harm,  
a wise heart knows the right time and solution.
- <sup>6</sup> For every issue has its right time and solution,  
even though the misery of man weighs heavy on him.
- <sup>7</sup> For no one knows what will be,  
so who can tell him what will happen?
- <sup>8</sup> There is no one with the power to restrain the wind,  
neither does anyone have power over the day of death,  
and there is no one discharged in time of war,  
neither can wickedness rescue anyone who practices it.
- <sup>9</sup> All this have I seen, as I applied my heart to everything that is done under the sun; sometimes one person dominates another to his own hurt.
- <sup>10</sup> So too I saw the wicked honorably buried and those who used to go in and out of the holy place and are now praised in the city for what they have done. This also is futility.
- <sup>11</sup> When a sentence against a crime is not executed quickly, the human heart will be encouraged to do evil.
- <sup>12</sup> Even though a sinner does evil a hundred times, and still lives a long life, yet surely I know that it will be well with those who fear God, because they stand before him in fear.
- <sup>13</sup> But it will not go well for the wicked, neither will he prolong his days like a shadow; because he does not stand in fear before God.
- <sup>14</sup> Here is another futility that happens on earth: there are righteous people who get what wicked deserve; similarly, there are wicked men who get what the righteous deserve. I said that this too is futility.

<sup>15</sup> So I commend enjoyment, because there is nothing better for a person under the sun, than to eat, drink and to be happy, for this will stick with a person in his toil all the days of his life that God has given him under the sun.

<sup>16</sup> When I applied my heart to know wisdom, and to see the toil that is done on the earth, for people's eyes do not get any sleep day or night,  
<sup>17</sup> then I saw all the work of God, that one cannot figure out what is happening under the sun. However much a person strives to search it out, yet he cannot discover its meaning; even though the wise thinks he knows, yet he really cannot understand it.



**DASV: Ecclesiastes 9**

<sup>1</sup> So I thought about this, examining it all. The righteous and the wise along with their deeds, are in the hand of God. Whether it is love or hate, no one knows which is ahead of them.

<sup>2</sup> Everyone shares the same fate,  
the righteous and the wicked,  
the good and the bad,  
the ceremonially clean and unclean,  
the one who sacrifices and the one who does not.

What happens to the good,  
also happens to the sinner;  
and the same for one who makes a vow,  
as the one who afraid to make a vow.

<sup>3</sup> This is a calamity in all that is done under the sun, that the same fate happens to all. The heart of everyone is full of evil, and madness is in their heart while they live, after that they too go to the dead.

<sup>4</sup> For whoever is joined with the living has hope;  
for a live dog is better than a dead lion.

<sup>5</sup> For the living know that they will die,  
but the dead know nothing.  
They have no more reward,  
for even the memory of them fades.

<sup>6</sup> Their love,  
as well as their hatred and envy  
have already perished;  
never again will they have part in anything  
that happens under the sun.

<sup>7</sup> Go your way,  
eat your bread with joy,  
and drink your wine with a happy heart,  
for God has already approved of what you do.

<sup>8</sup> Let your garments always be white,  
and let not your head lack oil.

<sup>9</sup> Live joyfully with the wife whom you love all the days of your futile life that God has given you under the sun, all your futile days. For that is your lot in life and your laborious vocation under the sun.

<sup>10</sup> Whatever your hand finds to do, do it with all your might, for there is neither work or planning, or knowledge, or wisdom in the grave where you are going.

<sup>11</sup> I again observed under the sun:  
the race is not to the swift,  
or the battle to the strong,  
or bread to the wise,

or wealth to the intelligent,  
or yet favor to the skillful;  
but time and chance happen to all.

<sup>12</sup> For no one knows when his time will come:  
Like fish caught in a fatal net,  
or birds trapped in a snare,  
so are humans snared by evil times,  
when it suddenly falls on them.

<sup>13</sup> I have also seen this example of wisdom under the sun, and it seemed significant to me.

<sup>14</sup> There was a little city, with few people in it. A great king came against it, and besieged it, and built great siege works against it.

<sup>15</sup> Now there was found in it a poor wise man, and he delivered the city by his wisdom; yet no one remembered that poor man.

<sup>16</sup> So I said, "Wisdom is better than strength."

But a poor man's wisdom is despised,  
and his words are not listened to.

<sup>17</sup> Better are the words of the wise heard in quiet  
than the shouts of him who rules over fools.

<sup>18</sup> Wisdom is better than weapons of war,  
but one sinner destroys much good.

**DASV: Ecclesiastes 10**

- <sup>1</sup> As dead flies cause the perfumer's ointment to stink,  
so too a little folly can spoil much wisdom and honor.
- <sup>2</sup> A wise heart guides to the right,  
but a fool's heart misguides to the left.
- <sup>3</sup> Even when the fool walks down the road, he lacks sense,  
and declares to everyone how foolish he really is.
- <sup>4</sup> If the ruler's anger flares up against you,  
do not abandon your post;  
for calmness can undo big mistakes.
- <sup>5</sup> There is an evil that I have seen under the sun,  
it is the type of error a ruler makes:
- <sup>6</sup> fools are set in many high positions,  
and the rich sit in lowly positions.
- <sup>7</sup> I have seen slaves riding on horses,  
and princes walking on foot like slaves.
- <sup>8</sup> Whoever digs a pit may fall into it,  
and whoever breaks through a wall may be bitten by a snake.
- <sup>9</sup> Whoever hews out stones may be hurt by them,  
and whoever splits wood may be endangered by it.
- <sup>10</sup> If an iron ax is blunt,  
and one does not sharpen the blade,  
then he must exert more strength,  
but wisdom helps one succeed.
- <sup>11</sup> If a serpent bites before it is charmed,  
then is there no benefit for the charmer.
- <sup>12</sup> The words of a wise man's mouth win him favor,  
but a fool is consumed by his own lips.
- <sup>13</sup> The words of his mouth begin with foolishness,  
and his talk ends with destructive madness.
- <sup>14</sup> A fool multiplies words,  
even though no one knows what will happen;  
and who can tell what future awaits him?
- <sup>15</sup> The fool's work wears them out,  
for he does not even know the way to town.
- <sup>16</sup> Woe to you, O land, when your king is a child,  
and your princes feast in the morning!

<sup>17</sup> Happy are you, O land, when your king is the son of nobleman,  
and your princes feast at the proper time,  
for strength, and not for drunkenness!

<sup>18</sup> By laziness the roof sags,  
and because of idle hands the house leaks.

<sup>19</sup> A feast is made for laughter,  
wine makes life happy,  
and money is the answer for everything.

<sup>20</sup> Do not curse the king, even in your thoughts,  
or curse the rich even in your bedroom,  
for a bird of the air may carry your voice,  
and something with wings may report the matter.

**DASV: Ecclesiastes 11**

- <sup>1</sup> Send your bread across the sea,  
for after many days you may gain a return from it.
- <sup>2</sup> Divide your investments seven ways, or even eight,  
for you do not know what disaster may happen on earth.
- <sup>3</sup> If the clouds are full of rain,  
they empty themselves on the earth,  
if a tree falls to the south or to the north,  
in the place where the tree falls, there it will lie.
- <sup>4</sup> Whoever holds out for the perfect wind will not sow,  
and whoever watches the clouds will not reap.
- <sup>5</sup> Just as you do not know the way of the wind,  
or how the bones grow in a mother's womb,  
even so you do not know the work of God who makes everything.
- <sup>6</sup> In the morning sow your seed,  
and in the evening do not stop working,  
for you do not know which will prosper,  
whether this one or that one,  
or whether both will be equally profitable.
- <sup>7</sup> Light is sweet,  
and it is a pleasure for the eyes to see the sun.
- <sup>8</sup> If a person lives many years,  
let him rejoice in them all;  
but let him also remember the days of darkness,  
for they will be many.  
All that comes is futility.
- <sup>9</sup> Rejoice, O young man, in your youth,  
and let your heart cheer you in the days of your youth.  
Follow in the ways of your heart,  
and the desires of your eyes;  
but be aware that for all these things  
God will bring you into judgment.
- <sup>10</sup> Banish worry from your heart,  
and put away pain from your flesh,  
for childhood and youth are fleeting.

**DASV: Ecclesiastes 12**

- <sup>1</sup> Remember your Creator in the days of your youth,  
before the days of bodily trouble come,  
and the years draw nigh,  
when you will lament, "I have no pleasure in them;"
- <sup>2</sup> before the sun, and the light,  
and the moon, and the stars are darkened,  
and the clouds return after the rain;
- <sup>3</sup> in the day when the keepers of the house tremble,  
and the strong men are bent over,  
and the grinders cease because they are few,  
and those who look through windows grow dark;
- <sup>4</sup> and the doors to the street are shut;  
when the sound of the grinding fades,  
and one rises early with the sound of a bird,  
yet all their songs are faint;
- <sup>5</sup> when one becomes afraid of heights,  
and terrors lurk in the street;  
and the almond tree blossoms,  
and the grasshopper drags itself along,  
and desire fails;  
because man goes to his everlasting home,  
and the mourners go about the streets;
- <sup>6</sup> before the silver cord is snapped,  
and the golden bowl is broken,  
and the pitcher is broken at the fountain,  
and the wheel broken at the cistern,
- <sup>7</sup> and the dust returns to the earth as it was,  
and the spirit returns to God who gave it.
- <sup>8</sup> Vanity of vanities, says the Teacher [Qohelet];  
all is vanity.
- <sup>9</sup> Besides being wise, the Teacher also taught the people knowledge; he pondered,  
and searched out, and arranged many proverbs.
- <sup>10</sup> The Teacher searched to find delightful words, and write true sayings precisely.
- <sup>11</sup> The words of the wise are like goads;  
like nails firmly fixed in collected sayings,  
given from one shepherd.
- <sup>12</sup> Beware of anything beyond them, my son,  
of the making many books there is no end;  
and much study wearies the body.
- <sup>13</sup> Now that all has been heard,

here is the conclusion:

    fear God, and keep his commandments;  
    for this is the whole duty of man.

<sup>14</sup> For God will bring every deed into judgment,  
    including everything that is hidden,  
    whether it is good or bad.

**DASV: Digital American Standard Version****DASV: Song of Songs 1**

<sup>1</sup> The Song of songs, which is Solomon's.

*Beloved Woman*

<sup>2</sup> Let him kiss me with the kisses of his mouth,  
for your love is better than wine.

<sup>3</sup> Your anointing oils have a pleasing fragrance.  
Your name is like fragrant oil poured out,  
and that is why the young women love you.

<sup>4</sup> Take me away with you, let's hurry.  
The king has brought me into his bedroom.

*Women of Jerusalem*

We will be glad and rejoice in you.  
We will praise your love more than wine.

*Beloved woman*

How right they are to love you.

<sup>5</sup> I am black, but beautiful,  
O daughters of Jerusalem,  
dark like the tents of Kedar,  
like the curtains of Solomon.

<sup>6</sup> Do not look on me, because I am dark,  
because the sun has burned me.  
My mother's sons were angry at me,  
so they made me keeper of the vineyards.  
But my own vineyard have I not taken care of.

<sup>7</sup> Tell me, O you whom my heart loves,  
where do you pasture your flock?  
Where do you have your sheep rest at noon?  
Why should I be like a woman who is veiled  
beside the flocks of your companions?

*Man in love*

<sup>8</sup> If you do not know, O most beautiful among women,  
then follow the tracks of the flock,  
and feed your young goats beside the shepherds' tents.

<sup>9</sup> I have compared you, O my love,  
to a mare among Pharaoh's chariot stallions.



- <sup>10</sup> Your cheeks are lovely, adorned with earrings,  
your neck with strings of jewels.  
<sup>11</sup> We will make you ornaments of gold  
studded with silver.

*Beloved Woman*

- <sup>12</sup> While the king reclined on his couch,  
a waft of my perfume gave forth its fragrance.  
<sup>13</sup> My beloved is to me like a pouch of fragrant myrrh,  
that lies between my breasts.  
<sup>14</sup> My beloved is to me like a cluster of henna blossoms,  
in the vineyards of En-gedi.

*Man in love*

- <sup>15</sup> O how beautiful you are, my love,  
O how beautiful you are,  
your eyes are like doves.

*Beloved woman*

- <sup>16</sup> You are handsome, my beloved,  
absolutely delightful.  
our bed is like lush green grass.  
<sup>17</sup> The beams of our house are cedars,  
our rafters are pine.

**DASV: Song of Songs 2***Beloved woman*

<sup>1</sup> I am a rose of Sharon,  
a lily of the valleys.

*Man in love*

<sup>2</sup> Like a lily among thorns,  
so is my love among the young women.

*Beloved woman*

<sup>3</sup> Like an apple tree among the trees of the forest,  
so is my beloved among the young men.  
I sit down under his shadow with great delight,  
and his fruit was sweet to my taste.

<sup>4</sup> He escorts me to the banquet hall,  
his banner over me declares his love.

<sup>5</sup> Sustain me with raisins,  
refresh me with apples,  
for I am faint with love.

<sup>6</sup> His left hand is under my head,  
and his right hand fondles me.

<sup>7</sup> I adjure you, O daughters of Jerusalem,  
by the gazelles and young does of the field,  
do not stir or awaken love until it is ready.

<sup>8</sup> Listen! It is the voice of my beloved!  
Look! He is coming,  
Leaping over the mountains,  
bounding over the hills.

<sup>9</sup> My beloved is like a gazelle or a young stag  
Look! He is standing behind our wall,  
He gazes in through the windows,  
he peers in through the lattice.

<sup>10</sup> My beloved invites me saying,  
"Rise up, my love, my beautiful one,  
and come away with me.

<sup>11</sup> Look! The winter is past;  
the rain is over and gone.

<sup>12</sup> The flowers are sprouting on the earth,  
the season of song birds has come,  
the cooing of the turtledove is heard in our land.

<sup>13</sup> The fig tree is budding with green figs,  
the vines are blossoming,

giving off their fragrance.  
Arise, my love, my beautiful one,  
and come away with me.

*Man in love*

<sup>14</sup> O my dove, in the clefts of the rock,  
in the hidden crannies of the cliff,  
let me see your face,  
let me hear your voice;  
for your voice is sweet,  
and your face is lovely.  
<sup>15</sup> Catch the foxes for us,  
the little foxes that ruin the vineyards,  
for our vineyards are in bloom.

*Beloved woman*

<sup>16</sup> My lover is mine, and I am his,  
he grazes among the lilies.  
<sup>17</sup> Until the day dawns and the shadows flee away,  
turn, my lover,  
be like a gazelle or a young stag  
on the cleavage of the mountains.

**DASV: Song of Songs 3***Beloved woman*

- <sup>1</sup> By night on my bed I longed for him whom my soul loves,  
I longed for him, but did not find him.
- <sup>2</sup> I will get up now and go around town,  
in the streets and in the squares.  
I will search for him whom my soul loves.  
So I searched for him, but did not find him.
- <sup>3</sup> The watchmen found me as they made their rounds,  
"Have you seen him whom my soul loves?"
- <sup>4</sup> Scarcely had I passed from them,  
when 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,  
into the bedroom of her who conceived me.
- <sup>5</sup> I adjure you, O daughters of Jerusalem,  
by the gazelles and young does of the field,  
do not stir or awaken love until it is ready.

*Women of Jerusalem*

- <sup>6</sup> Who is this coming up from the wilderness,  
like a column of smoke,  
perfumed with myrrh and frankincense,  
with all kinds of fragrant powders from the merchant?
- <sup>7</sup> Look, it is Solomon's carriage,  
with sixty valiant warriors around it,  
the mighty men of Israel.
- <sup>8</sup> All of them wearing the swords,  
they are expert in war.  
Every man has his sword strapped on his thigh,  
ready for the terrors of the night.
- <sup>9</sup> King Solomon made a carriage for himself  
made of wood imported from Lebanon.
- <sup>10</sup> He made its posts of silver,  
its back of gold,  
its seat of purple,  
its interior inlaid with love,  
by the daughters of Jerusalem.

*Beloved woman*

- <sup>11</sup> Go out, O daughters of Zion, gaze on king Solomon,  
with the crown with which his mother crowned him,

on his wedding day,  
the day his heart was happy.

**DASV: Song of Songs 4***Man in love*

- <sup>1</sup> You are so beautiful, my love,  
     how absolutely beautiful.  
 Your eyes are like doves behind your veil.  
     Your hair is like a flock of goats,  
         descending down the slopes of Mount Gilead.
- <sup>2</sup> Your teeth are like a flock of freshly shorn sheep,  
     coming up from the washing,  
     each of them has a matching twin,  
     not one of them is missing.
- <sup>3</sup> Your lips are like a scarlet ribbon,  
     your mouth is lovely.  
     Your cheeks are as rosy as pomegranates behind your veil.
- <sup>4</sup> Your neck is like the tower of David  
     elegantly built with rows of stone,  
     with a thousand shields adorning it,  
     all the shields of the mighty warriors.
- <sup>5</sup> Your two breasts are like two fawns  
     twins of a gazelle grazing among the lilies.
- <sup>6</sup> Until the day dawns and the shadows flee away,  
     I will ascend the mountain of myrrh,  
         and go to the hill of frankincense.
- <sup>7</sup> You are absolutely beautiful, my love,  
     there is not a single flaw in you.
- <sup>8</sup> Come with me from Lebanon, my bride,  
     come with me from Lebanon,  
     Descend from the peak of Amana,  
     from the top of Senir and Hermon,  
     from the lions' dens,  
     from the mountains of the leopards.
- <sup>9</sup> You have captured my heart, my sister, my bride,  
     you have captured my heart with one glance of your eyes,  
         with one jewel of your necklace.
- <sup>10</sup> How charming is your love, my sister, my bride,  
     how much better is your love than wine,  
         and the fragrance of your perfume than any spice!
- <sup>11</sup> Your lips, O my bride, drip nectar,  
     honey and milk are under your tongue,  
     the fragrance of your garments is like the fragrance of Lebanon.

- <sup>12</sup> You are like a locked garden my sister, my bride,  
an enclosed spring, a sealed fountain.
- <sup>13</sup> Your shoots are an orchard of pomegranates  
with choice fruits,  
henna with nard plants,
- <sup>14</sup> nard and saffron,  
calamus and cinnamon,  
with all the trees of frankincense,  
myrrh and aloes,  
with all the finest spices.
- <sup>15</sup> You are a garden fountain,  
a well of fresh flowing water,  
and streams flowing down from Lebanon.

*Beloved woman*

- <sup>16</sup> Awake, O north wind,  
come, O south wind,  
Blow upon my garden, that its fragrant spices may spread around.  
Let my beloved come into his garden,  
and eat its choice fruits.

**DASV: Song of Songs 5***Man in love*

<sup>1</sup> I have come into my garden, my sister, my bride.  
 I have gathered my myrrh with my spice,  
 I have eaten my honeycomb and my honey,  
 I have drunk my wine with my milk.

*Women of Jerusalem*

Eat, friends;  
 drink your fill, O lovers.

*Beloved woman*

<sup>2</sup> I slept, but my heart was awake.  
 Listen, it is sound of my beloved knocking,  
 "Open up to me, my sister, my love,  
 my dove, my perfect one,  
 for my head is soaked with dew,  
 my locks with the dampness of the night."  
<sup>3</sup> I have taken off my clothes,  
 must I put them on again?  
 I have washed my feet,  
 must I get them dirty again?  
<sup>4</sup> My beloved put his hand in through the hole,  
 my heart pounded for him.  
<sup>5</sup> I arose to open for my beloved,  
 my hands dripped with myrrh,  
 my fingers with liquid myrrh,  
 upon the handles of the bolt.  
<sup>6</sup> I opened for my beloved,  
 but my beloved had withdrawn and was gone.  
 My soul sank when he departed,  
 I searched for him, but I could not find him,  
 I called to him, but he did not answer me.  
<sup>7</sup> The watchmen making their rounds in the town found me.  
 They beat me, they hurt me,  
 the keepers of the walls stripped off my cloak.  
<sup>8</sup> I adjure you, O daughters of Jerusalem,  
 If you find my beloved,  
 tell him I am sick with love.



*Women of Jerusalem*

- <sup>9</sup> Why is your beloved any better than others,  
    O most beautiful among women?  
    Why is your beloved any better than others,  
    that you would adjure us so?

*Beloved woman*

- <sup>10</sup> My beloved is radiant and tanned,  
    more distinguished than ten thousand others.
- <sup>11</sup> His head is the finest gold,  
    his hair is curly,  
        black as a raven.
- <sup>12</sup> His eyes are like doves  
    beside the streams of water,  
    washed with milk,  
    and set like jewels.
- <sup>13</sup> His cheeks are like beds of spices  
    as banks of sweet smelling herbs.  
    His lips are like lilies,  
    dipping liquid myrrh.
- <sup>14</sup> His arms are like rods of gold  
    set with jewels.  
    His body is like polished ivory  
    inlaid with sapphires.
- <sup>15</sup> His legs are like marble pillars,  
    set on bases of pure gold.  
    His appearance is like Lebanon,  
    choice as the cedars.
- <sup>16</sup> His mouth is most sweet;  
    Yes, he is totally lovely.  
    This is my beloved,  
    and this is my friend,  
    O daughters of Jerusalem.

**DASV: Song of Songs 6***Women of Jerusalem*

<sup>1</sup> Where has your beloved gone,  
     O most beautiful among women?  
 Where has your beloved turned,  
     so that we may help you search for him?

*Beloved woman*

<sup>2</sup> My beloved has gone down to his garden,  
     to the beds of spices,  
 to graze in the gardens,  
     and to gather lilies.  
<sup>3</sup> I am my beloved's,  
     and my beloved is mine,  
     he grazes among the lilies.

*Man in love*

<sup>4</sup> You are as beautiful as Tirzah, my love,  
     as lovely as Jerusalem,  
     as impressive as an army with banners.  
<sup>5</sup> Turn away your eyes from me,  
     for they overwhelm me.  
 Your hair is like a flock of goats,  
     descending down the slopes of Gilead.  
<sup>6</sup> Your teeth are like a flock of sheep,  
     coming up from the washing,  
     each of them has a matching twin,  
     not one of them is missing.  
<sup>7</sup> Your cheeks are as rosy as pomegranates  
     behind your veil.  
<sup>8</sup> There are sixty queens,  
     and eighty concubines,  
     and young women without number.  
<sup>9</sup> My dove, my perfect one, is the only one;  
     she is her mother's special daughter.  
     She is the favorite of her that bore her.  
 The daughters saw her and praise her,  
     even the queens and the concubines admire her.  
<sup>10</sup> Who is she who rises like the dawn,  
     as fair as the moon,  
     as bright as the sun,  
     as impressive as an army with waving banners?

*Beloved woman*

<sup>11</sup> I went down into the orchard of nuts,  
to look for the blossoms of the valley,  
to see whether the vines had budded,  
and the pomegranates were in bloom.

<sup>12</sup> Before I was aware of it,  
I found myself among the royal chariots of my people.

*Women of Jerusalem*

<sup>13</sup> Return, return, O Shulammitte;  
Return, return, that we may gaze on you.

*Man in love*

Why do you stare at the Shulammitte,  
as on the dance of two companies of dancers?

**DASV: Song of Songs 7***Man in love*

- <sup>1</sup> How beautiful are your feet in sandals,  
O prince's daughter!  
Your shapely thighs are like jewels,  
the work of the hands of a skilful artisan.
- <sup>2</sup> Your navel is like a round goblet,  
never lacking mixed wine.  
Your waist is like a mound of wheat  
encircled with lilies.
- <sup>3</sup> Your two breasts are like two fawns,  
two twin fawns of a gazelle.
- <sup>4</sup> Your neck is like an ivory tower,  
your eyes are like the pools of Heshbon,  
by the gate of Bath-rabbim.  
Your nose is like the tower of Lebanon  
looking toward Damascus.
- <sup>5</sup> Your head crowns you like Mount Carmel,  
your flowing locks are like royal tapestries;  
the king is held captive in its tresses.
- <sup>6</sup> How beautiful and pleasant you are,  
O love, with all your charms!
- <sup>7</sup> Your stature is like a palm tree,  
your breasts are like clusters of fruit.
- <sup>8</sup> I said, "I will climb up the palm tree,  
I will take hold of its fruit."  
May your breasts be like clusters of the vine,  
the fragrance of your breath like apples,
- <sup>9</sup> and your mouth like the best wine,  
that goes down smoothly for my beloved,  
gliding gently over lips and teeth.

*Woman in love*

- <sup>10</sup> I am my beloved's  
and his desire is for me.
- <sup>11</sup> Come, my beloved, let us go out into the fields;  
let us spend the night in the villages.
- <sup>12</sup> Let us get up early to go to the vineyards,  
let us see whether the vine has budded,  
and its blossoms have opened,  
and the pomegranates are in bloom;  
there will I give you my love.

<sup>13</sup> The mandrakes send out fragrance,  
and at our doors are all kinds of choice fruits,  
both new and old,  
which I have laid up for you, O my beloved.

**DASV: Song of Songs 8***Beloved woman*

- <sup>1</sup> Oh that you were my baby brother,  
     who sucked the breasts of my mother!  
 Then if I found you outside, I could kiss you;  
     Yes, and no one would despise me.
- <sup>2</sup> I would lead you, and bring you to my mother's house,  
     she who taught me;  
 I would give you spiced wine to drink,  
     the juice of my pomegranates.
- <sup>3</sup> His left hand would be under my head,  
     his right hand would fondle me.
- <sup>4</sup> I adjure you, O daughters of Jerusalem,  
     do not stir or awaken love until it is ready.

*Women of Jerusalem*

- <sup>5</sup> Who is this that comes up from the wilderness,  
     leaning on her beloved?

*Beloved woman*

- Under the apple tree I awakened you,  
     there your mother was in labor with you,  
     there she who was in pain gave birth to you.
- <sup>6</sup> Set me like a seal on your heart,  
     like a seal on your arm.  
 For love is strong as death,  
     its jealousy is as unremitting as the grave,  
 It burns like a raging fire,  
     like a blazing flame.
- <sup>7</sup> Many waters cannot quench love,  
     neither can floods drown it,  
 if one would give all the wealth of his house for love,  
     it would be utterly scorned.

*Women of Jerusalem*

- <sup>8</sup> We have a little sister,  
     she has no breasts.  
 What shall we do for our sister,  
     on the day when she is spoken for?
- <sup>9</sup> If she is a wall,  
     we will build a silver tower on her.  
 if she is a door,

we will enclose her with cedar boards.

*Beloved woman*

<sup>10</sup> I am a wall, and my breasts are like towers.

Then I was in his eyes as one who brings fulfillment.

<sup>11</sup> Solomon had a vineyard at Baal-hamon,

he rented out the vineyard to tenant farmers,

each one pays a thousand pieces of silver for its fruit.

<sup>12</sup> My vineyard, my very own, is at my disposal,

the thousand pieces of silver belong to you, O Solomon,

but those that care for its fruit receive two hundred.

*Man in love*

<sup>13</sup> You who dwell in the gardens,

my companions are listening for your voice.

let me hear it.

*Beloved woman*

<sup>14</sup> Come quickly, my beloved,

be like a gazelle

or a young stag

on the mountains of spices.

**DASV: Digital American Standard Version****DASV: Isaiah 1**

<sup>1</sup> The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

<sup>2</sup> Listen, O heavens, hear, O earth,  
for the LORD has spoken:

"I have reared children and brought them up,  
but they have rebelled against me.

<sup>3</sup> The ox knows its owner,  
and the donkey its master's feeding trough,  
but Israel does not know,  
my people do not consider."

<sup>4</sup> O sinful nation,  
a people loaded down with iniquity,  
an offspring of evildoers,  
children who act corruptly!  
They have forsaken the LORD;  
they have despised the Holy One of Israel;  
they have turned their backs on him.

<sup>5</sup> Why should you be beaten anymore?  
Why do you just rebel more and more?  
The whole head is sick,  
and the whole heart faint.

<sup>6</sup> From the sole of the foot to the top of the head  
there is nowhere that is undamaged in it.  
There are wounds, welts, and open sores;  
they have not been cleansed,  
or bandaged up,  
or softened with olive oil.

<sup>7</sup> Your country is desolate;  
your cities are burned with fire;  
foreigners are devouring your land right in front of you,  
and it is desolate, as when overthrown by foreigners.

<sup>8</sup> The daughter of Zion is left like a hut in a vineyard,  
like a watchman's shelter in a field of cucumbers,  
like a besieged city.

<sup>9</sup> Unless the LORD of hosts had left us a few survivors,  
we would have been like Sodom,  
we would have become like Gomorrah.



- <sup>10</sup> Listen to the word of the LORD, you rulers of Sodom;  
hear the law of our God, you people of Gomorrah.
- <sup>11</sup> "What do your many sacrifices mean to me?" says the LORD.  
"I have had enough of the burnt offerings of rams,  
and the fat of well fed cattle;  
I delight not in the blood of bulls, lambs, and goats.
- <sup>12</sup> When you come to appear before me,  
who has required this from your hand,  
this trampling of my courts?
- <sup>13</sup> Do not bring any more worthless offerings;  
your incense is detestable to me.  
New moons and Sabbaths, the calling of assemblies,  
-- I cannot stand such sinful assemblies.
- <sup>14</sup> Your new moons and your appointed feasts I hate;  
they have become a burden to me;  
I am tired of putting up with them.
- <sup>15</sup> When you spread out your hands,  
I will hide my eyes from you.  
Yes, when you make many prayers,  
I will not listen,  
for your hands are full of blood.
- <sup>16</sup> Wash yourselves,  
make yourselves clean;  
put away the evil deeds from before my eyes;  
stop doing evil.
- <sup>17</sup> Learn to do good.  
Seek justice,  
rescue the oppressed,  
defend the orphan,  
plead for the widow."
- <sup>18</sup> "Come now, and let us reason together," says the LORD.  
"Though your sins are like scarlet,  
they shall be as white as snow;  
though they are red like crimson,  
they shall be like wool.
- <sup>19</sup> If you are willing and obedient,  
you will eat the good of the land.
- <sup>20</sup> But if you refuse and rebel,  
you will be devoured with the sword,"  
for the mouth of the LORD has spoken it.
- <sup>21</sup> How the faithful city has become a whore!

- She was once full of justice,  
righteousness inhabited her,  
but now only murderers.
- <sup>22</sup> Your silver has become dross,  
your wine diluted with water.
- <sup>23</sup> Your princes are rebellious,  
and companions of thieves.  
Everyone loves bribes,  
and chases after payoffs.  
They refuse to defend the orphan,  
and the widow's cause does not come before them.
- <sup>24</sup> Therefore the Lord, the LORD of hosts,  
the Mighty One of Israel, says,  
"I will take vengeance on my enemies,  
and avenge myself on my foes.
- <sup>25</sup> I will turn my hand on you,  
and skim off your dross,  
and will remove all your impurities.
- <sup>26</sup> 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,'  
'a Faithful Town.'
- <sup>27</sup> Zion will be redeemed with justice,  
and her repentant ones with righteousness.
- <sup>28</sup> But the rebellious and sinners will be crushed,  
and those who forsake the LORD will be consumed.
- <sup>29</sup> For you will be ashamed of the sacred oaks  
in which you delighted,  
and you will be embarrassed for the gardens  
that you have chosen.
- <sup>30</sup> For you will be like an oak whose leaf withers,  
and like a garden that has no water.
- <sup>31</sup> The strong will be like tinder,  
and his work like a spark.  
They will both burn together,  
with no one able to extinguish the fire."

**DASV: Isaiah 2**

<sup>1</sup> The message that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

<sup>2</sup> In the latter days,  
the mountain of the LORD's house will be established  
as the highest of the mountains;  
it will be exalted above the hills,  
and all nations will flow unto it.

<sup>3</sup> Many peoples will come and say,  
"Come and let us go up to the mountain of the LORD,  
to the house of the God of Jacob.  
He will teach us of his ways,  
and we will walk in his paths."

For out of Zion the law will go forth,  
and the word of the LORD from Jerusalem.

<sup>4</sup> He will judge between the nations,  
and will settle disputes for many peoples.  
They will beat their swords into plowshares,  
and their spears into pruning hooks.  
Nation will not lift up sword against nation;  
they will not train for war anymore.

<sup>5</sup> O house of Jacob, come,  
let us walk in the light of the LORD.

<sup>6</sup> For you have rejected your people, the house of Jacob,  
because they are filled with fortunetellers from the east,  
and soothsayers like the Philistines,  
and they shake hands in agreement with foreigners.

<sup>7</sup> Their land is full of silver and gold;  
there is no end to their treasures.  
Their land is full of horses;  
there is no end of their chariots.

<sup>8</sup> Their land also is full of idols;  
they worship the work of their own hands,  
that which their own fingers have made.

<sup>9</sup> So the people are humbled,  
each one is brought low.  
Do not forgive them.

<sup>10</sup> Enter into the rock,  
and hide in the dust  
from the terror of the LORD

- and from the glory of his majesty.
- <sup>11</sup> The arrogant looks of humans will be brought low,  
and the haughtiness of people will be humbled,  
and the LORD alone will be exalted in that day.
- <sup>12</sup> For there will be a day of the LORD of hosts  
against all the proud and haughty,  
and against all that is lifted up,  
and they will be brought low,
- <sup>13</sup> against all the cedars of Lebanon,  
that are high and lifted up,  
against all the oaks of Bashan,
- <sup>14</sup> against all the high mountains,  
against all the high hills,
- <sup>15</sup> against every lofty tower,  
against every fortified wall,
- <sup>16</sup> against all the ships of Tarshish,  
and against every beautiful boat.
- <sup>17</sup> People's pride will be humbled,  
and human haughtiness will be brought low;  
the LORD alone will be exalted in that day.
- <sup>18</sup> Idols will completely vanish.
- <sup>19</sup> They will enter the caves of the rocks  
and into the holes in the ground  
from the terror of LORD  
and from the glory of his majesty,  
when he arises to terrify the earth.
- <sup>20</sup> In that day people will throw away their idols of silver,  
and their idols of gold,  
which they made for themselves to worship,  
to the moles and to the bats.
- <sup>21</sup> They will enter the caverns of the rocks,  
and into the crevices of the rocky cliffs,  
from the terror of the LORD  
and from the glory of his majesty,  
when he arises to terrify the earth.
- <sup>22</sup> Stop trusting in human beings,  
whose breath is in their nostrils.  
For why would you even give them a thought?

**DASV: Isaiah 3**

- <sup>1</sup> For look, the sovereign LORD of hosts,  
is taking away from Jerusalem and from Judah  
support and supply,  
every piece of bread and drop of water,
- <sup>2</sup> the mighty man and the warrior,  
the judge and the prophet,  
the diviner and the elder,
- <sup>3</sup> the captain of fifty and the honorable person,  
the counselor and the expert craftsman,  
and the skilful enchanter.
- <sup>4</sup> I will make the young to be their princes,  
and infants will rule over them.
- <sup>5</sup> The people will be oppressed,  
everyone by another,  
and everyone by his neighbor.  
The young will behave proudly against the old,  
and the base against the honorable.
- <sup>6</sup> A person will even grab hold of his brother  
in his father's house, saying,  
"You have clothing,  
come you be our ruler,  
and let this ruin be under your rule."
- <sup>7</sup> In that day he will cry out,  
"I cannot cure this;  
for there is neither bread or clothing in my house,  
you must not make me ruler of the people."
- <sup>8</sup> For Jerusalem has stumbled,  
and Judah has fallen;  
because their words and their deeds are against the LORD,  
defying his glorious watchfulness.
- <sup>9</sup> The look on their face witnesses against them;  
they flaunt their sin like Sodom;  
they do not hide it.  
Woe to their soul!  
They have brought disaster on themselves.
- <sup>10</sup> Tell the righteous, that it will go well with them,  
for they will eat the fruit of their labors.
- <sup>11</sup> Woe to the wicked! Disaster!  
For exactly what their hands have done

will be done back to them.

- <sup>12</sup> As for my people, children oppress them,  
women rule over them.  
O my people, those leading you mislead you,  
and confuse the direction of your paths.
- <sup>13</sup> The LORD rises to make the accusation;  
he stands to judge the peoples.
- <sup>14</sup> The LORD comes to pronounce judgment on the elders  
and on the princes of his people.  
"It is you who have ruined the vineyard;  
the plunder stolen from the poor is in your houses.
- <sup>15</sup> Why do you crush my people,  
and grind the faces of the poor?"  
says the sovereign LORD of hosts.
- <sup>16</sup> The LORD says, "The daughters of Zion are haughty,  
and walk with outstretched necks and seductive eyes,  
walking with dainty little steps as they go,  
and jingling with their feet.
- <sup>17</sup> Therefore the Lord will strike with scabs  
the top of the head of the daughters of Zion,  
and the LORD will make them bald."
- <sup>18</sup> In that day the Lord will take away their beautiful anklets,  
the headbands, and the crescent necklaces,  
<sup>19</sup> the earrings, bracelets, and veils,  
<sup>20</sup> the headdresses, the ankle bracelets, the sashes,  
the perfume boxes, and amulets,  
<sup>21</sup> the rings and nose rings,  
<sup>22</sup> the party dresses, robes, shawls and purses,  
<sup>23</sup> the hand mirrors, fine linen garments,  
the turbans and shawls.
- <sup>24</sup> Instead of sweet perfumes there will be a rotten stench;  
and instead of a sash, a rope;  
instead of a beautiful hairdo, baldness;  
instead of a rich robe, sackcloth;  
a slave branding instead of beauty.
- <sup>25</sup> Your men will fall by the sword,  
and your warriors in the war.
- <sup>26</sup> Her gates will lament and mourn;  
deserted she will sit on the ground.

**DASV: Isaiah 4**

<sup>1</sup> Seven women will take hold of one man in that day, saying, "We will eat our own food, and wear our own clothes, just let us be called by your name; take away our shame."

<sup>2</sup> In that day the branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and beauty of the survivors of Israel.

<sup>3</sup> Anyone who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded as among those living in Jerusalem.

<sup>4</sup> Then the Lord will wash away the filth of the daughters of Zion, and will purge the bloodstains of Jerusalem from its midst, by the spirit of judgment and by the spirit of fire.

<sup>5</sup> The LORD will create over the entirety of Mount Zion, and over her sites of assembly, a cloud and smoke by day, and a glowing flaming fire by night; over all the glory will be a canopy.

<sup>6</sup> There will be a shelter for shade in the day from the heat, and a refuge and a shelter from the storm and rain.

**DASV: Isaiah 5**

- <sup>1</sup> Let me sing for my beloved  
a song about his vineyard.  
My beloved had a vineyard  
on a very fertile hill.
- <sup>2</sup> He cultivated it, cleared out its stones,  
and planted it with the choicest vine.  
He built a tower in the midst of it,  
and also hewed out a winepress in it.  
He expected that it would produce grapes,  
but it yielded only sour grapes.
- <sup>3</sup> Now, O inhabitants of Jerusalem  
and people of Judah,  
judge between me and my vineyard.
- <sup>4</sup> What more could I have done to my vineyard  
than I have not already done for it?  
When I expected that it would produce grapes,  
why did it yield only sour grapes?
- <sup>5</sup> Now I will tell you what I will do to my vineyard:  
I will take away its hedge,  
and it will be eaten up;  
I will break down its wall,  
and it will be trampled down.
- <sup>6</sup> I will make it a wasteland;  
it will not be pruned or hoed;  
instead, briars and thorns will come up.  
I will also command the clouds  
that they not shower any rain on it.
- <sup>7</sup> For the vineyard of the LORD of hosts is the house of Israel,  
and the people of Judah is his cherished plant.  
He expected justice,  
but got only oppression;  
hoped for righteousness,  
but heard only cries for help.
- <sup>8</sup> Woe to those who accumulate house after house,  
that acquire field after field  
until there is no room left,  
until you are left to dwell alone in the midst of the land!
- <sup>9</sup> In my ears the LORD of hosts said,  
"Of a truth many houses will be desolate,



- even large and beautiful mansions  
will be left without inhabitant."
- <sup>10</sup> For ten acres of vineyard will produce only six gallons of wine,  
and six bushels of seed will produce less than a bushel of grain.
- <sup>11</sup> Woe to those who rise up early in the morning  
so that they may pursue strong drink;  
who stay up late into the night,  
until they are inflamed with wine!
- <sup>12</sup> Their parties have the harp and lute,  
the tambourine, flute, and wine.  
They have no respect for the deeds of the LORD,  
or consider the work of his hands.
- <sup>13</sup> Therefore my people will go into exile  
for lack of knowledge;  
their nobles will lack food,  
and their crowds parched with thirst.
- <sup>14</sup> Therefore Sheol has enlarged its throat  
and opened its mouth without limit.  
Their famous ones and their multitude,  
with their boisterous revelers will descend into it.
- <sup>15</sup> Each person will be on their face,  
each one brought down,  
and the haughty eyes humbled.
- <sup>16</sup> But the LORD of hosts will be exalted by justice,  
and God the Holy One will demonstrate his holiness  
by righteousness.
- <sup>17</sup> Then will the lambs feed as in their own pasture,  
and the fatlings graze among the ruins.
- <sup>18</sup> Woe to those who drag iniquity with cords of falsehood,  
and sin along like with a cart rope.
- <sup>19</sup> Who say, "Make him hurry up,  
let him do his work quickly,  
so that we may see it.  
Let the plan of the Holy One of Israel happen soon,  
so that we may experience it!"
- <sup>20</sup> Woe to those who call evil good,  
and good evil;  
who turn darkness to light,  
and light to darkness;  
who swap bitter for sweet,  
and sweet for bitter!
- <sup>21</sup> Woe to those who are wise in their own eyes,

- and shrewd in their own sight!  
22 Woe to those who are champions at drinking wine,  
and valiant at mixing strong drinks,  
23 who acquit the guilty for a bribe,  
and deny the innocent justice!
- 24 Therefore, just as the tongue of fire devours straw,  
and as the dry grass shrivels in the flame,  
so their root will become rotten  
and their blossom will blow away like dust,  
because they have rejected the law of the LORD of hosts,  
and despised the word of the Holy One of Israel.  
25 Therefore the anger of the LORD burns against his people;  
he has stretched out his hand against them,  
and has struck them.  
The mountains tremble,  
and their corpses are strewn like garbage in the streets.  
After all this, his anger is not turned away,  
but his hand is still stretched out.
- 26 He will send the signal to a distant nation,  
and will whistle for them to come from the ends of the earth.  
Look, they come with speed and swiftness.  
27 None of them are tired or stumble;  
none will slumber or sleep;  
not a belt will be loosed,  
not a thong of their sandals will be broken.
- 28 Their arrows are sharp,  
and all their bows bent.  
Their horses' hoofs are like flint,  
and their wheels like a whirlwind.
- 29 Their roaring is like a lion,  
they roar like young lions.  
They growl, seize their prey,  
and haul it off,  
and there is no one to rescue.
- 30 They will roar over them in that day  
like the roaring of the sea.  
If one looks at the land,  
there is darkness and distress;  
even the light is darkened by clouds.

**DASV: Isaiah 6**

<sup>1</sup> In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and the train of his robe filled the temple.

<sup>2</sup> Above him stood the seraphim, each one had six wings: with two they covered their faces, with two they covered their feet, and with two they flew.

<sup>3</sup> They called out to each other,

"Holy, holy, holy, is the LORD of hosts;  
the whole earth is full of his glory!"

<sup>4</sup> At the sound of their cry the door frames shook, and the temple was filled with smoke.

<sup>5</sup> Then said I, "Woe is me! For I am doomed; for I am a man of unclean lips, and I live in the midst of a people of unclean lips. My eyes have seen the King, the LORD of hosts."

<sup>6</sup> Then a seraphim flew to me, having a burning coal in his hand, which he had taken with the tongs from the altar.

<sup>7</sup> He touched my mouth with it, and said,

"Look, this has touched your lips;  
your iniquity is taken away,  
and your sin forgiven."

<sup>8</sup> Then I heard the voice of the Lord, saying,

"Whom will I send,  
and who will go for us?"

I replied, "I am here. Send me."

<sup>9</sup> He said, "Go, and tell this people:

Keep on listening, but do not understand;  
keep on looking, but do not perceive.

<sup>10</sup> Make the heart of this people insensitive,

and make their ears deaf,  
and shut their eyes;  
so that they may not see with their eyes,  
and hear with their ears,  
and understand with their heart,  
and repent and be healed."

<sup>11</sup> Then I asked, "Lord, how long?" He answered,

"Until cities are destroyed without inhabitant,  
and houses uninhabited,  
and the land become absolutely devastated,

<sup>12</sup> and the LORD has sent everyone far away,  
and the midst of the land is abandoned.

<sup>13</sup> Even if a tenth remains in it,

it will be destroyed again.  
Just like a terebinth and an oak whose stump remains  
when they are cut down;  
so the holy seed will be its stump.

**DASV: Isaiah 7**

<sup>1</sup> In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, King Rezin of Aram, and Pekah the son of Remaliah, king of Israel, went up to attack Jerusalem, but could not prevail against it.

<sup>2</sup> It was reported to the house of David, "Syria has allied itself with Ephraim." His heart and the heart of his people were shaken, as the trees of the forest tremble in the wind.

<sup>3</sup> Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub [a remnant will return], at the end of the conduit of the upper pool, on the road to the Laundry Washing Field.

<sup>4</sup> Tell him, 'Be careful, be quiet, and don't be afraid. Do not be timid, because of these two stubs of smoldering sticks, because of the fierce anger of Rezin, Aram, and the son of Remaliah.

<sup>5</sup> Aram, Ephraim, and the son of Remaliah, have planned evil against you, saying,

<sup>6</sup> "Let us go up against Judah, terrorize it, and rip it apart and divide it up for ourselves. Let us set up a king, the son of Tabeel, over it."

<sup>7</sup> This is what the sovereign LORD says:

"It will not stand,

and it will not happen,

<sup>8</sup> for the head of Aram is Damascus,

and the head of Damascus is Rezin.

Within sixty-five years Ephraim will be shattered in pieces,

so that it will not be a people.

<sup>9</sup> The head of Ephraim is Samaria,

and the head of Samaria is Remaliah's son.

If you will not faithfully stand firm,

then you will not stand at all."

<sup>10</sup> Again the LORD spoke to Ahaz, saying,

<sup>11</sup> "Request a sign from the LORD your God; ask it either in the depths of Sheol, or in the height of heaven."

<sup>12</sup> But Ahaz said, "I will not ask. I will not test the LORD."

<sup>13</sup> Then Isaiah said, "Listen now, O house of David. Is it too small a thing for you try the patience of humans, that you want to try the patience of my God too?

<sup>14</sup> Therefore the Lord himself will give you a sign. Look, a virgin will conceive, and give birth to a son, and you will call him Immanuel [God with us].

<sup>15</sup> He will eat curds and honey when he knows enough to refuse the evil, and choose the good.

<sup>16</sup> For before the child knows to refuse the evil, and choose the good, the land whose two kings you dread will be deserted.

<sup>17</sup> The LORD will bring on you, your people, and your father's house days that have never been since the day that Ephraim departed from Judah -- the king of Assyria.

<sup>18</sup> In that day, the LORD will whistle for the flies from the remotest part of the rivers of Egypt and for the bees from the land of Assyria.

<sup>19</sup> They will come, and will settle in the ravines between cliffs and in the crevices of the rocks, and on all thorn bushes and at all the watering holes.

<sup>20</sup> In that day the Lord will shave with a razor hired from beyond the Euphrates River-- with the king of Assyria--the head and leg hair; along with the beard too.

<sup>21</sup> In that day, a man will keep alive a young cow and a couple goats.

<sup>22</sup> From the abundance of milk they will produce he will eat curds; for everyone left in the land will eat curds and honey.

<sup>23</sup> In that day every place where there used to be a thousand vines worth a thousand shekels, it will be overgrown with briers and thorns.

<sup>24</sup> With bow and arrows one will hunt there, because all the land will be full of briers and thorns.

<sup>25</sup> All the hills that used to be dug with a hoe, you will not go there for fear of briers and thorns. It will be a place for cattle to graze and for sheep to trample.

**DASV: Isaiah 8**

<sup>1</sup> Then the LORD said to me, "Take a large tablet, and inscribe on it with an ordinary stylus: Belonging to Maher-shalal-hash-baz [quick to the plunder, swift to the spoil].

<sup>2</sup> I will have it verified by faithful witnesses, Uriah the priest, and Zechariah the son of Jeberechiah."

<sup>3</sup> So I had relations with the prophetess, and she conceived, and bore a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz."

<sup>4</sup> For before the child knows to cry, 'My father,' and, 'My mother,' the riches of Damascus and the spoil of Samaria will be carried off by the king of Assyria."

<sup>5</sup> Then the LORD spoke to me again, saying,

<sup>6</sup> "Because this people has refused  
                   the gently flowing waters of Shiloah,  
 and rejoices over what will happen  
                   to Rezin and Remaliah's son,  
<sup>7</sup> therefore the Lord will bring up against them  
                   the strong floodwaters of the Euphrates River,  
                   the king of Assyria and all his glory.

It will overflow all its channels,  
 and overrun all its banks.

<sup>8</sup> It will sweep on into Judah,  
                   flooding and pouring through.  
 It will reach even to the neck,  
                   and the stretching out of its wings  
                   filling the breadth of your land, O Immanuel.

<sup>9</sup> Be broken, O nations,  
                   and be shattered in pieces.  
 Listen all you distant countries.  
                   Gear up for battle,  
                                   but you will be shattered;  
                   gear up for battle,  
                                   but you will be shattered.

<sup>10</sup> Devise a plan,  
                   but it will achieve nothing.  
 Issue orders,  
                   but they will never happen,  
                   for God is with us."

<sup>11</sup> For the LORD told me this with a strong hand, and instructed me not to walk in the way of this people, saying,

12 "Do not make allegation of a conspiracy;  
concerning everything this people calls a conspiracy,  
do not be afraid of what they fear,  
or be in dread of it.

13 The LORD of hosts is the one you must recognize as holy,  
and let him be your fear,  
and let him be your dread.

14 He will be a sanctuary;  
a rock one trips over  
and a stone of stumbling  
for both the houses of Israel.

He will be a trap  
and a snare to the inhabitants of Jerusalem.

15 Many will stumble over them.  
They will fall and be broken,  
snared and taken captive."

16 Bind up the testimony,  
seal the teaching among my disciples.

17 I will wait expectantly for the LORD,  
who hides his face from the house of Jacob,  
but I will put my hope in him.

18 Look, I and the children whom the LORD has given me are for signs and  
harbingers in Israel from the LORD of hosts, who dwells on Mount Zion.

19 When they say to you, "Consult with mediums and spiritists, who chirp and  
mutter,"

should not a people consult with their God? Should they really ask the dead on  
behalf of the living?

20 Rather consult the law and the testimony! If they do not speak according to this  
word, surely there is no dawn for them.

21 They will wander through the land distressed and hungry. When they get  
hungry, they will be enraged, and curse their king and their God, as they turn their  
faces upward.

22 They will look to the earth, and see only distress and darkness, gloom and  
anguish; they will be driven away into the darkness.



**DASV: Isaiah 9**

<sup>1</sup> But there will be no gloom to her who was in anguish. In the former times he treated the land of Zebulun and Naphtali with contempt, but in the latter time he will make glorious Galilee of the nations, from the way of the sea to the region beyond the Jordan.

<sup>2</sup> The people who walk in darkness have seen a great light;  
those who dwelt in the land of the shadow of death,  
on them the light has shined.

<sup>3</sup> You have multiplied the nation;  
you have increased their joy;  
they joy before you like the joy during harvest,  
like warriors rejoice when they split up the spoil.

<sup>4</sup> For the yoke of their oppression,  
and the bar on their shoulder,  
the rod of their oppressor,  
you have broken as in the day of Midian's defeat.

<sup>5</sup> For every boot of the marching warriors,  
and every garment drenched in blood,  
will be for burning, fuel for the fire.

<sup>6</sup> For unto us a child is born,  
unto us a son is given,  
and the government will be upon his shoulders:  
and his name will be called Wonderful Counselor,  
Mighty God, Everlasting Father, Prince of Peace.

<sup>7</sup> Of the increase of his government  
and of peace there will be no end.  
He will rule on the throne of David,  
and over his kingdom,  
to establish it,  
and to uphold it with justice  
and with righteousness from this time forth forever.  
The zeal of the LORD of hosts will accomplish this.

<sup>8</sup> The Lord sent a word against Jacob,  
and it has fallen on Israel.

<sup>9</sup> All the people will know it,  
Ephraim and the inhabitants of Samaria,  
who in pride and in arrogance of heart, say,

<sup>10</sup> "The bricks have fallen,  
but we will rebuild with carefully crafted stone;  
the sycamores are cut down,  
but we will replace them with cedars."

- <sup>11</sup> Therefore the LORD has raised their adversaries against them,  
and has stirred up his enemies,  
<sup>12</sup> Aram on the east,  
and the Philistines on the west;  
they will gobble up Israel with an open mouth.  
Even after all this, his anger is not turned away,  
but his hand is stretched out still.
- <sup>13</sup> Yet the people have not turned to him who struck them,  
neither have they sought the LORD of hosts.
- <sup>14</sup> Therefore the LORD will cut off from Israel  
head and tail,  
palm branch and reed in just one day.
- <sup>15</sup> The elder and the dignitaries, are the head;  
the prophets who teach lies, are the tail.
- <sup>16</sup> For those who lead this people have led them astray;  
those who are led by them are destroyed.
- <sup>17</sup> Therefore the Lord is not pleased with their young men,  
nor will he have compassion on their orphans and widows;  
for everyone is godless and an evildoer,  
and every mouth speaks folly.  
Even after all this, his anger is not turned away,  
but his hand is stretched out still.
- <sup>18</sup> For wickedness burns like fire;  
it devours the briars and thorns;  
it also burns the thickets of the forest,  
so that they go up in smoke.
- <sup>19</sup> Through the wrath of the LORD of hosts the land is burnt up  
and the people are like the fuel for the fire;  
no one spares even his brother.
- <sup>20</sup> They devoured on the right, but were still hungry;  
he ate on the left, but they were not be satisfied.  
They will all eat the flesh of their own children.
- <sup>21</sup> Manasseh devours Ephraim,  
and Ephraim, Manasseh;  
both will fight against Judah.  
Even after all this, his anger is not turned away,  
but his hand is stretched out still.

**DASV: Isaiah 10**

- <sup>1</sup> Woe to those who make unjust decrees,  
and to the writers who write oppressive laws;  
<sup>2</sup> to turn aside the needy from justice,  
and to rob the poor of my people of their rights,  
that widows may be their spoil,  
and that they may make the orphans their prey!  
<sup>3</sup> What will you do in the day of punishment,  
when devastation comes from far away?  
To whom will you flee for help?  
Where will you leave your wealth?  
<sup>4</sup> Nothing is left but to huddle down with the prisoners,  
or fall among the slain.  
Even after all this, his anger is not turned away,  
but his hand is stretched out still.
- <sup>5</sup> "Woe to Assyria, the rod of my anger,  
the club in their hands is my rage!  
<sup>6</sup> I am sending him against a godless nation,  
and against the people of my wrath.  
I will give him an order,  
to take the spoil,  
to seize the plunder,  
and to stomp them down  
like the mud in the streets.  
<sup>7</sup> Yet this is not what he intends,  
nor is this what his heart is planning;  
it is in his heart to destroy,  
and to cut off many nations.  
<sup>8</sup> For he boasts, "Are not my princes all kings?"  
<sup>9</sup> Is not Calno like Carchemish?  
Is not Hamath like Arpad?  
Is not Samaria like Damascus?  
<sup>10</sup> As my hand has reached the kingdoms of the idols,  
whose images excel those of Jerusalem and of Samaria,  
<sup>11</sup> shall I not do to Jerusalem and her idols,  
exactly as I have done to Samaria and her idols?"
- <sup>12</sup> When the Lord has finished his whole work on Mount Zion and on Jerusalem,  
he will say,  
"I will punish the fruit of the arrogant heart of the king of Assyria,  
and the haughty of look of his eyes.

- <sup>13</sup> For he says, 'By the strength of my hand I have done it,  
and by my wisdom;  
for I have understanding.  
I have removed the boundaries of the peoples,  
and have robbed their treasures,  
and like a powerful conqueror I have brought down  
those who sat on thrones.
- <sup>14</sup> My hand has found the riches of the peoples  
like a bird's nest;  
like one gathers eggs that are abandoned,  
I have gathered all the earth.  
There was not one that flapped a wing,  
or that opened its mouth, or chirped.'"
- <sup>15</sup> Does the axe boast against the one who wields it?  
Does the saw extol itself over the one who saws with it?  
As if a rod should wave the one who lifts it up,  
or as if a staff should lift up the one not made of wood.
- <sup>16</sup> Therefore the sovereign LORD of hosts  
will send among his burly warriors emaciation;  
his glory will be incinerated like the burning of fire.
- <sup>17</sup> The light of Israel will be for a fire,  
and his Holy One for a flame.  
It will burn and devour in just one day  
his thorns and his briers.
- <sup>18</sup> He will consume the grandeur of his forest,  
and his fruitful field,  
both body and soul.  
It will be like when a sick person wastes away.
- <sup>19</sup> There will be so few surviving trees in his forest,  
that even a child could write them down.
- <sup>20</sup> In that day the remnant of Israel,  
and those who survive from the house of Jacob,  
will no longer depend on the one who struck them,  
but they will rely on the LORD,  
the Holy One of Israel, in truth.
- <sup>21</sup> A remnant will return,  
the remnant of Jacob to the mighty God.
- <sup>22</sup> For though your people, Israel,  
be as the sand of the sea,  
only a remnant of them will return;  
a destruction is decreed,

- overflowing with righteousness.
- <sup>23</sup> For the sovereign LORD of hosts  
will execute complete destruction,  
in the midst of the whole land.
- <sup>24</sup> Therefore this is what the sovereign LORD of hosts says,  
"O my people who live in Zion,  
do not be afraid of the Assyrian,  
though he strikes you with the rod,  
and lifts up his club against you,  
just as Egypt did.
- <sup>25</sup> For in a few moments my fury will be over,  
then my anger will be directed to their destruction.
- <sup>26</sup> The LORD of hosts will beat them with a whip,  
just like he struck Midian at the rock of Oreb.  
He will lift his rod over the sea,  
just as he did in Egypt.
- <sup>27</sup> In that day his burden will be removed from off your shoulder,  
and his yoke from off your neck,  
and the yoke will be broken because you will be so brawny.
- <sup>28</sup> He has come to Aiath;  
he has passed through Migron;  
at Michmash he stores his baggage.
- <sup>29</sup> They are gone over the pass;  
they have taken up their lodging at Geba;  
Ramah trembles;  
Gibeah of Saul has fled.
- <sup>30</sup> Shriek, O daughter of Gallim!  
Listen, O Laishah!  
O poor Anathoth!
- <sup>31</sup> Madmenah flees;  
the inhabitants of Gebim run for cover.
- <sup>32</sup> This very day he will halt at Nob;  
he shakes his fist at the mount of the daughter of Zion,  
the hill of Jerusalem.
- <sup>33</sup> Look, the sovereign LORD of hosts,  
will lop off the boughs with an awful crash.  
The tallest trees will be cut down,  
and the lofty brought low.
- <sup>34</sup> He will cut down the thickets of the forest with an iron axe,  
and Lebanon in its majesty will fall.

**DASV: Isaiah 11**

- <sup>1</sup> There will grow up a shoot out of the stump of Jesse,  
and a branch out of his roots will bear fruit.
- <sup>2</sup> The Spirit of the LORD 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.
- <sup>3</sup> His delight will be in the fear of the LORD.  
He will not judge after the sight of his eyes,  
neither decide after the hearing of his ears.
- <sup>4</sup> But he will judge the poor with righteousness,  
and decide for the oppressed of the earth with equity.  
He will strike the earth with the rod of his mouth;  
with the breath of his lips, he will kill the wicked.
- <sup>5</sup> Righteousness will be the belt around his hips,  
and faithfulness the belt around his waist.
- <sup>6</sup> The wolf will dwell with the lamb,  
and the leopard will lie down with the young goat;  
the calf, the young lion, and the fattened cow  
will lie down together;  
and a little child will lead them.
- <sup>7</sup> The cow and the bear will graze together;  
their young ones will lie down together;  
the lion will eat straw like an ox.
- <sup>8</sup> The nursing child will play near the hole of the asp,  
and the weaned child will put his hand into the viper's hole.
- <sup>9</sup> They will not hurt nor destroy in all my holy mountain;  
for the earth will be full of the knowledge of the LORD  
as the waters cover the sea.
- <sup>10</sup> In that day the root of Jesse will be raised for a sign of the peoples;  
the nations will seek guidance from him;  
his resting place will be glorious.
- <sup>11</sup> In that day the Lord will set his hand again the second time  
to recover the remnant of his people that remains,  
from Assyria and from Egypt,  
from Pathros and from Cush,  
from Elam, and from Shinar,  
from Hamath, and from the islands of the sea.
- <sup>12</sup> Then he will set up a signal 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.

- <sup>13</sup> The jealousy of Ephraim will depart;  
those hostile to Judah will be cut off.  
Ephraim will not be jealous of Judah,  
and Judah will not be hostile to Ephraim.
- <sup>14</sup> They will swoop down on the shoulder of the Philistines on the west;  
together they will plunder the people of the east.  
They will put forth their hand on Edom and Moab,  
and the Ammonites will obey them.
- <sup>15</sup> The LORD will divide the gulf of the Egyptian sea;  
with his scorching wind he will wave his hand  
over the Euphrates River.  
He will split it up into seven streams,  
and enable people to cross over in sandals.
- <sup>16</sup> There will be a highway for the remnant of his people  
that remain from Assyria,  
like there was for Israel in the day  
that they came up out of the land of Egypt.

**DASV: Isaiah 12**

- <sup>1</sup> In that day you will say,  
    "I will give thanks to you, O LORD;  
        for though you were angry with me,  
        but now your anger is turned away  
        and you comfort me.
- <sup>2</sup> God is my salvation;  
    I will trust and not be afraid;  
    for the LORD, yes the LORD,  
        is my strength and song;  
        he has become my salvation."
- <sup>3</sup> Joyfully you will draw water  
    from the wells of salvation.
- <sup>4</sup> In that day you will say,  
    "Give thanks to the LORD,  
        call on his name;  
    declare his deeds among the peoples,  
        proclaim that his name is exalted.
- <sup>5</sup> Sing to the LORD,  
    for he has done wonderful things;  
        let this be known in all the earth.
- <sup>6</sup> Shout out and cheer, O inhabitant of Zion,  
    for great in your midst is the Holy One of Israel."



**DASV: Isaiah 13**

- <sup>1</sup> The oracle about Babylon, which Isaiah the son of Amoz saw.
- <sup>2</sup> Set up a signal flag on the bare mountain top.  
    Shout out to them,  
        wave your hand  
    for them to enter into the gates of the nobles.
- <sup>3</sup> I have commanded my special forces;  
    I have called my warriors to execute my anger,  
        those who rejoice in my victorious exaltation.
- <sup>4</sup> The tumult resounds on the mountains,  
    like that of a great many people!  
    There is an uproar among the kingdoms,  
        like nations assembling together!  
    The LORD of hosts is mustering the troops for the battle.
- <sup>5</sup> They come from a far country,  
    as far as the distant horizons.  
    It is the LORD and the weapons of his anger,  
        to destroy the whole land.
- <sup>6</sup> Wail for the day of the LORD is near.  
    It will come as destruction from the Almighty.
- <sup>7</sup> Therefore all hands will hang limp,  
    and every human heart will melt.
- <sup>8</sup> They will be terrified.  
    Pangs and agony will seize hold of them;  
        they will be in pain like a woman in labor.  
    They will look aghast at each other;  
        their faces will be aflame.
- <sup>9</sup> The day of the LORD comes,  
    cruel, with wrath and fierce anger;  
    to make the land desolate,  
        and to destroy its sinners out of it.
- <sup>10</sup> For the stars of heaven and their constellations  
    will not give their light.  
    The sun will be darkened as it rises,  
        and the moon will not shine.
- <sup>11</sup> I will punish the world for its evil,  
    and the wicked for their iniquity.  
    I will cause the arrogance of the proud to cease,  
        and bring down the haughtiness of the ruthless.
- <sup>12</sup> I will make human beings more rare than fine gold,  
    people than the gold of Ophir.

- <sup>13</sup> Therefore I will make the heavens tremble,  
and the earth will be shaken out of its place,  
at the wrath of the LORD of hosts,  
and in the day of his fierce anger.
- <sup>14</sup> Like a startled gazelle,  
and like sheep with no one to gather them,  
they will return each one to their own people,  
and will flee to their own land.
- <sup>15</sup> Everyone who is caught will be thrust through;  
everyone who is captured will fall by the sword.
- <sup>16</sup> Their infants also will be dashed to pieces before their eyes;  
their houses will be plundered,  
and their wives raped.
- <sup>17</sup> Look, I will stir up the Medes against them,  
who do not care about silver  
and have no pleasure in gold.
- <sup>18</sup> Their bows will cut the young men to pieces;  
they will have no pity on the fruit of the womb;  
their eyes will not spare even the children.
- <sup>19</sup> Babylon, the glory of kingdoms,  
the splendor of the Chaldeans' pride,  
will be like when God overthrew Sodom and Gomorrah.
- <sup>20</sup> It will never be inhabited,  
from generation to generation.  
Not even the bedouins will pitch their tent there;  
nor will shepherds make their flocks to lie down there.
- <sup>21</sup> But wild beasts of the desert will lie down there,  
and their houses will be the haunts of howling creatures.  
Ostriches will dwell there,  
and wild goats will frolic there.
- <sup>22</sup> Wolves will cry in their former fortresses,  
and jackals in the luxurious palaces.  
Its time is near,  
and its days will not be prolonged.

**DASV: Isaiah 14**

- <sup>1</sup> But the LORD will have compassion on Jacob,  
and will again choose Israel,  
and set them in their own land.  
The foreigners will join with them,  
and they will attach themselves to the house of Jacob.
- <sup>2</sup> The nations will take them,  
and bring them to their place;  
the house of Israel will possess them  
for servants and for handmaids  
in the land of the LORD.  
They will take captive those who were their captors,  
and they will rule over their oppressors.
- <sup>3</sup> On the day the LORD will give relief from your sorrow,  
and from your trouble,  
and from the hard labor you were forced to serve,
- <sup>4</sup> you should take up this taunt  
against the king of Babylon,  
and say, 'How the oppressor has ended!  
How his fury has ceased!'
- <sup>5</sup> The LORD has broken the staff of the wicked,  
the scepter of the rulers,
- <sup>6</sup> that struck down the peoples in wrath  
with relentless blows,  
that ruled the nations in anger,  
with unrestrained aggression.
- <sup>7</sup> The whole earth is at rest and quiet;  
they break forth into singing.
- <sup>8</sup> The cypress trees rejoice over you,  
the cedars of Lebanon, saying,  
"Since you were laid low,  
no woodcutter comes up against us."
- <sup>9</sup> Sheol from beneath is excited to meet you at your coming;  
it rouses the spirits of the dead to greet you,  
all the leaders of the earth.  
It raises up from their thrones  
all the kings of the nations.
- <sup>10</sup> They all will respond and say,  
"You too have become weak as we are!  
You have become like us!"

- <sup>11</sup> Your pomp is brought down to Sheol,  
so also the sound of your harps,  
the maggots spread like a bed under you,  
and worms cover you.
- <sup>12</sup> How you are fallen from heaven, O shining star,  
son of the morning!  
How you are cut down to the ground,  
you who laid the nations low!
- <sup>13</sup> You said in your heart,  
"I will ascend into heaven;  
I will raise my throne above the stars of God.  
I will sit on the mount of the assembly,  
on the distant slopes of Mount Zaphon.
- <sup>14</sup> I will ascend above the heights of the clouds;  
I will make myself like the Most High."
- <sup>15</sup> Yet you will be brought down to Sheol,  
to the depths of the pit.
- <sup>16</sup> Those who see you will gape at you;  
they will ponder over you, saying,  
"Is this the one who made the earth tremble,  
and shook kingdoms,
- <sup>17</sup> who made the world like a desert,  
and overthrew its cities,  
who would not release his prisoners to go home?"
- <sup>18</sup> All the kings of the nations,  
all of them rest in glory,  
each one in his own tomb.
- <sup>19</sup> But you are thrown out of your own sepulcher  
like a deplorable branch,  
clothed with the slain who were thrust through with the sword,  
who go down to the stones of the pit;  
like a corpse trampled underfoot.
- <sup>20</sup> You will not be joined with them in burial,  
because you have destroyed your land,  
you have killed your people.  
The descendants of evildoers  
will never be mentioned again.
- <sup>21</sup> Get ready to slaughter his children  
for the sins of their fathers.  
They must never rise up, and possess the earth,  
and fill the face of the world with cities.

- <sup>22</sup> "I will rise up against them," says the LORD of hosts,  
"and cut off the memory of Babylon and its survivors,  
its offspring and posterity," says the LORD.
- <sup>23</sup> "I will turn it into a possession of owls,  
and pools of marshy water;  
I will sweep it with the broom of destruction,"  
declares the LORD of hosts.
- <sup>24</sup> The LORD of hosts has sworn,  
"Surely, just as I have intended, so it will be;  
just as I have planned, it will happen.
- <sup>25</sup> I will break the Assyrian in my land,  
and on my mountains trample him under foot.  
Then his yoke will be removed from off my people,  
and his burden pulled off their shoulders.
- <sup>26</sup> This is the plan devised against the whole earth;  
this is the hand that is stretched out over all the nations.
- <sup>27</sup> For the LORD of hosts has planned,  
who can annul it?  
His hand is stretched out,  
who can turn it back?
- <sup>28</sup> In the year that King Ahaz died this oracle was given.
- <sup>29</sup> Do not rejoice, all you Philistines,  
because the rod that struck you is broken;  
for out of that serpent's root will come a more poisonous viper,  
and his fruit will be a fiery serpent.
- <sup>30</sup> The firstborn of the poor will graze in pasture,  
and the needy will lie down in safety.  
But I will kill your root with famine,  
it will slay even your remnant which survived.
- <sup>31</sup> Wail, O gate!  
Cry, O city!  
You are melted away, O Philistia, all of you;  
for out of the north comes smoke,  
and there is not a single straggler in its ranks.
- <sup>32</sup> What will one answer the messengers of this nation?  
"The LORD has founded Zion,  
and in her the oppressed of his people will find refuge."

**DASV: Isaiah 15**

- <sup>1</sup> An oracle about Moab.  
In a single night Ar of Moab is devastated and destroyed;  
in a single night Kir of Moab is devastated and destroyed.
- <sup>2</sup> Dibon goes up to the temple,  
to the high places to grieve.  
Moab wails over Nebo and Medeba;  
all their heads are shaved,  
every beard is cut off.
- <sup>3</sup> In their streets they wear sackcloth;  
on their housetops and in town squares,  
every one wails falling down with weeping.
- <sup>4</sup> Heshbon and Elealeh cry out,  
their voice is heard even to Jahaz.  
Therefore the armed warriors of Moab cry aloud;  
their souls tremble.
- <sup>5</sup> My heart cries out for Moab;  
her nobles flee to Zoar, even to Eglath-shelishiyah.  
They weep as they go up the Ascent of Luhith;  
in the way of Horonaim they raise a cry of destruction.
- <sup>6</sup> For the waters of Nimrim are gone;  
the grass is withered,  
the new shoots fail,  
there is nothing green.
- <sup>7</sup> Therefore the abundance they have acquired,  
and that which they have saved up,  
they will carry away over the Wadi of the Willows.
- <sup>8</sup> The cry echoes around the territory of Moab;  
their wailing reaches to Eglaim,  
their wailing reaches to Beer Elim.
- <sup>9</sup> For the waters of Dimon are full of blood;  
yet I will bring even more on Dimon,  
a lion will attack those of Moab who escape,  
even the remnant, those left in the land.

**DASV: Isaiah 16**

- <sup>1</sup> Send lambs for the ruler of the land from Selah,  
through the desert to the mount of the daughter of Zion.
- <sup>2</sup> Like birds hovering around,  
after being pushed from the nest,  
so are the daughters of Moab at the fords of the Arnon.
- <sup>3</sup> "Give counsel, make a decision;  
make your shade like night at noon;  
hide the outcasts;  
do not betray the fugitive.
- <sup>4</sup> Let the fugitives of Moab settle with you;  
be a hiding place for them from the destroyer."  
For the oppressor has ended,  
destruction has ceased,  
those trampling others have vanished from the land.
- <sup>5</sup> The throne will be established by loyal love;  
he will sit on it in truth in the tent of David,  
judging, seeking justice,  
and quick to execute righteousness.
- <sup>6</sup> We have heard about the pride of Moab,  
how proud;  
his arrogance, pride, and insolence;  
his boastings are bogus.
- <sup>7</sup> Therefore let Moab wail for Moab,  
everyone of them will wail.  
Absolutely devastated,  
mourn for the raisin cakes of Kir-hareseth.
- <sup>8</sup> For the fields of Heshbon waste away,  
even the vines of Sibmah.  
The lords of the nations have broken off its choice branches,  
which reached even to Jazer,  
which spread into the wilderness.  
Its shoots were spread abroad,  
they crossed over the sea.
- <sup>9</sup> Therefore I will weep with those weeping from Jazer  
for the vine of Sibmah.  
I will water you with my tears, O Heshbon and Elealeh;  
for on your summer fruits and on your harvest  
the shouts of joy have ceased.

<sup>10</sup> Gladness and joy are removed from the fruitful field;  
there is no more singing in the vineyards,  
or shouts of joy.

No treader treads out wine in the presses;  
I have put an end to those shouts.

<sup>11</sup> Therefore my heart groans like a harp for Moab,  
and my inner being for Kir Hareseth.

<sup>12</sup> When Moab presents himself for worship,  
when he wearies himself on the high place,  
and comes to his sanctuary to pray,  
it will not be effective.

<sup>13</sup> This is the word that the LORD spoke about Moab in the past.

<sup>14</sup> But now the LORD has spoken, saying, "Within three years, as the years of a hired worker, the glory of Moab will be despised, with his entire population; and the survivors will be few and insignificant."



**DASV: Isaiah 17**

- <sup>1</sup> An oracle about Damascus.  
"Look, Damascus will cease to be a city,  
it will be a heap of ruins.
- <sup>2</sup> The cities of Aroer are forsaken;  
they will be places for flocks to lie down,  
and no one will make them afraid.
- <sup>3</sup> The fortified town of Ephraim will disappear,  
along with the kingdom of Damascus.  
The remnant of Syria:  
they will end up like the glory of the children of Israel,"  
says the LORD of hosts.
- <sup>4</sup> "In that day the glory of Jacob will be brought low,  
and the fatness of his flesh will become thin.
- <sup>5</sup> It will be as when harvesters gather the standing grain,  
and his arm reaps the ears of grain;  
like one gleaning ears of grain in the valley of Rephaim.
- <sup>6</sup> Yet there will be some leftover gleanings in it,  
like when an olive tree is harvested by beating,  
two or three olives remain in the top branches,  
four or five in the most fruitful branches,"  
says the LORD, the God of Israel.
- <sup>7</sup> In that day a person will look to their Maker,  
and turn their eyes to the Holy One of Israel.
- <sup>8</sup> They will not look to the altars,  
the work of their hands;  
neither will they look to what their fingers have made,  
the Asherah poles or incense altars.
- <sup>9</sup> In that day their refuge cities will be  
like the forsaken forests of the Amorites,  
which were abandoned because of the children of Israel.  
There will be desolation.
- <sup>10</sup> For you have forgotten the God of your salvation,  
and have not been mindful of the Rock, your refuge.  
So you plant beautiful plants,  
and plant special foreign vines.
- <sup>11</sup> In the day you plant it, you fence it in,  
and in the morning you cause your seed to germinate;  
but the harvest vanishes

in the day of disease and incurable pain.

- <sup>12</sup> Woe, the uproar of many peoples,  
that roar like the roaring of the sea,  
and the roar of nations,  
like the roar of the crashing of mighty waves!
- <sup>13</sup> Though the nations roar like the roar of many waters,  
he will rebuke them,  
and they will flee far away,  
chased like the chaff of the mountains before the wind,  
and like the whirling dust before the storm.
- <sup>14</sup> In the evening, look, terror!  
Before the morning, they are gone.  
This is the plight of those who plunder us,  
and the lot of those who loot us.

**DASV: Isaiah 18**

- <sup>1</sup> Woe to the land of buzzing wings  
beyond the rivers of Ethiopia;  
<sup>2</sup> that sends ambassadors by the sea,  
even in papyrus vessels on the waters.  
Go, you swift messengers,  
to a nation tall and smooth,  
to a people feared far and wide,  
a nation strong and conquering,  
whose land is divided by rivers.
- <sup>3</sup> All you inhabitants of the world,  
and you dwellers on the earth,  
when a signal flag is lifted on the mountains, look;  
when the trumpet is blown, listen.
- <sup>4</sup> For this is what the LORD said to me,  
"I will quietly watch from my dwelling place,  
like heat shimmers in sunshine,  
like a cloud of dew in the heat of harvest."
- <sup>5</sup> For before the harvest,  
when the blossom is over,  
and the flower becomes a ripening grape,  
he will prune off the shoots with pruning shears,  
and cut off and remove the spreading branches.
- <sup>6</sup> They will be left together for the mountain vultures,  
and for the beasts of the earth;  
the birds of prey will spend summer feeding on them,  
and all the beasts of the earth will spend winter eating them.
- <sup>7</sup> In that time a present will be brought to the LORD of hosts  
from a people tall and smooth,  
to people feared far and wide,  
a nation strong and conquering,  
whose land is divided by rivers.  
to the place of the name of LORD of hosts,  
to Mount Zion.

**DASV: Isaiah 19**

- <sup>1</sup> An oracle about Egypt.  
Look, the LORD rides on a swift cloud  
and comes to Egypt.  
The idols of Egypt tremble at his presence;  
the hearts of Egyptians melt within them.
- <sup>2</sup> "I will stir up the Egyptians against the Egyptians;  
each one will fight against his brother,  
each person against his neighbor,  
city against city,  
and kingdom against kingdom.
- <sup>3</sup> The spirit of Egypt will be demoralized within them;  
I will make their plans ineffective.  
They will seek guidance from idols,  
and from spirits of the dead,  
along with mediums and sorcerers.
- <sup>4</sup> I will hand the Egyptians over to the hand of a cruel master,  
and a fierce king will rule over them,"  
says the sovereign LORD of hosts.
- <sup>5</sup> The waters from the sea will be dried up,  
and the Nile river will be waterless and dry.
- <sup>6</sup> The rivers will become foul;  
the streams of Egypt will be depleted and dried up;  
the reeds and rushes will wither away.
- <sup>7</sup> The bulrushes by the Nile,  
by the mouth of the Nile,  
and all the sown fields by the Nile,  
will wither, be blown away and gone.
- <sup>8</sup> The fishermen will lament,  
all those who cast hooks into the Nile will mourn,  
and those who spread nets on the waters will waste away.
- <sup>9</sup> Those who work in combed flax will despair  
and those who weave white cloth will grow pale.
- <sup>10</sup> The weavers will be crushed;  
all those who work for wages will be grieved.
- <sup>11</sup> The princes of Zoan are absolutely foolish;  
the Pharaoh's wise counselors give stupid advice.  
How do you dare say to Pharaoh,  
"I am a sage,

- a student of the ancient kings?"
- <sup>12</sup> Where now are your wise men?  
Let them tell you now  
and make known what the LORD of hosts  
has planned concerning Egypt.
- <sup>13</sup> The officials of Zoan have become fools,  
the officials of Memphis are deceived;  
they have caused Egypt to go astray,  
those who were the cornerstones of her tribes.
- <sup>14</sup> The LORD has poured a spirit of distortion into her;  
they have caused Egypt to go astray in everything she does,  
like a drunkard staggering around in his own vomit.
- <sup>15</sup> Egypt can do nothing about it,  
head or tail,  
palm branch or reed.
- <sup>16</sup> In that day the Egyptians will be like fearful women; they will tremble and fear  
because the LORD of hosts waves his fist; he shakes it against them.
- <sup>17</sup> The land of Judah will become a terror to Egypt; everyone who hears mention of  
it will be terrified, because of what the counsel of the LORD of hosts advises  
against it.
- <sup>18</sup> In that day there will be five cities in the land of Egypt that speak the language  
of Canaan, and swear allegiance to LORD of hosts. One will be called the City of  
Sun.
- <sup>19</sup> In that day there will be an altar to the LORD in the midst of the land of Egypt,  
and a pillar dedicated to the LORD at its border.
- <sup>20</sup> It will be a sign and a witness to the LORD of hosts in the land of Egypt. They  
will cry out to the LORD because of oppressors, and he will send them a savior  
and a defender who will deliver them.
- <sup>21</sup> The LORD will reveal himself to Egypt, and the Egyptians will know the  
LORD in that day. They will worship with sacrifices and offerings, and will make  
a vow to the LORD and keep it.
- <sup>22</sup> The LORD will strike Egypt, striking and then healing them. They will return  
to the LORD, and he will listen to their prayers and heal them.
- <sup>23</sup> In that day there will be a highway from Egypt to Assyria. Assyrians will come  
to Egypt, and the Egyptians will go to Assyria. Egyptians will worship with  
Assyrians.
- <sup>24</sup> In that day Israel will be a third member with Egypt and with Assyria, a blessing  
in the midst of the earth.
- <sup>25</sup> For the LORD of hosts has blessed them, saying,  
"Blessed be Egypt my people,  
Assyria the work of my hands,  
and Israel my inheritance."

**DASV: Isaiah 20**

<sup>1</sup> In the year when Sargon the king of Assyria sent his commander-in-chief to Ashdod, he fought against Ashdod and took it.

<sup>2</sup> At that time the LORD spoke through Isaiah the son of Amoz, saying, "Go, and take off the sackcloth from your waist, and remove your sandals from your feet." So he did it, walking naked and barefoot.

<sup>3</sup> Then the LORD said, "Just like my servant Isaiah has walked naked and barefoot for three years as a sign and a harbinger against Egypt and Ethiopia,

<sup>4</sup> so the king of Assyria will lead away the captives of Egypt and the exiles of Ethiopia, both young and old, naked and barefoot, and with buttocks bared, to the shame of Egypt.

<sup>5</sup> They will be dismayed and ashamed because Ethiopia was their hope, and Egypt their boast.

<sup>6</sup> In that day the inhabitants of this coastland will say, 'Look at what happened to our hope, to those we fled to for help and deliverance from the king of Assyria! How will we ever escape?'"

**DASV: Isaiah 21**

- <sup>1</sup> An oracle about the Wilderness by the Sea.  
Like whirlwinds in the Negev sweep through,  
it comes from the wilderness,  
from a terrifying land.
- <sup>2</sup> A harsh vision was told to me;  
the treacherous man deals treacherously,  
and the destroyer destroys.  
Go up, O Elam;  
lay siege, O Media;  
all the sighing she has caused  
I will bring to an end.
- <sup>3</sup> Therefore my loins are filled with anguish;  
pangs have seized hold of me,  
like the pangs of a woman in labor.  
I am so bewildered by what I hear,  
troubled by what I see.
- <sup>4</sup> My heart flutters,  
horror has frightened me;  
the twilight that I desired has brought me only trembling.
- <sup>5</sup> They prepare the table,  
they lay the carpet,  
they eat, they drink.  
Get up, you commanders,  
oil the shields.
- <sup>6</sup> For this is what the Lord says to me,  
"Go, post a lookout,  
let him report what he observes.
- <sup>7</sup> When he sees chariots  
with pairs of horses,  
riders on donkeys,  
riders on camels,  
let him be vigilant, very vigilant.
- <sup>8</sup> Then he cried out,  
"O Lord, I stand constantly on the watchtower in the day,  
and am stationed at my post every night.
- <sup>9</sup> Look, here comes a man on a chariot with a pair of horses."  
He announces,  
"Babylon is fallen, fallen;  
and all the carved images of her gods  
are smashed into the ground."
- <sup>10</sup> O my people, threshed and beaten on my threshing floor!

I have reported to you what I have heard  
from the LORD of hosts, the God of Israel.

<sup>11</sup> An oracle about Dumah.

Someone calls to me from Seir,  
"Watchman, what of the night?  
Watchman, what of the night?"

<sup>12</sup> The watchman replied,

"The morning is coming, then also the night.  
If you want to ask, then ask; come back again."

<sup>13</sup> An oracle about Arabia.

In the thickets in Arabia you will lodge,  
O caravans of Dedanites.

<sup>14</sup> Bring water for the thirsty;

O inhabitants of the land of Tema  
meet the fugitives with bread.

<sup>15</sup> For they have fled from the swords,

from the drawn sword,  
from the bent bow,  
and from the pressure of the battle.

<sup>16</sup> For this is what the Lord said to me, "Within a year, according to the years  
counted by a hired hand, all the glory of Kedar will come to an end.

<sup>17</sup> The surviving archers, and warriors of Kedar, will be few," for the LORD, the  
God of Israel, has spoken.



**DASV: Isaiah 22**

- <sup>1</sup> An oracle about the Valley of Vision.  
What is the problem now,  
causing all of you to go up to the rooftops?
- <sup>2</sup> The city is full of pandemonium,  
the town full of revelry.  
Your slain are not killed by the sword,  
nor do they die in battle.
- <sup>3</sup> All your rulers together have fled;  
they were captured without even a bow shot.  
All who were found were captured together,  
even though they fled far away.
- <sup>4</sup> Therefore I said, "Don't look at me,  
while I weep bitterly;  
don't try to comfort me  
concerning the destruction of the daughter of my people."
- <sup>5</sup> For it is a day of panic, defeat, and confusion,  
from the Lord, the LORD of hosts,  
in the Valley of Vision.  
It is a day of battering down of the walls,  
and cries for help to the mountains.
- <sup>6</sup> Elam picked up the quiver,  
coming with chariots and horsemen;  
Kir uncovered its shield.
- <sup>7</sup> Your key valleys were full of chariots,  
and the horsemen took up fixed positions at the city gate.
- <sup>8</sup> He stripped back the defenses of Judah.
- In that day you looked for the weapons  
in the House of the Forest armory.
- <sup>9</sup> You saw the many breaches  
in the walls of the city of David.  
You collected water in the lower pool.
- <sup>10</sup> You numbered the houses of Jerusalem,  
and tore down houses in order to fortify the wall.
- <sup>11</sup> You also made a reservoir between the two walls  
for the water of the old pool.  
But you did not look to him who had done this,  
or respect him who planned it long ago.
- <sup>12</sup> In that day the Lord, the LORD of hosts called  
for weeping and mourning,  
for heads to be shaved,

- and for sackcloth to be put on.
- <sup>13</sup> But instead there was joy and gladness,  
celebratory slaying of oxen and slaughtering of sheep,  
eating meat and drinking wine.  
"Let's eat and drink, for tomorrow we die," you exclaim.
- <sup>14</sup> The LORD of hosts revealed himself in my ears,  
"Surely this iniquity will not be forgiven until you die,"  
says the Lord, the LORD of hosts.
- <sup>15</sup> This is what the Lord says, the LORD of hosts,  
"Go to Shebna, the palace manager, and say,
- <sup>16</sup> What are you doing here?  
What relatives of yours are buried here?  
Why have you hewed out a sepulcher here for yourself?  
He cut out a sepulcher on this high place,  
craving a tomb for himself in the rock.
- <sup>17</sup> Look, the LORD, will hurl you away violently; O warrior.  
Yes, he will seize hold of you firmly.
- <sup>18</sup> He will roll you up tightly like a ball  
tossing you into a large country.  
There you will die,  
and there your marvelous chariots will lie.  
You are a disgrace to your master's house.
- <sup>19</sup> I will drive you out of your office;  
and you will be pulled down from your exalted position.
- <sup>20</sup> In that day, I will call my servant Eliakim the son of Hilkiyah.
- <sup>21</sup> I will cloth him with your robe, and lash your sash on him. I will transfer your authority into his hand. He will be a father to the inhabitants of Jerusalem and to the house of Judah.
- <sup>22</sup> The key of the house of David I will lay on his shoulder. What he opens, no one will be able to shut; what he shuts, and no one will be able to open.
- <sup>23</sup> I will fasten him like a peg in a secure place; he will become a throne of glory to his father's house.
- <sup>24</sup> They will hang on him all the glory of his father's house, the descendants and offspring, every small vessel, from the cups to all the jugs.
- <sup>25</sup> In that day," says the LORD of hosts, "the peg that was fastened in a secure place will give way. It will be cut down and fall. The load that was hanging on it will fall down," for the LORD has spoken.

**DASV: Isaiah 23**

- <sup>1</sup> An oracle about Tyre.  
Wail, you ships of Tarshish.  
Tyre is destroyed without house and harbor;  
from the land of Cyprus it is reported to them.
- <sup>2</sup> Be still, you inhabitants of the coast,  
you merchants of Sidon,  
your messengers sail through the sea.
- <sup>3</sup> Over the great waters  
they come with grain of the Shihor,  
the harvest of the Nile was her revenue.  
She was the market of the nations.
- <sup>4</sup> Be ashamed, O Sidon;  
for the sea has spoken,  
the stronghold of the sea, saying,  
"I have not been in labor,  
or given birth,  
I have not reared young men,  
or brought up daughters."
- <sup>5</sup> When the news gets to Egypt,  
they will be sorely pained at the report about Tyre.
- <sup>6</sup> Travel to Tarshish;  
wail, you inhabitants of the coast.
- <sup>7</sup> Is this your joyous city,  
whose origin is from ancient days,  
whose feet have carried her to settle far away?
- <sup>8</sup> Who has planned this against Tyre,  
the bestower of crowns,  
whose merchants are princes,  
whose traders are honored around the world?
- <sup>9</sup> The LORD of hosts has planned it,  
to defile the pride of all glory,  
to bring to shame all the honored of the earth.
- <sup>10</sup> Cross through your land like the Nile, O daughter of Tarshish;  
there is no harbor any more.
- <sup>11</sup> He has stretched out his hand over the sea;  
he has shaken the kingdoms.  
The LORD has given commands concerning Canaan  
to destroy its fortresses.

<sup>12</sup> He said, "You will not celebrate any more,  
O oppressed virgin daughter of Sidon.  
Arise, pass over to Cyprus;  
even there you will have no rest."

<sup>13</sup> Look at the land of the Chaldeans;  
this is a people who were not;  
the Assyrians established it as a place for desert animals;  
they set up their siege towers;  
they stripped bare its palaces;  
they reduced it to a ruin.

<sup>14</sup> Wail, you ships of Tarshish;  
your fortress is destroyed.

<sup>15</sup> In that day Tyre will be forgotten for seventy years, for the days of a single king.  
Then at the end of seventy years, Tyre will come back as in the song about the prostitute.

<sup>16</sup> "Take a harp, go about the city,  
O forgotten whore;  
make sweet melody,  
sing many songs,  
so that you may be remembered."

<sup>17</sup> After the seventy years, the LORD will restore Tyre, and she will return to her hire, and will prostitute herself with all the kingdoms of the world on the face of the earth.

<sup>18</sup> Her merchandise and her wages will be consecrated to the LORD. It will not be stored up or hoarded; her merchandise will be for them who live in the LORD's presence, supplying plenty of food and beautiful clothes.

**DASV: Isaiah 24**

- <sup>1</sup> Look, the LORD lays waste to the earth,  
makes it desolate,  
twists its surface,  
and scatters its inhabitants.
- <sup>2</sup> It will hit the priest just like the people,  
the master just like the servant,  
the mistress just like the maid,  
the seller just like the buyer,  
the borrower just like the lender,  
the debtor just like the creditor.
- <sup>3</sup> The earth will be absolutely devastated,  
and completely plundered;  
the LORD has spoken this word.
- <sup>4</sup> The earth dries up and withers,  
the world languishes and withers,  
the people of prominence of the earth languish.
- <sup>5</sup> The earth is defiled by its inhabitants;  
because they have transgressed the laws,  
violated the statutes  
and broken the everlasting covenant.
- <sup>6</sup> Therefore a curse devours the earth,  
and its inhabitants are found guilty.  
Therefore the inhabitants of the earth are burned,  
and few people are left.
- <sup>7</sup> The new wine dries up,  
the vine languishes,  
all the merry-hearted groan.
- <sup>8</sup> The celebration with tambourines ceases,  
the revelry of those who rejoice stops,  
the joy of the harp halts.
- <sup>9</sup> No longer will they drink wine with a song;  
strong drink will be bitter to those who drink it.
- <sup>10</sup> The wasted city is broken down;  
every house is locked down  
so that no one can enter.
- <sup>11</sup> There is crying in the streets for wine;  
all joy has turned to gloom,  
the gladness of the land is banished.
- <sup>12</sup> The city is left desolate,  
and the gate is beaten into pieces.

- <sup>13</sup> This is how it will be throughout the earth  
among the nations,  
like when an olive tree is beaten in harvest,  
like the gleanings left when the grape harvest is over.
- <sup>14</sup> They will lift up their voices,  
they will shout for joy;  
the majesty of the LORD  
they will proclaim from the west.
- <sup>15</sup> Therefore glorify the LORD in the east,  
even the name of the LORD,  
in the islands of the sea,  
the God of Israel.
- <sup>16</sup> From the ends of the earth we hear songs:  
"Glory to the Righteous One."  
But I said, "I am wasting away,  
I am wasting away, woe is me!  
For the deceivers have acted deceitfully;  
the deceivers have acted very deceitfully."
- <sup>17</sup> Terror, the pit, and the snare, are upon you,  
O inhabitant of the earth.
- <sup>18</sup> Whoever flees from the sound of terror  
will fall into the pit;  
whoever comes up out of the midst of the pit  
will be caught in the snare.  
For the windows of heaven are opened,  
and the foundations of the earth tremble.
- <sup>19</sup> The earth is totally broken up,  
the earth is ripped apart,  
the earth is violently shaken.
- <sup>20</sup> The earth will stagger like a drunkard,  
it will sway like a hut in a storm;  
its transgression will be heavy on it,  
it will fall and not get up again.
- <sup>21</sup> In that day the LORD will punish  
the host of heaven in heaven,  
and the kings of the earth on the earth.
- <sup>22</sup> They will be gathered together,  
as prisoners gathered in a pit.  
They will be locked up in the prison;  
after many days they will be punished.
- <sup>23</sup> Then the moon will blush,

and the sun will be ashamed;  
for the LORD of hosts will reign in Mount Zion,  
in Jerusalem and before his elders with glory.

**DASV: Isaiah 25**

- <sup>1</sup> O LORD, you are my God;  
I will exalt you,  
I will praise your name;  
for you have done wonderful things,  
plans shaped of old in absolute faithfulness.
- <sup>2</sup> For you have made a city a heap,  
a fortified town a ruin,  
a fortress for strangers is no longer a city;  
it will never be rebuilt.
- <sup>3</sup> Therefore strong peoples will respect you;  
a city of ruthless nations will fear you.
- <sup>4</sup> For you have been a refuge for the poor,  
a stronghold to the needy in their distress,  
a shelter from the storm,  
a shade from the heat.  
For the breath of the ruthless is  
like a storm battering against the wall,  
<sup>5</sup> like heat in a parched place.  
You will silence the uproar of foreigners;  
like the heat subsiding from the shade of clouds,  
the song of the ruthless will be silenced.
- <sup>6</sup> In this mountain the LORD of hosts will  
make a lavish banquet for all peoples,  
a feast of well aged wines and choice meats,  
of the finest wines well strained.
- <sup>7</sup> He will swallow up on this mountain  
the shroud that covers all peoples,  
and the veil that is spread over all nations.
- <sup>8</sup> He will swallow up death forever;  
and the sovereign LORD will wipe away tears  
from off all faces;  
the disgrace of his people,  
he will take away from all the earth,  
for the LORD has spoken it.
- <sup>9</sup> It will be said in that day,  
"Look, here is our God;  
we have waited for him,  
and he will save us.  
This is the LORD;  
we have waited for him,



let us be glad and rejoice in his salvation."

- <sup>10</sup> For the hand of the LORD will rest on this mountain;  
Moab will be trampled down in his place,  
just like straw is trampled down in the water of a manure pit.
- <sup>11</sup> Moab will spread out its hands in the midst of it,  
like one who swims spreads out his hands to swim;  
but the LORD will lay low their pride together  
with the spreading out of their hands.
- <sup>12</sup> Your impregnable walled fortress he will bring down,  
laid low, torn down to the dusty ground.

**DASV: Isaiah 26**

- <sup>1</sup> In that day this song will be sung in the land of Judah:  
    We have a strong city;  
    God has set up salvation like walls and ramparts.
- <sup>2</sup> Open the gates,  
    so that the righteous nation  
        that keeps faith may enter.
- <sup>3</sup> You will keep in perfect peace,  
    those whose minds are steadfast,  
        because they trust in you.
- <sup>4</sup> Trust in the LORD forever;  
    for in the LORD, yes the LORD,  
        you have an everlasting rock.
- <sup>5</sup> For he has brought down those who dwell on high,  
    the lofty city;  
    he lays it low,  
        he lays it low even to the ground;  
        he throws it down into the dust.
- <sup>6</sup> Feet will trample it down;  
    even the feet of the poor,  
        the steps of the needy.
- <sup>7</sup> The way of the righteous is straight,  
    you level the path of the righteous.
- <sup>8</sup> Yes, in the path of your judgments, O LORD,  
    we wait for you;  
    the desire of our soul is for your name  
        for your memory.
- <sup>9</sup> My soul longs for you in the night;  
    yes, my spirit within me desires you.  
    For when your judgments are seen in the earth,  
        the inhabitants of the world learn righteousness.
- <sup>10</sup> When favor is shown to the wicked,  
    they will not learn righteousness;  
    in the land of uprightness they will act unjustly,  
        and will not see the majesty of the LORD.
- <sup>11</sup> O LORD, your hand is lifted up,  
    yet they do not see it.  
    Let them see your zeal for your people,  
        and be put to shame;  
    yes, fire will consume your adversaries.

- <sup>12</sup> O LORD, you will establish peace for us;  
for all our works you have actually done for us.
- <sup>13</sup> O LORD our God,  
other lords besides you have ruled over us,  
but your name alone we will keep in remembrance.
- <sup>14</sup> The dead do not come back to life;  
the spirits of the dead do not rise;  
because you have punished and destroyed them,  
and erased all memory of them.
- <sup>15</sup> You have increased the nation, O LORD;  
you have increased the nation.  
You are glorified;  
you have enlarged all the borders of the land.
- <sup>16</sup> O LORD, in trouble they have searched for you;  
they poured out a prayer when your discipline was on them.
- <sup>17</sup> Like a woman with child,  
who nears the time of her delivery,  
with writhing and cries in her labor pains,  
so we have been before you, O LORD.
- <sup>18</sup> We were pregnant,  
we were in pain,  
but we gave birth only to the wind.  
We have not accomplished any deliverance in the earth;  
nor have the inhabitants of the world been born.
- <sup>19</sup> Your dead will live;  
your dead bodies will rise.  
Wake up and sing, you who dwell in the dust.  
For your dew is like the morning dew,  
and the earth will give birth to those who were dead.
- <sup>20</sup> Go, my people, enter into your rooms.  
Shut your doors behind you.  
Hide yourself for a little while,  
until his anger is passed.
- <sup>21</sup> For look, the LORD comes out of his dwelling place  
to punish the inhabitants of the earth for their sin.  
The earth also will reveal the bloodshed on her,  
and will no longer cover her slain.

**DASV: Isaiah 27**

- <sup>1</sup> In that day the LORD with his terrible, great and strong sword  
will punish leviathan the swift serpent,  
leviathan the twisting serpent;  
he will slay the sea monster.
- <sup>2</sup> In that day sing about the delightful vineyard.
- <sup>3</sup> I, the LORD, am its keeper;  
I will water it all the time.  
I will guard it day and night  
so that no one can harm it.
- <sup>4</sup> I am not angry;  
if it gives me briers and thorns  
I will wage war on them!  
I would burn them up.
- <sup>5</sup> Let them take hold of my protection,  
that they may make peace with me;  
yes, let them make peace with me.
- <sup>6</sup> In days to come Jacob will take root;  
Israel will bud and blossom,  
and fill the entire world with fruit.
- <sup>7</sup> Has he struck them as he struck those who struck them?  
Or have they been killed as those who killed them were killed?
- <sup>8</sup> You contend with them by expulsion and exile;  
he has blown them away with his fierce wind  
as in the day of the east wind.
- <sup>9</sup> Therefore by this Jacob's iniquity will be forgiven,  
and this will be the full fruit of taking away his sin:  
When he makes all the stones of the altar like crushed limestone,  
with no Asherah poles and incense altars left standing.
- <sup>10</sup> For the fortified city is solitary,  
a habitat deserted and forsaken, like the wilderness.  
There the calf feeds,  
and there it will lie down,  
and consume its branches.
- <sup>11</sup> When its branches are withered,  
they are broken off;  
women come and make a fire with them.  
For it is a people with no understanding,  
therefore he who made them will not have compassion on them,  
and he who formed them will show them no mercy.

<sup>12</sup> In that day, the LORD will thresh grain, from the Euphrates River to the Brook of Egypt; you will be gathered one by one, O Israelites.

<sup>13</sup> In that day, a great trumpet will be blown; those lost in the land of Assyria will come, along with those who were refugees in the land of Egypt; they will worship the LORD in the holy mountain at Jerusalem.

**DASV: Isaiah 28**

- <sup>1</sup> Woe to the proud crown of the drunkards of Ephraim,  
and to the fading flower of its glorious beauty,  
located at the head of the fertile valley  
of those overcome with wine!
- <sup>2</sup> Look, the Lord has one who is mighty and strong;  
like a hail storm or a destroying windstorm,  
like a torrential rainstorm flooding,  
he will throw their crown down to the earth with his hand.
- <sup>3</sup> The proud crown of the drunkards of Ephraim  
will be trampled underfoot.
- <sup>4</sup> The fading flower of its glorious beauty,  
which is at the head of the fertile valley,  
will be like the first-ripe fig before the harvest;  
whoever spots it,  
gobbles it up soon as he can get his hand on it.
- <sup>5</sup> In that day the LORD of hosts will become a crown of glory,  
and a beautiful diadem to the remnant of his people;
- <sup>6</sup> a spirit of justice to the one who sits in judgment,  
and strength to those who repel the attack at the gate.
- <sup>7</sup> Even these reel from wine,  
and stagger from strong drink;  
the priest and the prophet reel from strong drink,  
they are swallowed up because of wine,  
they stagger with strong drink;  
they teeter when seeing visions,  
they stumble when offering judgments.
- <sup>8</sup> For all tables are full of filthy vomit,  
there is nowhere that is clean.
- <sup>9</sup> They complain,  
"Who does he think he is trying to teach knowledge?  
Who will he make to explain the message?  
Those who are weaned from the milk,  
those just taken from their mother's breasts?"
- <sup>10</sup> For he repeats the same precept on precept,  
precept on precept again and again;  
line on line, line on line;  
here a little, there a little."
- <sup>11</sup> So with stammering lips and with foreign tongues

- he will speak to this people;  
12 to whom he said,  
"This is the rest, give rest to the one who is weary;"  
and "This is a place of refreshment."  
Yet they would not listen.
- 13 Therefore the word of the LORD will be to them  
precept repeated upon precept, precept upon precept;  
line upon line, line upon line;  
here a little, there a little;  
so that they may go and fall over backward,  
and be broken, snared, and taken captive.
- 14 Therefore hear the word of the LORD  
you scoffers, who rule this people in Jerusalem:  
15 because you have said,  
"We have made a covenant with death,  
and we have an agreement with Sheol;  
when the overflowing whip passes through,  
it will not come to us;  
for we have made lies our refuge,  
and hid ourselves under deception."
- 16 Therefore this is what the sovereign LORD says,  
"Look, I am laying in Zion a foundation stone,  
a tested stone,  
a precious cornerstone,  
a sure foundation.  
One who believes will not panic.
- 17 I will make justice the measuring line,  
and righteousness the plum line.  
Hail will sweep away the refuge of lies,  
and the waters will overflow the hiding place.
- 18 Your covenant with death will be annulled,  
and your agreement with Sheol will not last;  
when the overflowing whip passes through,  
you will be beaten down by it.
- 19 As often as it passes through, it will take you;  
for morning by morning it will pass through,  
by day and by night;"  
when the message is understood,  
it will cause sheer terror.
- 20 For the bed is too short for one to stretch out on;  
the blanket too narrow for one to wrap around oneself.
- 21 For the LORD will rise up as he did on Mount Perazim,

- he will stir himself up as he did in the valley of Gibeon;  
so that he may perform his deed,  
his extraordinary deed,  
and bring to pass his work,  
his unusual work.
- <sup>22</sup> Now therefore do not mock,  
lest your bonds be made stronger;  
for I have heard from the sovereign LORD of hosts  
a decree of destruction against the whole earth.
- <sup>23</sup> Listen, and hear my voice.  
Pay attention and hear what I am saying.
- <sup>24</sup> Does one plowing in order to plant plow continually?  
Does one continually cultivate and break up his ground?
- <sup>25</sup> When he has leveled its surface,  
does he not spread the seed of caraway,  
and scatter the cumin,  
putting the wheat in rows,  
and the barley in its designated place,  
and the spelt along its border?
- <sup>26</sup> For his God correctly instructs him,  
and teaches him how.
- <sup>27</sup> For caraway is not threshed with a sledge,  
nor is a cart wheel rolled over the cumin;  
caraway is beaten out with a stick,  
and the cumin with a rod.
- <sup>28</sup> Grain for bread must be ground;  
one will not keep threshing it forever;  
the wheel of one's cart rolls over it,  
but one does not use horses to crush it.
- <sup>29</sup> This also comes from the LORD of hosts,  
who is wonderful in counsel,  
and excellent in wisdom.



**DASV: Isaiah 29**

- <sup>1</sup> Woe to Ariel, Ariel, the city where David laid siege!  
Year after year you celebrate the annual cycle of feasts.
- <sup>2</sup> I will bring distress on Ariel,  
there will be mourning and lamenting;  
she will be to me like Ariel [an altar hearth].
- <sup>3</sup> I will lay siege against you all around.  
I will besiege you with towers,  
and I will raise siege works against you.
- <sup>4</sup> You will be brought down,  
you will speak from the ground;  
your speech will come from the dust where you lie.  
Your voice will be like one who has a familiar spirit,  
coming out of the ground,  
and your speech will whisper out of the dust.
- <sup>5</sup> But your foes will be as plentiful as dust,  
and your many tyrants will be blown away like chaff;  
it will happen suddenly, in an instant.
- <sup>6</sup> She will be punished by the LORD of hosts with thunder,  
with earthquake and great noise,  
with whirlwind and storm,  
and the flame of a devouring fire.
- <sup>7</sup> It will be like a vanishing dream,  
or a vision in the night;  
the horde of all the nations will fight against Ariel,  
all those who fight against her and her stronghold,  
and those who distress her.
- <sup>8</sup> It will be like when a hungry person dreams,  
and he eats,  
but then he wakes up with an empty stomach.  
Or like when a thirsty person dreams,  
and he drinks;  
but then he wakes up he is still faint from thirst.  
So it will be with the horde of all the nations,  
that fight against Mount Zion.
- <sup>9</sup> Be shocked and awed.  
Blind yourself and be blind.  
They are drunk,  
but not from wine;  
they stagger,  
but not from strong drink.
- <sup>10</sup> For the LORD has poured out on you a spirit of deep sleep,

and has closed your eyes, O prophets,  
and covered your heads, O seers.

<sup>11</sup> To you this entire vision is like the words of a sealed scroll, which is given to one who can read, saying, "Read this," but he replies, "I cannot, because it is sealed."

<sup>12</sup> Then the scroll is given to one who cannot read, saying, "Read this," but he replies, "I can't read."

<sup>13</sup> The Lord says,

These people draw near to me with their mouth  
and with their lips they honor me,  
but their heart is removed far from me,  
and their fear of me is merely human commands  
which they have been taught.

<sup>14</sup> Therefore I will again do an astonishing work among this people,  
a truly amazing work;  
the wisdom of their wise will perish,  
and the understanding of their prudent will disappear.

<sup>15</sup> Woe to those who attempt to hide their plans from the LORD,  
and whose deeds are done in the dark,  
and who boast,  
"Who can see us?"  
and "Who knows what we're up to?"

<sup>16</sup> You turn things upside down!  
Should the potter be thought of as no better than the clay.  
Should the thing made say to him who made it,  
"He didn't make me."  
Should the thing formed say of him who formed it,  
"He has no understanding"?

<sup>17</sup> In just a little while will Lebanon not be turned into a fruitful field,  
and the fruitful field will be thought of as a forest?

<sup>18</sup> In that day the deaf will hear the words of the scroll,  
and the eyes of the blind will see out of their gloom and darkness.

<sup>19</sup> The oppressed also will again rejoice in the LORD,  
and the poorest people will rejoice in the Holy One of Israel.

<sup>20</sup> For the tyrant will vanish,  
and the scoffer will be gone,  
and all those who are keen on doing wrong will be cut off,

<sup>21</sup> those who convict a person based on a false testimony,  
and lay a snare for him who reproves in the gate,  
and denies justice to the innocent.

<sup>22</sup> Therefore this is what the LORD, who redeemed Abraham, says about the house of Jacob:

Jacob will no longer be ashamed,  
nor will his face grow pale.

<sup>23</sup> But when he sees his children,  
the work of my hands among them,  
they will sanctify my name;

yes, they will sanctify the Holy One of Jacob,  
and will stand in awe of the God of Israel.

<sup>24</sup> They also whose spirit goes astray will come to understanding,  
and those who grumble will receive instruction.

**DASV: Isaiah 30**

- <sup>1</sup> "Woe to the rebellious children,"  
declares the LORD,  
"who execute plans that are not mine,  
and who make alliances but not by my Spirit,  
so compounding sin on sin;
- <sup>2</sup> who set out to go down to Egypt,  
and have not asked for my guidance;  
to find refuge under Pharaoh's protection,  
and seek safety under Egypt's shade!
- <sup>3</sup> Therefore Pharaoh's protection will bring you shame,  
and the safety of Egypt's shade will be your disgrace.
- <sup>4</sup> For their officials are at Zoan,  
and their envoys have come to Hanes.
- <sup>5</sup> They will all be ashamed  
because of a people who cannot benefit them,  
who cannot give them help or profit,  
but only shame and disgrace."
- <sup>6</sup> An oracle about the animals of the Negev.  
Through the land of trouble and anguish,  
of the lioness and roaring lion,  
of the viper and fiery darting serpent,  
they carry their riches on the backs of donkeys,  
and their treasures upon the humps of camels,  
to a people who cannot help.
- <sup>7</sup> For Egypt's help is worthless and futile.  
Therefore have I called her "Rahab-who-just-sits-there."
- <sup>8</sup> Now go, write it before them on a tablet,  
and inscribe it on a scroll,  
that it may be preserved as a witness for the future forever.
- <sup>9</sup> For they are a rebellious people,  
deceptive children,  
children that will not obey the law of the LORD.
- <sup>10</sup> They tell the seers, "Stop seeing visions,"  
and to the prophets, "Stop prophesying to us about what is right,  
tell us pleasantries, prophesy illusions.
- <sup>11</sup> Get out of the way,  
turn aside from the path,  
let us hear no more of the Holy One of Israel."
- <sup>12</sup> Therefore this is what the Holy One of Israel says,

- "Because you despise this word,  
and trust and rely on oppression and deception;  
<sup>13</sup> therefore this iniquity will be to you  
like a cracked and bulging wall ready to fall,  
that topples suddenly, in an instant.  
<sup>14</sup> He will smash it like a potter's clay pot,  
shattering it into pieces without mercy;  
so that not a shard of it can be found among its pieces  
for taking fire from the hearth,  
or to dipping up water out of a cistern."
- <sup>15</sup> For this is what the sovereign LORD, the Holy One of Israel says,  
"In returning and rest you will be delivered;  
quietness and trust will be your strength,  
but you rejected it.  
<sup>16</sup> You say, 'No, we will flee on horses;'  
therefore you will flee.  
and, 'We will ride on swift horses;'  
therefore those who pursue you will be swift.  
<sup>17</sup> One thousand of you will flee at the threat of one of them;  
at the threat of five all of you will flee,  
until you are left as a lone flagpole on the top of a mountain,  
and as a signal flag on a hill."  
<sup>18</sup> Therefore the LORD patiently waits,  
so that he may be gracious to you.  
Therefore he will rise up,  
so that he may have mercy on you.  
For the LORD is a God of justice.  
Blessed are all those who wait for him.
- <sup>19</sup> For the people will dwell in Zion at Jerusalem;  
you will weep no more.  
He will surely be gracious to you  
at the sound of your cry for help;  
when he hears, he will answer you.  
<sup>20</sup> Though the Lord gives you the bread of adversity  
and the water of affliction,  
yet your Teacher will not be hidden anymore,  
but your eyes will see your Teacher.  
<sup>21</sup> Your ears will hear a word behind you, saying,  
"This is the way, walk in it;"  
when you turn to the right hand,  
or when you turn to the left.

- <sup>22</sup> Then you will defile your silver-coated carved images,  
and your gold-plated metal idols.  
You will throw them away like a menstrual rag;  
you will say to them, "Get out of here."
- <sup>23</sup> Then he will give the rain for your seed,  
which you sow in the ground.  
Food from the produce of the ground  
will be rich and plenteous.  
In that day your cattle will feed in large pastures.
- <sup>24</sup> The oxen and the donkeys that till the ground  
will eat savory fodder  
which has been winnowed with the shovel and pitchfork.
- <sup>25</sup> There on every lofty mountain,  
and on every high hill,  
there will be brooks of flowing water,  
in the day of the great slaughter,  
when the towers fall.
- <sup>26</sup> Moreover the light of the moon will be as the light of the sun,  
and the light of the sun will be seven times brighter,  
like the light of seven days,  
in the day that the LORD binds up the injuries of his people  
and heals the wound he has inflicted.
- <sup>27</sup> Look, the name of the LORD comes from far away,  
burning with his anger,  
and in thick rising smoke.  
His lips are full of fury,  
and his tongue is like a consuming fire.
- <sup>28</sup> His breath is like a flooding river,  
that reaches even to one's neck.  
He shakes the nations in the sieve of destruction.  
He puts a bridle in the jaws of the peoples to lead them to ruin.
- <sup>29</sup> You will sing a song as in the night when the holy feast is kept;  
have gladness of heart, as when one goes with a flute  
to come to the mountain of the LORD,  
to the Rock of Israel.
- <sup>30</sup> The LORD will cause his glorious voice to be heard,  
and will show his arm swinging down,  
with the fury of his anger,  
and the flame of a consuming fire,  
with a cloudburst, storm, and hailstones.
- <sup>31</sup> The Assyrians will be terrified at the voice of the LORD;

when he strikes them down with his rod.

<sup>32</sup> Every stroke of the rod of punishment  
which the LORD will lay on him,  
will be to the sound of tambourines and harps;  
in battles with the waving of his arm,  
he will fight with them.

<sup>33</sup> For Topheth has been prepared for a long time;  
yes, made ready for the king;  
he has made its pyre deep and wide  
with firewood piled high;  
the breath of the LORD,  
like a stream of burning sulfur, sets it on fire.

**DASV: Isaiah 31**

- <sup>1</sup> Woe to those who go down to Egypt for help,  
and rely on horses,  
and trust in their many chariots,  
and in horsemen because they are strong,  
but they do not look to the Holy One of Israel,  
or seek the LORD!
- <sup>2</sup> Yet he too is wise, and will bring disaster,  
and will not go back on his words.  
He will rise against the house of the evildoers,  
and against the helpers of those who do wrong.
- <sup>3</sup> Now the Egyptians are merely human, and not God;  
their horses only flesh, and not spirit.  
When the LORD will stretch out his hand,  
both he who helps will stumble,  
and he who is helped will fall.  
They all will perish together.
- <sup>4</sup> For this is what the LORD says to me,  
"When a lion or a young lion growls over its prey,  
if a group of shepherds is called out against him,  
will it not be frightened at their voice,  
or intimidated from their noise.  
So will the LORD of hosts come down to fight on Mount Zion,  
and on its hill.
- <sup>5</sup> Like birds hovering overhead,  
so the LORD of hosts will protect Jerusalem;  
he will protect and deliver it,  
he will pass over and rescue it.
- <sup>6</sup> Return to him from whom you have deeply rebelled,  
O children of Israel.
- <sup>7</sup> For in that day each one of you will cast away your idols of silver,  
and your idols of gold,  
which your own hands have sinfully made for you.
- <sup>8</sup> Assyrians will fall by the sword, but not a human one;  
the sword, but not of humankind, will devour them.  
They will flee from the sword,  
and their young men will be forced into hard labor.
- <sup>9</sup> Their rock will pass away in terror,  
and their officers will panic when they see the signal flag,"  
says the LORD, whose fire is in Zion,  
and whose furnace is in Jerusalem.



**DASV: Isaiah 32**

- <sup>1</sup> Look, a king will reign in righteousness,  
and princes will rule in justice.
- <sup>2</sup> Each of them will be like a hiding place from the wind,  
and a shelter from the storm,  
like streams in the desert,  
like the shade of a great rock in a weary land.
- <sup>3</sup> The eyes of those who see will not be closed,  
and the ears of those who hear will listen.
- <sup>4</sup> The heart of the rash will be able to discern knowledge,  
and the tongue of those who stutter  
will be articulate and speak clearly.
- <sup>5</sup> The fool will no longer be called noble,  
nor the rascal considered honorable.
- <sup>6</sup> For a fool speaks folly,  
and his heart plots wrongdoing,  
They practice ungodliness  
and speak error concerning the LORD,  
to leave the soul of the hungry unsatisfied,  
and to deprive the thirsty of water.
- <sup>7</sup> The rascal's schemes are evil;  
he devises evil schemes to destroy the poor with lies,  
even when the plea of needy is right.
- <sup>8</sup> But the noble plans noble actions;  
by noble actions he stands secure.
- <sup>9</sup> Get up, you women who are at ease;  
hear my voice, you complacent daughters;  
give ear to my speech.
- <sup>10</sup> For in just about a year you will shudder,  
you complacent ones;  
for the grape harvest will fail,  
the fruit harvest will not come.
- <sup>11</sup> Tremble, you women who are at ease;  
shudder, you complacent ones;  
strip down, and expose yourselves,  
and put sackcloth on your waists.
- <sup>12</sup> Beat your breasts for the pleasant fields,  
for the fruitful vine.
- <sup>13</sup> For the land of my people will be overgrown  
with thorns and thistles;  
yes, over all the houses of joy in the city of carousing.

- <sup>14</sup> For the palace will be forsaken;  
the populous city deserted;  
the Ophel and the watchtower will be caves forever,  
the joy of wild donkeys,  
and a pasture for flocks;
- <sup>15</sup> until the Spirit is poured on us from on high,  
and the wilderness becomes a fruitful field,  
and the fruitful field considered a forest.
- <sup>16</sup> Then justice will dwell in the wilderness;  
righteousness will reside in the fruitful field.
- <sup>17</sup> The produce of righteousness will be peace;  
the result of righteousness,  
quietness and confidence forever.
- <sup>18</sup> My people will live in peaceable dwellings,  
in safe homes,  
and in secure resting places.
- <sup>19</sup> Even if hail destroys the forest  
and the city is totally leveled;
- <sup>20</sup> blessed are you who plant beside every stream,  
who let the feet of the ox and the donkey graze freely.

**DASV: Isaiah 33**

- <sup>1</sup> Woe to you who destroy,  
    but you have not been destroyed;  
and you traitor,  
    but they have not betrayed you!  
When you finish destroying,  
    you yourself will be destroyed.  
When you have finished betraying,  
    they will betray you.
- <sup>2</sup> O LORD, be gracious to us;  
    we have waited for you.  
Be our strong arm every morning,  
    our salvation in the time of trouble.
- <sup>3</sup> At the roar of a crowd, the peoples flee;  
    when you rise up the nations scatter.
- <sup>4</sup> Your spoil is gathered like the caterpillar gathers;  
    like locusts leaping so they will leap on the loot.
- <sup>5</sup> The LORD is exalted,  
    for he dwells on high.  
He fills Zion with justice and righteousness.
- <sup>6</sup> He will be stability in your times,  
    abundance of salvation, wisdom, and knowledge.  
The fear of the LORD produces this treasure.
- <sup>7</sup> Look, their heroes cry in the streets;  
    the ambassadors of peace weep bitterly.
- <sup>8</sup> The highways are vacant,  
    the travelers are gone.  
The enemy has broken its treaties,  
    its witnesses are despised,  
    he respects no one.
- <sup>9</sup> The land mourns and withers;  
    Lebanon withers with shame.  
The fertile plain of Sharon has become like a desert,  
    and Bashan and Carmel lose their rich foliage.
- <sup>10</sup> "Now I will rise," says the LORD,  
    "now I will lift up myself,  
    now I will be exalted.
- <sup>11</sup> You will conceive chaff,  
    you will give birth to stubble;

- your breath is a fire that will devour you.
- <sup>12</sup> The peoples will be completely burned to lime,  
like thorns cut down, that are burned in the fire."
- <sup>13</sup> Hear, you who are far off, what I have done;  
you who are near, acknowledge my might.
- <sup>14</sup> The sinners in Zion are afraid,  
trembling has seized the godless, who say:  
"Who among us can live with the consuming fire?  
Who among us can live with everlasting burnings?"
- <sup>15</sup> The one who walks righteously and speaks straight;  
who despises the profit from oppression,  
whose hands wave away a bribe,  
who plugs his ears from murderous plots,  
and shuts his eyes from looking at evil.
- <sup>16</sup> This one will dwell on high,  
his place of refuge will be the fortresses of rocks;  
his food will be provided;  
his water guaranteed.
- <sup>17</sup> Your eyes will see the king in his beauty;  
they will survey a land that stretches far away.
- <sup>18</sup> Your heart will obsess about former terrors:  
"Where is the sage?  
Where is the one who weighs the tribute?  
Where is the one who counts the towers?"
- <sup>19</sup> You will not see these fierce people,  
a people whose obscure language you cannot comprehend,  
whose stammering tongue you cannot understand.
- <sup>20</sup> Look on Zion, the city of our festivals;  
your eyes will see Jerusalem,  
a peaceful home,  
a tent that will not be removed;  
its stakes will never be pulled up,  
neither will any of its ropes be broken.
- <sup>21</sup> But there the LORD will be with us in splendor.  
It will be a place of broad rivers and streams,  
where no galley of warships with oars may enter,  
nor will splendid ships sail through.
- <sup>22</sup> For the LORD is our judge,  
the LORD is our lawgiver,  
the LORD is our king;

he will save us.

<sup>23</sup> Your rigging is loosed;  
they could not secure their mast,  
they could not spread the sail.  
Then the prey of a great spoil will be divided;  
even the lame will haul the plunder away.

<sup>24</sup> The resident of Zion will not say,  
"I am sick."  
The people who live there will have their sin forgiven.

**DASV: Isaiah 34**

- <sup>1</sup> Come near, O nations, to hear;  
listen, O peoples.  
Let the earth and everything in it hear,  
the world and all things that come from it.
- <sup>2</sup> For the LORD is angry against all the nations,  
and furious against all their armies.  
He will totally destroy them,  
he has delivered them up to slaughter.
- <sup>3</sup> Their slain will be cast out,  
and the stench of their corpses will stink;  
the mountains will flow with their blood.
- <sup>4</sup> All the host of heaven will be dissolved,  
and the heavens will be rolled up like a scroll;  
all their hosts will fall,  
like a withered leaf from a vine,  
or like a shriveled fig from a fig tree.
- <sup>5</sup> For my sword has drunk its fill in heaven;  
look, it will come down on Edom,  
and on the people doomed to destruction.
- <sup>6</sup> The sword of the LORD is filled with blood;  
it is covered with fat,  
with the blood of lambs and goats,  
with the fat of the kidneys of rams.  
For the LORD has made a sacrifice in Bozrah,  
and a great slaughter in the land of Edom.
- <sup>7</sup> The wild oxen will fall with them,  
and young bulls with the mighty bulls;  
their land will be soaked with blood,  
and their soil made fertile with fat.
- <sup>8</sup> For the LORD has a day of vengeance,  
a year of pay back for the cause of Zion.
- <sup>9</sup> The streams of Edom will be turned into pitch,  
and its dust into sulfur,  
and its land will become burning pitch.
- <sup>10</sup> It will not be extinguished day or night;  
its smoke will go up forever;  
from generation to generation it will lie waste;  
no one will pass through it forever and ever.
- <sup>11</sup> But the desert owl and the screech owl will possess it;

- the owl and the raven will live there.  
He will stretch over it the measuring line of chaos,  
and the plum line of emptiness.
- <sup>12</sup> Her nobles will have nothing to call a kingdom,  
all its princes will be gone.
- <sup>13</sup> Thorns will come up in its palaces,  
nettles and thistles in its fortresses.  
It will become a home of jackals,  
a haunt of owls.
- <sup>14</sup> The wild beasts of the desert will meet with the hyenas,  
and the wild goats will bleat to one another;  
yes, the night creatures will settle there,  
and find there a place of rest.
- <sup>15</sup> There the owl will make her nest,  
and lay eggs, hatch, and protect them;  
yes, there the buzzards will be gathered,  
each one with her mate.
- <sup>16</sup> Seek out and read of the scroll of the LORD:  
Not one of these animals will be missing,  
not one will lack a mate,  
for the mouth of the LORD has commanded it,  
and his Spirit has gathered them.
- <sup>17</sup> He has cast the lot for them,  
and his hand has split it up to them with a measuring line.  
They will possess it forever;  
from generation to generation they will settle there.

**DASV: Isaiah 35**

- <sup>1</sup> The wilderness and the dry land will be glad;  
the desert will rejoice,  
and blossom like the crocus.
- <sup>2</sup> It will blossom abundantly,  
and rejoice with joy and singing;  
the glory of Lebanon will be given to it,  
the splendor of Mount Carmel and the Sharon plain.  
They will see the glory of the LORD,  
the splendor of our God.
- <sup>3</sup> Strengthen the weak hands,  
and steady the shaky knees.
- <sup>4</sup> Say to those who are of a fearful heart,  
"Be strong, do not be afraid.  
Look, your God will come with vengeance,  
and with the avenging recompense of God;  
he will come and save you."
- <sup>5</sup> Then the eyes of the blind will be opened,  
and the ears of the deaf will be unstopped.
- <sup>6</sup> Then the lame will leap like a deer,  
and the tongue of the mute will sing for joy;  
for in the wilderness waters will gush forth,  
and streams in the desert.
- <sup>7</sup> The scorched land will become a pool,  
and the thirsty ground springs of water.  
In the lairs of jackals,  
will be a marsh with grass, reeds and papyrus.
- <sup>8</sup> A highway will be there,  
and it will be called "The Way of Holiness;"  
the unclean will not travel on it;  
but it will be reserved for those who walk that way;  
fools will never stray onto it.
- <sup>9</sup> No lion will be there,  
nor will any ravenous beast go up on it;  
they will not be found there;  
but the redeemed will walk there.
- <sup>10</sup> Those ransomed by the LORD will return,  
and come with singing to Zion;  
everlasting joy will crown their heads.  
They will find joy and gladness,  
and sorrow and sighing will flee away.



**DASV: Isaiah 36**

<sup>1</sup> In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and captured them.

<sup>2</sup> The king of Assyria sent his chief commander from Lachish to Jerusalem to King Hezekiah with a large army. He stood by the conduit of the upper pool in the highway to the Clothes Washer's field.

<sup>3</sup> Eliakim the son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah, the son of Asaph, the recorder came out to him.

<sup>4</sup> Then Rabshakeh said to them, "Tell Hezekiah, This is what the great king, the king of Assyria says, 'What is the basis of your confidence?

<sup>5</sup> I tell you, your strategy and strength for the war are mere empty words. Now in whom are you trusting, that you have rebelled against me?

<sup>6</sup> Look, you are trusting in Egypt that staff is a broken reed, if someone leans on it, it will pierce his hand. So is Pharaoh king of Egypt to all who trust in him.

<sup>7</sup> But if you tell me, "We trust in the LORD our God." Isn't he the one, whose high places and whose altars Hezekiah has removed, and has said to Judah and to Jerusalem, 'You must worship before this altar?'

<sup>8</sup> Now therefore, make a bet with my master the king of Assyria. I will give you two thousand horses, if you are able to find enough riders to put on them.

<sup>9</sup> How then can you repulse even one captain of the least of my master's servants, and put your trust on Egypt for chariots and horsemen?

<sup>10</sup> In fact, did I come up against this land to destroy it without the LORD? The LORD told me, 'Go up against this land, and destroy it.'"

<sup>11</sup> Then Eliakim, Shebna and Joah said to the Assyrian commander, "Please speak, to your servants in the Aramaic language, for we understand it. Do not speak to us in the Judean language, in the ears of the people who are on the wall."

<sup>12</sup> But the Assyrian commander replied, "Has my master sent me to your master, and to you, to speak these words? Has he not sent me to those on the wall, who, like you, will end up eating their own excrement and drinking their own urine?"

<sup>13</sup> Then the Assyrian commander stood, and cried with a loud voice in the Judean language, "Hear the words of the great king, the king of Assyria.

<sup>14</sup> This is what the king says, 'Don't let Hezekiah deceive you; for he will not be able to rescue you.'

<sup>15</sup> Do not let Hezekiah trick you into trusting in the LORD, saying, 'The LORD will surely rescue us. This city will not fall into the hand of the king of Assyria.'

<sup>16</sup> Do not listen to Hezekiah. For this is what the king of Assyria says, 'Make peace with me and come out to me. Then everyone will eat from his own vine, and everyone from his own fig tree, and everyone will drink waters from his own cistern,

<sup>17</sup> until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

<sup>18</sup> Do not let Hezekiah mislead you, saying, "The LORD will rescue us." Has any of the gods of the nations been able to deliver his land from the hand of the king of Assyria?

<sup>19</sup> Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Did any of them deliver Samaria out of my hand?

<sup>20</sup> Who among all the gods of these countries, were able to deliver their country out of my hand? So how can the LORD deliver Jerusalem out of my hand?"

<sup>21</sup> But they remained silent, and did not answer him a word, because the king had commanded, "Do not answer him."

<sup>22</sup> Then Eliakim the son of Hilkiah who was in charge of the palace, Shebna the scribe, and Joah, the son of Asaph, the recorder came to Hezekiah with their clothes torn, and told him the words of Assyrian commander.

**DASV: Isaiah 37**

<sup>1</sup> When King Hezekiah heard it, he tore his clothes, put on sackcloth, and went into the house of the LORD.

<sup>2</sup> He sent Eliakim, who was in charge of the palace, Shebna the scribe, and the elders of the priests, clothed with sackcloth, to Isaiah the prophet the son of Amoz.

<sup>3</sup> They said to him, "This is what Hezekiah says, 'This day is a day of trouble, insults, and of disgrace. It is like when children are at the point of birth, but there is no strength left to deliver them.

<sup>4</sup> It may be the LORD your God will hear the words of the Assyrian commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which the LORD your God has heard. So lift up your prayer for the remnant that is still left here."

<sup>5</sup> So the servants of King Hezekiah came to Isaiah.

<sup>6</sup> Then Isaiah said to them, "This is what you are to tell your master, 'This is what the LORD says, Do not afraid of the words that you have heard, by which the servants of the king of Assyria have blasphemed me.

<sup>7</sup> Look, I will put a spirit in him, he will hear rumors, and will return to his own land. I will cause him to fall by the sword in his own land.'"

<sup>8</sup> So the Assyrian commander returned, and found the king of Assyria attacking Libnah, for he heard that he had left Lachish.

<sup>9</sup> He heard concerning Tirhakah king of Ethiopia, "He is come out to fight against you." When he heard it, he sent messengers to Hezekiah, saying,

<sup>10</sup> "This is what you will say to Hezekiah king of Judah, "Let not your God in whom you trust deceive you, saying, 'Jerusalem will not be delivered into the hand of the king of Assyria.'

<sup>11</sup> Look, you have heard what the kings of Assyria have done to all lands, by totally destroying them, and do you really think that you will be rescued?

<sup>12</sup> Have the gods of the nations delivered them, which my predecessors destroyed, Gozan, Haran, Rezeph, and the children of Eden that were in Telassar?

<sup>13</sup> Where is the king of Hamath, the king of Arpad, and the kings of the cities of Sepharvaim, Hena, and Iwah?"

<sup>14</sup> After Hezekiah received the letter from the hand of the messengers, and read it; he went up to the house of the LORD, and spread it out before the LORD.

<sup>15</sup> Hezekiah prayed to the LORD,

<sup>16</sup> "O LORD of hosts, the God of Israel, who sits enthroned between the cherubim, you alone are God of all the kingdoms of the earth. You made heaven and earth.

<sup>17</sup> Incline your ear, O LORD, and hear! Open your eyes, O LORD, and see! Hear all the words that Sennacherib has sent to defy the living God.

<sup>18</sup> It is true, O LORD, the kings of Assyria have laid waste all the countries and their land.

<sup>19</sup> They have thrown their gods into the fire, for they were no gods at all but only the work of human hands, merely wood and stone. Therefore the Assyrians have destroyed them.

<sup>20</sup> Now therefore, O LORD our God, save us from his hand, so that all the kingdoms of the earth may know that you alone are the LORD."

<sup>21</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, "This is what the LORD, the God of Israel, says, 'Because you have prayed to me against Sennacherib king of Assyria,

<sup>22</sup> this is the word which the LORD has spoken about him:

"The virgin daughter of Zion despises you and laughs at you.

The daughter of Jerusalem shakes her head as you flee.

<sup>23</sup> Whom have you defied and insulted?

Against whom have you lifted your voice  
and arrogantly lifted up your eyes?

Against the Holy One of Israel.

<sup>24</sup> By your servants have you defied the Lord, and have said,

"With my many chariots I have climbed to the mountains tops,  
to the remote parts of Lebanon.

I cut down its tall cedars,  
and its choice cypresses.

I have penetrated its remotest heights,  
its thickest forests.

<sup>25</sup> I dug and drank water,  
and with the sole of my feet

I dried up all the rivers of Egypt.

<sup>26</sup> Have you not heard how I have determined it long ago?

I planned it from ancient times.

Now I have brought it to pass,  
that you should crush fortified cities into piles of ruins.

<sup>27</sup> Therefore their inhabitants were powerless,  
they were dismayed and put to shame.

They were like the grass of the field,  
and like green plants,  
like the grass on the rooftops,

scorched before it is grown up.

<sup>28</sup> But I know your sitting down,  
and your going out,

and your coming in,  
and your raging against me.

<sup>29</sup> Because of your raging against me  
and your arrogance has reached my ears,  
therefore I will put my hook in your nose,

- and my bit in your mouth,  
and I will turn you back by the way that you came.
- <sup>30</sup> This will be a sign for you, Hezekiah:  
This year you will eat whatever grows by itself,  
and in the second year whatever springs up from that.  
In the third year you will sow,  
reap, plant vineyards,  
and eat its fruit.
- <sup>31</sup> The remnant that escaped from the house of Judah  
will again take root below and bear fruit above.
- <sup>32</sup> For out of Jerusalem will come a remnant,  
and out of Mount Zion a group of survivors.  
The zeal of the LORD of hosts will do this.
- <sup>33</sup> "Therefore this is what the LORD says about the king of Assyria:  
He will not come to this city,  
or shoot an arrow here.  
He will not come before it with shield,  
or cast up a siege ramp against it.
- <sup>34</sup> By the same way that he came, he will leave,  
and he will not come into this city,"  
says the LORD.
- <sup>35</sup> "For I will defend this city to save it,  
for my own sake,  
and for the sake of my servant David."
- <sup>36</sup> Then the angel of LORD went out, and struck down 185,000 in the camp of the Assyrians. When they got up early in the morning, there were all dead bodies.
- <sup>37</sup> So Sennacherib king of Assyria left, and went and returned home, and lived in Nineveh.
- <sup>38</sup> As he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, killed him with the sword. They escaped into the land of Ararat. Esarhaddon his son reigned in his place.

**DASV: Isaiah 38**

<sup>1</sup> In those days Hezekiah became sick almost to death. Isaiah the prophet the son of Amoz came to him, and said to him, "This is what the LORD says, 'Set your house in order; for you will die, and will not live.'"

<sup>2</sup> Then Hezekiah turned his face to the wall, and prayed to the LORD.

<sup>3</sup> "Remember now, O LORD, I beg you, how I have walked before you faithfully and with a whole heart, and have done what is good in your sight." Then Hezekiah wept bitterly.

<sup>4</sup> Then the word of the LORD came to Isaiah,

<sup>5</sup> "Go, and say to Hezekiah, 'This is what the LORD, the God of David your father says, I have heard your prayer, I have seen your tears. Look, I will add fifteen years to your life.

<sup>6</sup> I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city.'"

<sup>7</sup> "This will be the sign to you from the LORD, that the LORD will do this thing that he has spoken:

<sup>8</sup> I will cause the shadow on the steps, which is gone down on the dial of Ahaz from the sun, to go backwards ten steps." So the sun went back ten steps on the dial on which it had gone down.

<sup>9</sup> The writing of Hezekiah king of Judah, when he had been sick, but had recovered from his sickness.

<sup>10</sup> I said, "In the prime of my days I must enter the gates of Sheol,  
I am deprived of the rest of my years."

<sup>11</sup> I said, "I will no longer see the LORD in the land of the living.  
I will no longer see human beings among the inhabitants of the world.

<sup>12</sup> My dwelling place is removed,  
and is carried away from me like a shepherd's tent.  
I have rolled up my life like a weaver,  
when he cuts me off like cloth from the loom.

Day and night you make an end of me.

<sup>13</sup> I cry out until morning;  
he breaks all my bones like a lion.  
Day and night you make an end of me.

<sup>14</sup> Like a swallow or a crane, I squawk;  
I moan like a dove;  
my eyes are weary from looking upward.  
O Lord, I am oppressed, help me!

<sup>15</sup> What can I say?  
For he has spoken to me,  
and he himself has done it.  
I will walk slowly all my years

- because of the bitterness of my soul.
- <sup>16</sup> O Lord, by these things people live;  
the life of my spirit is wholly bound up in these.  
Restore me,  
and let me live.
- <sup>17</sup> Look, this great bitterness was for my welfare,  
but in love you have rescued my soul  
from the pit of corruption;  
you have thrown all my sins behind you.
- <sup>18</sup> For Sheol cannot thank you,  
death cannot praise you.  
Those who go down into the pit  
cannot hope for your faithfulness.
- <sup>19</sup> The living, yes, the living,  
they are the ones who praise you,  
even as I do this day.  
The father of children will make known your faithfulness.
- <sup>20</sup> The LORD is ready to save me.  
Therefore we will sing my songs with stringed instruments  
all the days of our life in the house of the LORD.
- <sup>21</sup> Now Isaiah had said, "Let them take an ointment of figs, and apply it to the boil,  
and he will recover."
- <sup>22</sup> Hezekiah also had asked, "What sign will confirm that I will go up to the house  
of the LORD?"

**DASV: Isaiah 39**

<sup>1</sup> At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, for he heard that he had been sick and had recovered.

<sup>2</sup> Hezekiah welcomed the envoys, and showed them the treasury, including the silver, gold, spices, and the precious oil, along with the whole armory, and everything found in his treasuries. There was nothing in his palace, or in his entire kingdom, that Hezekiah did not show them.

<sup>3</sup> Then Isaiah the prophet came to King Hezekiah, and asked him, "What did these men say?" Where did they come from?" Hezekiah replied, "They came from a far country to me, from Babylon."

<sup>4</sup> Then Isaiah asked, "What have they seen in your palace?" Hezekiah answered, "They have seen everything that is in my palace. There is nothing among my treasuries that I have not showed them."

<sup>5</sup> Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts:

<sup>6</sup> 'Look, the days are coming, when all that is in your house, and everything that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left,' says the LORD.

<sup>7</sup> Some of your sons that will be born to you, will be taken away and they will be eunuchs in the palace of the king of Babylon."

<sup>8</sup> Then Hezekiah said to Isaiah, "The word of the LORD that you have spoken is good." For he thought, "There will be peace and security in my days."



**DASV: Isaiah 40**

- <sup>1</sup> Comfort, comfort my people,  
says your God.
- <sup>2</sup> Speak kindly to Jerusalem;  
announce to her  
that her warfare is over,  
that her iniquity is pardoned,  
that she has received from the LORD's hand  
double for all her sins.
- <sup>3</sup> The voice of one crying out,  
"Prepare in the wilderness the way of the LORD;  
make level in the desert a highway for our God.
- <sup>4</sup> Every valley will be lifted up,  
and every mountain and hill will be made low;  
the uneven ground will be leveled,  
and the rough places made smooth.
- <sup>5</sup> Then the glory of the LORD will be revealed,  
and all flesh will see it together;  
the mouth of the LORD has spoken it."
- <sup>6</sup> A voice said, "Cry out."  
So I asked, "What should I cry out?"  
"All people are like grass,  
and all their beauty fades like the flowers of the field.
- <sup>7</sup> The grass withers,  
the flower fades,  
because the breath of the LORD blows on it;  
surely people are like grass.
- <sup>8</sup> The grass withers,  
the flower fades,  
but the word of our God will stand forever."
- <sup>9</sup> Get up on a high mountain, O Zion,  
messenger of good tidings.  
You who announce good tidings to Jerusalem,  
lift up your voice with strength;  
do not be afraid.  
Announce to the towns of Judah,  
"Here is your God!"
- <sup>10</sup> Look, the sovereign LORD will come with might,  
he will rule with his strong arm;  
his reward is with him,  
and his prize goes before him.

- <sup>11</sup> He will feed his flock like a shepherd;  
he will gather the lambs in his arms,  
and carry them in his bosom,  
he will gently lead those sheep with young.
- <sup>12</sup> Who has measured the waters in the hollow of his hand,  
and measured out heaven with the span of his hand,  
and measured out the dust of the earth by the basketful,  
and weighed the mountains in scales,  
and the hills on a balance?
- <sup>13</sup> Who has directed the Spirit of the LORD,  
or instructed him as his mentor?
- <sup>14</sup> With whom did he consult to enlighten him?  
Who taught him the path of justice?  
Who taught him knowledge,  
or showed to him the way of understanding?
- <sup>15</sup> Look, the nations are like a drop in a bucket,  
and are regarded like dust on the scales;  
he picks up the islands like fine dust.
- <sup>16</sup> Lebanon is not enough to burn for sacrificial fire,  
nor are its animals sufficient for a burnt offering.
- <sup>17</sup> All the nations are as nothing before him;  
they are accounted by him as less than nothing and worthless.
- <sup>18</sup> To whom then will you compare God?  
What image will you equate him to?
- <sup>19</sup> An idol? A workman casts it in a mold,  
and the goldsmith overlays it with gold,  
and fashions silver chains for it.
- <sup>20</sup> Or if someone is too poor for such a sacrifice  
they may choose wood that will not rot and  
then find a skilful craftsman to set up a carved idol  
that will not topple.
- <sup>21</sup> Do you not know?  
Have you not heard?  
Have you not been told from the beginning?  
Have you not understood from the foundations of the earth?
- <sup>22</sup> He sits above the circle of the earth;  
its inhabitants are like grasshoppers.  
He stretches out the heavens like a curtain,  
and spreads them out like a tent to live in.
- <sup>23</sup> He reduces rulers to nothing,

- and makes the judges of the earth worthless.
- <sup>24</sup> Scarcely are they planted,  
scarcely are they sown,  
scarcely has their stem taken root in the earth,  
when he blows on them,  
and they wither,  
and the whirlwind blows them away like stubble.
- <sup>25</sup> "To whom then will you compare me,  
or who is my equal?" says the Holy One.
- <sup>26</sup> Lift up your eyes on high and see.  
Who has created these?  
He brings them out in ranks by number;  
he calls each one of them by name.  
Because of the greatness of his might,  
and because of his strong power,  
not one of them is missing.
- <sup>27</sup> Why do you say, O Jacob,  
and claim, O Israel,  
"My way is hid from the LORD,  
and the justice due me is ignored by my God?"
- <sup>28</sup> Have you not known?  
Have you not heard?  
The everlasting God, the LORD,  
the Creator of the ends of the earth,  
He does not faint or get tired;  
his understanding is unfathomable.
- <sup>29</sup> He gives strength to the weary;  
to the weak he increases strength.
- <sup>30</sup> Even youths will faint and grow weary,  
and vigorous young men fall exhausted,
- <sup>31</sup> but those who wait for the LORD will renew their strength;  
they will mount up with wings like eagles;  
they will run, and not grow weary;  
they will walk, and not faint.

**DASV: Isaiah 41**

- <sup>1</sup> "Be silent before me, O islands.  
Let the peoples renew their strength;  
let them come near;  
let them speak;  
let us come together for judgment.
- <sup>2</sup> Who has roused up one from the east?  
Who calls him in righteousness into his service?  
He gives nations to him,  
and enables him to subdue kings.  
He makes them like the dust by his sword,  
like the windblown stubble by his bow.
- <sup>3</sup> He pursues them,  
passing on in safety,  
by a path that his feet have never traveled.
- <sup>4</sup> Who has performed and done it,  
summoning each generation from the beginning?  
I, the LORD, am the first,  
and will be with the last of them, I am the one."
- <sup>5</sup> The coastlands have seen, and fear;  
the ends of the earth tremble;  
they draw near and come.
- <sup>6</sup> They help each other;  
each says to his brother, "Be strong."
- <sup>7</sup> So the craftsman encourages the goldsmith,  
the one who smoothes with the hammer  
encourages him who strikes the anvil,  
saying of the welding, "It is good."  
Then he fastens it down with nails  
so that it will not tip over.
- <sup>8</sup> "But you, Israel, my servant,  
Jacob whom I have chosen,  
the seed of Abraham my friend,
- <sup>9</sup> you whom I am bringing back from the ends of the earth,  
and summoned you from its remotest corners,  
and told you, 'You are my servant,  
I have chosen you and not cast you away.'
- <sup>10</sup> Do not be afraid,  
for I am with you;  
do not be troubled,

- for I am your God.  
I will strengthen you;  
yes, I will help you;  
yes, I will uphold you with my righteous right hand.
- <sup>11</sup> Look, all those who are angry with you  
will be put to shame and disgrace.  
Those who dispute with you  
will come to nothing and perish.
- <sup>12</sup> You will look for your opponents,  
but not find them.  
Those who attack you  
will come to nothing at all.
- <sup>13</sup> For I, the LORD your God, will hold your right hand,  
saying to you,  
"Don't be afraid;  
I will help you.
- <sup>14</sup> Do not be afraid, O Jacob, you worm.  
You men of Israel,  
I will help you,"  
says the LORD;  
your Redeemer is the Holy One of Israel.
- <sup>15</sup> "Look, I will make you to be a new sharp threshing instrument  
having many teeth.  
You will thresh the mountains,  
crush them and make the hills like chaff.
- <sup>16</sup> You will winnow them and the wind will carry them away,  
and the whirlwind will scatter them.  
Then you will rejoice in the LORD;  
you will glory in the Holy One of Israel.
- <sup>17</sup> The poor and needy seek water,  
but there is none.  
Their tongue fails for thirst;  
I, the LORD, will answer them,  
I, the God of Israel, will not abandon them.
- <sup>18</sup> I will open rivers on the bare heights,  
and springs in the midst of the valleys.  
I will make the wilderness a pool of water,  
and the dry land springs of water.
- <sup>19</sup> I will grow in the wilderness the cedar,  
acacia, myrtle, and olive trees.  
I will set in the desert the cypress,

- fir, and pine tree together."  
20 This is done so they may see, know, consider,  
and understand together,  
that the hand of the LORD has done this,  
and the Holy One of Israel has created it.
- 21 "Present your case,"  
says the LORD.  
"Put forth your best arguments,"  
says the King of Jacob.
- 22 Let them bring in their idols.  
Tell us what is going to happen.  
Declare what things happened in the past,  
what they were,  
so that we may consider them,  
and check whether they actually happened  
or tell us what things are to come.
- 23 Predict the things that are to come in the future,  
that we may prove that you are gods.  
Yes, do good, or do evil,  
so that we may be frightened and be in awe.
- 24 Look, you are nothing,  
and your work is nothing at all.  
The one who chooses you is an abomination.
- 25 I have stirred up one from the north,  
and he is coming,  
from the rising of the sun one who calls on my name.  
He will trample on rulers like mud,  
and like the potter treads clay.
- 26 Who has declared it from the beginning, that we may know?  
Who has announced ahead of time,  
that we may say, "This one is right"?  
Yes, none of them has predicted it,  
yes, there is none of them who have proclaimed it,  
yes, there is none of them who heard your words.
- 27 I first declared to Zion,  
'Look, here they are,'  
I gave Jerusalem a messenger bringing good tidings.
- 28 I look but there is no one.  
There is no sage among them,  
that I might ask them and receive an answer.

<sup>29</sup> Look, all of them are nothing.  
Their deeds are empty.  
Their metal images are nothing but an empty wind."

**DASV: Isaiah 42**

- <sup>1</sup> "Look, my servant, whom I support;  
my chosen, in whom my soul delights.  
I have put my Spirit upon him;  
he will bring forth justice to the nations.
- <sup>2</sup> He will not cry out,  
or raise his voice,  
or make his voice heard in the street.
- <sup>3</sup> A bruised reed he will not break,  
and a faintly burning wick will he not extinguish.  
He will bring forth justice with faithfulness.
- <sup>4</sup> He will not grow faint or be discouraged  
until he has established justice on earth;  
the coastlands will expectantly wait for his teaching."
- <sup>5</sup> This is what the sovereign LORD says,  
he who created the heavens,  
and stretched them out;  
who spread out the earth  
and everything that lives on it;  
who gives breath to the people upon it,  
and spirit to those who walk in it.
- <sup>6</sup> "I, the LORD, have called you in righteousness;  
I will take you by the hand  
and protect you.  
I will give you as a covenant for the people,  
and a light for the nations,
- <sup>7</sup> to open the eyes of the blind,  
to bring out the prisoners from the dungeon,  
and those who sit in darkness out of the prison.
- <sup>8</sup> I am the LORD, that is my name;  
and my glory I will not give to another,  
or my praise to carved idols.
- <sup>9</sup> Look, the earlier predictions have come to pass,  
and now I prophesy new things;  
before they spring forth I tell you about them."
- <sup>10</sup> Sing to the LORD a new song,  
and his praise from the end of the earth.  
You who go down to the sea,  
and all that is in it,



- the distant coastlands and those who live there.
- <sup>11</sup> Let the desert and its towns lift up their voices,  
the villages that Kedar inhabits.  
Let the inhabitants of Sela sing;  
let them shout from the mountain tops.
- <sup>12</sup> Let them give glory to the LORD,  
and declare his praise in the coastal regions.
- <sup>13</sup> The LORD goes out like a war hero;  
he will stir up his zeal like a warrior.  
He gives the battle cry, yes, he shouts out loud;  
he shows his might against his enemies.
- <sup>14</sup> I have held my peace for a long time;  
I have been still, and restrained myself.  
Now I will cry out like a woman in labor;  
I will gasp and pant.
- <sup>15</sup> I will lay waste mountains and hills,  
and dry up all their vegetation.  
I will turn rivers into islands,  
and dry up the pools.
- <sup>16</sup> I will lead the blind by a way they do not know;  
in unknown paths I will guide them.  
I will turn the darkness into light before them,  
and level the rough places.  
These things I will do,  
and I will not forsake them.
- <sup>17</sup> Those who trust in carved idols,  
will be turned back,  
and be utterly put to shame;  
those who say to metal images,  
"You are our gods."
- <sup>18</sup> Listen, you who are deaf;  
look, you who are blind,  
that you may see.
- <sup>19</sup> Who is blind but my servant?  
Who is deaf but my messenger who I send?  
Who is blind as my covenant partner,  
and blind like the LORD's servant?
- <sup>20</sup> You see many things,  
but you do not comprehend them;  
your ears are open,  
but you do not hear.

- <sup>21</sup> It pleased the LORD for his righteousness' sake,  
to magnify the law and make it glorious.
- <sup>22</sup> But this is a people robbed and plundered;  
they are all trapped in holes,  
and hid in prisons.  
They have become plunder with no one to rescue them,  
carried off as spoil with no one to say, "Bring them back."
- <sup>23</sup> Who is there among you who will listen to this?  
Who will pay attention and hear in the time to come?
- <sup>24</sup> Who gave Jacob up for spoil,  
and Israel to the robbers?  
Was it not the LORD  
against whom we have sinned?  
In whose ways they refused to walk,  
and whose law they would not obey.
- <sup>25</sup> Therefore he poured on them his fierce anger,  
and the fierceness of battle.  
It surrounded them with fire,  
yet they did not understand;  
it burned them up,  
yet they did not take it to heart.

**DASV: Isaiah 43**

- <sup>1</sup> But now this is what the LORD says,  
the one who created you, O Jacob,  
he who formed you, O Israel:  
"Do not be afraid, for I have redeemed you;  
I have called you by your name;  
you are mine.
- <sup>2</sup> When you pass through the waters,  
I will be with you;  
and cross through the rivers,  
they will not overwhelm you.  
When you walk through the fire,  
you will not be burned,  
nor will the flame consume you.
- <sup>3</sup> For I am the LORD your God,  
the Holy One of Israel, your Savior.  
I have given Egypt as your ransom,  
Ethiopia and Seba in return for you.
- <sup>4</sup> Since you have been precious and special in my sight,  
and I love you,  
therefore I will give other people in return for you,  
and nations instead of your life.
- <sup>5</sup> Do not be afraid,  
for I am with you.  
I will bring your descendants from the east,  
and gather you from the west.
- <sup>6</sup> I will tell the north, 'Give them up,'  
and to the south, 'Do not keep any of them back;'  
bring my sons from afar,  
and my daughters from the end of the earth,
- <sup>7</sup> everyone who is called by my name,  
and whom I have created for my glory,  
whom I have formed,  
yes, whom I have made."
- <sup>8</sup> Bring out the people who have blind eyes,  
and those deaf who have ears.
- <sup>9</sup> Let all the nations be gathered together,  
and let the peoples assemble.  
Who among them reported this?  
Who foretold us earlier things?  
Let them bring in their witnesses,

- so that they may be proven right.  
and let them hear and confirm, "It is truth."  
<sup>10</sup> "You are my witnesses," declares the LORD,  
"my servant whom I have chosen,  
that you may know and believe me,  
and understand that I am he.  
Before me there was no other God formed,  
neither will there be after me.  
<sup>11</sup> I, even I, am the LORD,  
besides me there is no savior.  
<sup>12</sup> I have declared, delivered, and proclaimed;  
and there was no foreign god among you.  
You are my witnesses," says the LORD,  
"that I am God.  
<sup>13</sup> Yes, from eternity I am he.  
There is no one who can deliver out of my hand.  
I act and who can undo it?"  
  
<sup>14</sup> This is what the LORD says,  
your Redeemer, the Holy One of Israel:  
"For your sake I will send to Babylon,  
and I will force them to become as fugitives;  
the Chaldean's shouts of celebration  
will be turned to mourning.  
<sup>15</sup> I am the LORD, your Holy One,  
the Creator of Israel, your King."  
  
<sup>16</sup> This is what the LORD says,  
who makes a way in the sea,  
and a path in the mighty waters,  
<sup>17</sup> who brings forth the chariot and horse,  
the army and the warrior.  
They lie down,  
they cannot rise.  
They are extinguished,  
snuffed out like a wick.  
<sup>18</sup> "Do not remember the former things,  
or focus on the past.  
<sup>19</sup> Look, I will do a new thing.  
Now it springs forth.  
Can't you see it?  
I will even make a way in the wilderness,  
and streams in the desert.

- <sup>20</sup> The wild animals of the fields will honor me,  
the jackals and the ostriches;  
because I provided waters in the wilderness,  
and streams in the desert,  
to give drink to my people, my chosen,  
<sup>21</sup> the people I formed for myself,  
that they might declare my praise.
- <sup>22</sup> But you did not call upon me, O Jacob;  
you have grown tired of me, O Israel.
- <sup>23</sup> You have not brought me your sheep for burnt offerings,  
or honored me with your sacrifices.  
I have not burdened you with offerings,  
or wearied you demanding frankincense.
- <sup>24</sup> You have bought me no sweet cane with money,  
nor have you satisfied me with the fat of your sacrifices.  
But you have burdened me with your sins,  
you have wearied me with your iniquities.
- <sup>25</sup> I, am he who blots out your transgressions for my own sake;  
I will not remember your sins.
- <sup>26</sup> Remind me;  
let us argue this out in court;  
present your case,  
so that you may prove your innocence.
- <sup>27</sup> Your first father sinned,  
and your spokespersons have rebelled against me.
- <sup>28</sup> Therefore I defiled your princes of the sanctuary;  
I delivered Jacob over to destruction,  
and Israel to insults.

**DASV: Isaiah 44**

- <sup>1</sup> Now listen, O Jacob my servant,  
and Israel, whom I have chosen.
- <sup>2</sup> This is what the LORD says who made you,  
and formed you from the womb,  
who will help you:  
"Do not be afraid, O Jacob, my servant,  
Jeshurun, whom I have chosen.
- <sup>3</sup> For I will pour water on the thirsty land,  
and streams on the dry ground.  
I will pour my Spirit upon your descendants,  
and my blessing upon your offspring.
- <sup>4</sup> They will spring up among the grass,  
like willows by flowing streams.
- <sup>5</sup> One will say, 'I am the LORD's;  
another will call himself by the name of Jacob;  
yet another will write on his hand 'The LORD's,'  
and take the name 'Israel' as his own."
- <sup>6</sup> This is what the LORD, the King of Israel,  
and his Redeemer, the LORD of hosts says,  
"I am the first,  
and I am the last;  
besides me there is no other God.
- <sup>7</sup> Who is like me?  
Let them announce it,  
and let them declare it and set it before me,  
since I established an ancient people.  
Let them predict future things to come,  
and let them explain what will come to pass.
- <sup>8</sup> Do not tremble, or be afraid.  
Have I not announced and foretold long ago?  
You are my witnesses.  
Is there any God besides me?  
There is no other Rock;  
I know of none.
- <sup>9</sup> All those who make idols are nothing;  
the things that they delight in are worthless;  
their own witnesses cannot see or know,  
so they are put to shame.
- <sup>10</sup> Who has fashioned a god,  
or cast a metal idol that is of any benefit?

- <sup>11</sup> Look, all his companions will be put to shame;  
its craftsmen are mere humans.  
Let them all be gathered together,  
let them stand up.  
They will be terrified and put to shame.
- <sup>12</sup> The blacksmith makes it with his tools,  
and shapes it in the coals.  
He fashions it with hammers,  
and forges it with his strong arm.  
He gets hungry and his strength weakens;  
he drinks no water and he becomes faint.
- <sup>13</sup> The carpenter stretches out a line;  
he traces out its form with a pencil.  
He shapes it with planes,  
and he marks its outline with a compass.  
He shapes it in the form of a human,  
according to human beauty,  
to dwell in a shrine.
- <sup>14</sup> He cuts down cedars,  
or chooses a cypress and an oak.  
He let it grow strong among the trees of the forest.  
He plants a cedar,  
and the rain nourishes it.
- <sup>15</sup> Then he uses it to make a fire;  
he takes some of it and warms himself;  
yes, he kindles a fire with it and bakes bread.  
Then he makes a god and worships it;  
he makes it into a carved idol  
and falls down in worship before it.
- <sup>16</sup> Half of it he burns in the fire;  
with this half he cooks meat;  
he roasts it and is satisfied.  
He also warms himself, and says,  
'Aha, I am warm, I have seen the fire.'
- <sup>17</sup> With the rest he makes a god,  
even his carved idol;  
he falls down in worship before it,  
and prays to it, and says,  
'Rescue me, for you are my god.'
- <sup>18</sup> They do not know or understand,  
for their eyes are shut,  
so that they cannot see;

- their hearts closed,  
so that they cannot understand.
- <sup>19</sup> No one calls to mind,  
nor is there knowledge or understanding to say,  
'I have burned half of it in the fire;  
with its coals I have baked bread  
and roasted meat and ate it.  
Should I make an abomination with the rest of it?  
Should I fall down and worship a block of wood?
- <sup>20</sup> He feeds on ashes;  
a deceived mind has led him astray.  
He cannot save himself,  
or say, 'Is not this idol I hold in my right hand a lie?'
- <sup>21</sup> Remember these things, O Jacob, and Israel,  
for you are my servant.  
I have formed you;  
you are my servant, O Israel,  
I will not forget you.
- <sup>22</sup> I have blotted out your transgressions like a cloud,  
and your sins like a mist;  
return to me, for I have redeemed you."
- <sup>23</sup> Sing, O heavens, for the LORD has done it;  
shout, you lower parts of the earth.  
Break forth into singing, O mountains,  
O forest, and every tree in it.  
For the LORD has redeemed Jacob,  
and will reveal his glory in Israel.
- <sup>24</sup> This is what the LORD says, your Redeemer,  
he who formed you from the womb:  
"I am the LORD, who makes all things,  
who stretches forth the heavens alone,  
who by myself spread out the earth,
- <sup>25</sup> who frustrates the omens of the liars,  
and makes fools of fortune-tellers,  
who reverses the advice of the wise,  
and makes their knowledge foolish;
- <sup>26</sup> who fulfills the prophetic word of his servant,  
and performs the prediction of his messengers,  
who says of Jerusalem,  
'She will be inhabited,'



and of the towns of Judah,  
    'They will be rebuilt,  
    and I will raise up her ruins,'  
<sup>27</sup> who says to the deep,  
    'Be dry, and I will dry up your rivers,'  
<sup>28</sup> who says of Cyrus,  
    'He is my shepherd, and will carry out all my plans,'  
    even saying of Jerusalem, 'She will be rebuilt,'  
    and of the temple, 'Your foundation will be laid.'"

**DASV: Isaiah 45**

- <sup>1</sup> "This is what the LORD says to his anointed,  
to Cyrus, whose right hand I have held,  
to subdue nations before him,  
and to strip kings of their war belts;  
to open the doors before him,  
and the gates will not be shut:
- <sup>2</sup> I will go before you,  
and level the rough places.  
I will break the doors of bronze in pieces,  
and cut through the bars of iron.
- <sup>3</sup> I will give you the treasures of darkness,  
and riches hidden in secret places,  
that you may know that it is I, the LORD,  
who call you by your name,  
even the God of Israel.
- <sup>4</sup> For Jacob my servant's sake,  
and Israel my chosen,  
I call you by your name.  
I am giving you a special title,  
though you do not know me.
- <sup>5</sup> I am the LORD, and there is no one else;  
besides me there is no God.  
I will prepare you for battle,  
though you do not know me;
- <sup>6</sup> so that they may know from the rising of the eastern sun,  
to its setting in the west,  
that there is no one besides me,  
I am the LORD, there is no other.
- <sup>7</sup> I form the light and create darkness;  
I make peace and create calamity.  
I am the LORD who does all these things.
- <sup>8</sup> Rain, O heavens, from above,  
and let the skies pour down righteousness;  
let the earth open,  
so that salvation and righteousness may sprout up;  
I, the LORD, have created it."
- <sup>9</sup> Woe to him who argues with his Maker!  
He who is a mere potsherd among the potsherds of the earth!  
Does the clay say to the one who shapes it,  
'What do you think you are doing?'

- or the work of your hands complain,  
 'He has no skill in his hands?'
- <sup>10</sup> Woe to him who says to a father,  
 'What is it you are trying to father?'  
 or to a woman,  
 'What is it you are in labor for?'"
- <sup>11</sup> This is what the LORD says,  
 the Holy One of Israel, and his Maker.  
 "Ask me about things to come!  
 Will you really question me concerning my sons,  
 and concerning the work of my hands?"
- <sup>12</sup> I made the earth,  
 and created people on it.  
 My own hands stretched out the heavens,  
 and to all their host I gave orders.
- <sup>13</sup> I raised him up in righteousness,  
 and I will make all his ways straight.  
 He will rebuild my city,  
 and he will let my exiles go free,  
 not for price or reward,"  
 says the LORD of hosts.
- <sup>14</sup> This is what the LORD says,  
 "The labor of Egypt,  
 and the commerce of Cush,  
 and the Sabeans who are tall of stature,  
 will come over to you,  
 and they will be yours;  
 they will follow you,  
 in chains they will come over,  
 and they will bow down to you.  
 They will plead with you,  
 "Surely God is with you;  
 and there is no other,  
 there is no God besides him."
- <sup>15</sup> Truly you are a God who hides himself,  
 O God of Israel, Savior.
- <sup>16</sup> They will all be put to shame,  
 and humiliated;  
 they who make idols  
 will go away disgraced.
- <sup>17</sup> But Israel will be saved by the LORD

with an everlasting salvation;  
 you will never be put to shame  
 or humiliated.

<sup>18</sup> For this is what the LORD says  
 who created the heavens,  
 the God who formed the earth and made it,  
 who established it and created it not chaotic,  
 who formed it to be inhabited.

"I am the LORD; there is no other.

<sup>19</sup> I have not spoken in secret,  
 in the land of darkness;  
 I did not tell Jacob's descendants,  
 'Seek me in vain.'  
 I, the LORD, speak righteousness,  
 I declare things that are right.

<sup>20</sup> Assemble yourselves and come;  
 come together, you fugitives of the nations.  
 They have no knowledge  
 those who carry the wood of their carved idols,  
 and pray to a god who cannot save.

<sup>21</sup> Declare and present your evidence;  
 let them take counsel together.  
 Who predicted this long ago?  
 Who has declared this in the past?  
 Have not I, the LORD?  
 There is no other God besides me,  
 a righteous God and a Savior;  
 there is no one besides me.

<sup>22</sup> Look to me, and be saved,  
 all the ends of the earth;  
 for I am God, and there is no other.

<sup>23</sup> I have solemnly sworn by myself,  
 the word gone forth from my mouth is righteous,  
 and cannot be revoked.  
 Every knee will bow before me,  
 every tongue will swear loyalty to me.

<sup>24</sup> 'Only in the LORD,' it is said of me,  
 'is righteousness and strength.'  
 All who were angry against him will  
 come to him and be put to shame.

<sup>25</sup> In the LORD will all the descendants of Israel  
be vindicated and will boast in him.

**DASV: Isaiah 46**

- <sup>1</sup> Bel bows down,  
    Nebo stoops;  
their idols are carried on beasts and cattle.  
The images you carry around are  
    a burden to the weary animals.
- <sup>2</sup> They stoop,  
    they bow down together.  
They could not save these burdens,  
    but they themselves are taken into captivity.
- <sup>3</sup> "Listen to me, O house of Jacob,  
    and all the remnant of the house of Israel,  
you who have been born by me since birth,  
    I have supported you from your conception.
- <sup>4</sup> Even to your old age, I am he;  
    even when your hair turns grey I will carry you.  
I have made you,  
    and I will support you;  
I will carry you,  
    and will deliver you.
- <sup>5</sup> To whom will you compare me or make my equal?  
    Who do you think is like me?
- <sup>6</sup> Those who pour gold out of the bag,  
    and weigh silver on the balance scales.  
They hire a goldsmith,  
    and he makes it into a god.  
Then they fall down,  
    and worship it.
- <sup>7</sup> They haul it on their shoulders;  
    they carry it.  
They set it in its place,  
    and there it stays;  
    it does not move from its place.  
If someone cries out to it,  
    it cannot answer,  
    nor is it able to save anyone out of their trouble.
- <sup>8</sup> Remember this and be assured;  
    bring it again to mind, O rebels.
- <sup>9</sup> Remember the former things of old;  
    for I am God, and there is no other;

- I am God, and there is no one like me.
- <sup>10</sup> I declare the end from the beginning,  
and from ancient times things that have not yet happened;  
saying, "My purpose will stand,  
and I will fulfill what I have planned."
- <sup>11</sup> I call a bird of prey from the east,  
a person to carry out my plan from a far country.  
Yes, I have spoken,  
I will also bring it to pass.  
I have planned it;  
I will also accomplish it.
- <sup>12</sup> Listen to me, you stubborn-hearted,  
you who are far from righteousness.
- <sup>13</sup> I bring near my righteousness,  
it is not far off.  
My salvation will not delay.  
I will put salvation in Zion,  
for Israel my glory.

**DASV: Isaiah 47**

- <sup>1</sup> Come down, and sit in the dust,  
    O virgin daughter of Babylon;  
    sit on the ground without a throne,  
    O daughter of the Chaldeans.  
For you will no more be called tender and delicate.
- <sup>2</sup> Take the millstones,  
    and grind grain;  
    remove your veil,  
    strip off your robe;  
    uncover your legs,  
    pass through the rivers.
- <sup>3</sup> Your nakedness will be uncovered,  
    yes, your shame will be exposed.  
I will take vengeance,  
    and I will spare no one.
- <sup>4</sup> Our Redeemer, the LORD of hosts is his name,  
    the Holy One of Israel.
- <sup>5</sup> Sit silent, and hide in the darkness,  
    O daughter of the Chaldeans.  
For you will no longer be called  
    "The Queen of Kingdoms."
- <sup>6</sup> I was angry with my people,  
    I defiled my inheritance,  
    and gave them into your hand.  
You showed them no mercy;  
    even on the elderly you laid your heavy yoke.
- <sup>7</sup> You claimed, "I will be Queen forever."  
    So you did not think about these things in your heart,  
    nor did you reflect on the consequences.
- <sup>8</sup> Now therefore hear this, you lover of pleasures,  
    who sit securely,  
    who says in your heart,  
    'I am, and there is no one else besides me.  
    I will never sit as a widow,  
    nor will I experience the loss of children.'
- <sup>9</sup> But these two things will come on you in a moment  
    in one day:  
    the loss of children and widowhood.  
They will come on you with full force,



- in spite of your many sorceries,  
and your numerous spells.
- <sup>10</sup> For you have trusted in your wickedness;  
you thought, 'No one can see me.'  
Your wisdom and knowledge have misled you,  
and you have said in your heart,  
'I am, and there is no one else besides me.'
- <sup>11</sup> Therefore evil will come on you;  
you will not know how to charm it away.  
Disaster will fall on you;  
you will not be able to get rid of it for a price.  
Calamity will come on you suddenly,  
which you know nothing about.
- <sup>12</sup> Stand firm trusting your enchantments,  
and the multitude of your sorceries,  
in which you have labored from your youth.  
Maybe you will succeed,  
maybe you will scare someone.
- <sup>13</sup> You are tired out from all the advice;  
let now the astrologers, the star-gazers,  
the monthly prognosticators, stand up  
and save you from the things that will come on you.
- <sup>14</sup> Look, they will be as stubble;  
the fire will burn them up.  
They will not be able to save themselves  
from the heat of the flames.  
It will not be a mere coal to warm by,  
or a bond fire to sit by.
- <sup>15</sup> Such will be those with whom you have labored,  
and have dealt with you since your youth.  
They will wander off everyone in his own direction;  
there is no one who can save you.

**DASV: Isaiah 48**

- <sup>1</sup> Hear this, O house of Jacob,  
    who are called by the name of Israel,  
    and born from the waters of Judah,  
    who swear by the name of the LORD,  
    and invoke the God of Israel,  
    but not in truth or righteousness.
- <sup>2</sup> For they call themselves after the holy city,  
    and depend on the God of Israel.  
The LORD of hosts is his name.
- <sup>3</sup> I have predicted things beforehand from long ago;  
    yes, they went out of my mouth,  
    and I proclaimed them.  
Suddenly I did them,  
    and they came to pass.
- <sup>4</sup> I know how obstinate you are;  
    and your neck muscles are like iron,  
    and your forehead like bronze.
- <sup>5</sup> Therefore I predicted it to you long ago;  
    I announced it to you before it came to pass;  
so you could not say,  
    'My idol did this,  
    and my carved image,  
    and my metal idol commanded them.'
- <sup>6</sup> You have heard my predictions;  
    now look at all this.  
Will you not acknowledge it?
- From now on I am showing you new things,  
    hidden things which you have not previously known.
- <sup>7</sup> They are happening now, not in the past;  
    before today you never heard of them;  
so you cannot boast,  
    'Look, I knew them already.'
- <sup>8</sup> You never heard;  
    yes, you never knew;  
    yes, from long ago your ear was not opened to it;  
    for I knew that you would act treacherously,  
    and that from birth you were called a rebel.
- <sup>9</sup> For my name's sake I will defer my anger,  
    and for my praise I will restrain it for you,  
    so that I do not destroy you.

- <sup>10</sup> Look, I have refined you, but not like silver;  
I chose to refine you in the furnace of affliction.
- <sup>11</sup> For my own sake,  
for my own sake, I will do it.  
For how can I allow my name to be profaned?  
My glory I will not give to another.
- <sup>12</sup> Listen to me, Jacob,  
and Israel, my called ones:  
I am he;  
I am the first,  
and I am the last.
- <sup>13</sup> Yes, my hands laid the foundation of the earth,  
and my right hand spread out the heavens;  
when I call to them,  
they stand up together.
- <sup>14</sup> Assemble yourselves, all you, and listen.  
Who among them has predicted these things?  
He whom the LORD loves will perform his pleasure on Babylon,  
and his arm will be against the Chaldeans.
- <sup>15</sup> I, even I, have spoken;  
yes, I have called him.  
I brought him,  
and his course of action will be successful.
- <sup>16</sup> Come near to me,  
listen to this.  
"From the beginning I have not spoken in secret;  
when it happens I am there."  
So now the sovereign LORD has sent me,  
along with his Spirit.
- <sup>17</sup> This is what the LORD says,  
your Redeemer, the Holy One of Israel:  
"I am the LORD your God,  
who teaches you what is good,  
who leads you in the way you should go.
- <sup>18</sup> O that you had obeyed my commandments!  
Then your peace would have been like a river,  
and your righteousness as the waves of the sea.
- <sup>19</sup> Your descendants would have been like the sand,  
and your offspring like grains of sand.  
Their name would not be cut off

or destroyed from before me."

- <sup>20</sup> Leave Babylon,  
flee from the Chaldeans.  
Announce it with a shout for joy,  
proclaim it to the ends of the earth.  
Say, "The LORD has redeemed his servant Jacob."
- <sup>21</sup> They were not thirsty when he led them through the deserts;  
he caused waters to flow out of the rock for them;  
he even split the rock and water gushed out.
- <sup>22</sup> "There is no peace," says the LORD, "for the wicked."

**DASV: Isaiah 49**

- <sup>1</sup> Listen to me, O coastlands,  
and pay attention, O distant nations;  
the LORD has called me from the womb;  
from the belly of my mother he has mentioned my name.
- <sup>2</sup> He made my mouth like a sharp sword;  
he hid me in the shadow of his hand.  
He made me a polished arrow;  
he has tucked me away in his quiver.
- <sup>3</sup> He said to me, "You are my servant, Israel,  
through whom I will be glorified."
- <sup>4</sup> But I said, "I have labored in vain;  
I have spent my strength for nothing, only futility.  
yet surely the justice due me is with the LORD,  
and my reward is with my God."
- <sup>5</sup> And now the LORD speaks  
who formed me in the womb to be his servant,  
to bring Jacob back to him,  
that Israel might be regathered to him  
for I will be honored in the eyes of the LORD,  
my God is my strength.
- <sup>6</sup> He said, "It is too insignificant that you should be my servant  
to raise up the tribes of Jacob,  
and to restore the survivors of Israel.  
I will also make you a light to the nations,  
that you may bring my salvation to the ends of the earth."
- <sup>7</sup> This is what the LORD says,  
the Redeemer of Israel and his Holy One,  
to one who is despised,  
to one whom the nations abhor,  
to one who is a servant of rulers:  
"Kings will see and rise up in respect.  
Princes will bow down  
because of the LORD, who is faithful,  
the Holy One of Israel,  
has chosen you."
- <sup>8</sup> This is what the LORD says,  
"In the time of my favor, I answered you;  
and in a day of salvation, I helped you.  
I will protect you,

- I will give you as a covenant for the people,  
to restore the land,  
to reestablish their desolate inheritances.
- <sup>9</sup> I will say to the prisoners,  
'You're free;'  
to those hidden in the darkness,  
'Show yourselves.'  
They will feed along the road ways,  
and all bare heights will be their pasture.
- <sup>10</sup> They will not hunger or thirst,  
neither will the heat or sun strike them down;  
for he who has mercy on them will lead them;  
he will lead them beside springs of water.
- <sup>11</sup> I will make all my mountains into roads,  
and my highways will be raised up.
- <sup>12</sup> Look, these will come from far away.  
Look, these come from the north  
and from the west;  
these from the southern land of Syene."
- <sup>13</sup> Sing, O heavens,  
and be joyful, O earth.  
Break out into singing, O mountains;  
for the LORD has comforted his people,  
and will have compassion upon his afflicted.
- <sup>14</sup> But Zion said,  
"The LORD has forsaken me,  
the Lord has forgotten me.
- <sup>15</sup> Can a woman forget her nursing child?  
Will she have no compassion on the son of her womb?  
Even if these might forget,  
I could never forget you.
- <sup>16</sup> Look, I have inscribed you on the palms of my hands;  
your walls are continually before me.
- <sup>17</sup> Your children hurry to return;  
those who destroyed and laid you waste  
will leave you.
- <sup>18</sup> Lift up your eyes and look around;  
all these gather themselves together  
and come home to you.  
"As I live," says the LORD,  
"you will surely wear all of them  
like jewelry,

and adorn yourself with them,  
like a bride.

- <sup>19</sup> For though your waste and your desolate places,  
and your land has been destroyed,  
but now you will be too crowded for your inhabitants,  
and they who swallowed you up will be far away.
- <sup>20</sup> The children of your bereavement will yet say in your ears,  
'This place is too cramped for me;  
give me more room where I can live.'
- <sup>21</sup> Then you will say in your heart,  
'Who has given birth to all these for me?  
For I have been bereaved of my children and barren,  
exiled and divorced,  
so who has reared these children?  
Look, I was left all alone,  
so where did these come from?'"
- <sup>22</sup> This is what the sovereign LORD says,  
"Look, I will raise up my hand to signal the nations,  
and set up my signal flag to the peoples.  
They will bring your sons in their arms,  
and your daughters will be carried on their shoulders.
- <sup>23</sup> Kings will be your foster fathers,  
and their queens your nursing mothers.  
They will bow their faces to the ground before you,  
and lick the dust of your feet.  
You will know that I am the LORD,  
and they who expectantly wait for me  
will not be put to shame."
- <sup>24</sup> Can plunder be taken away from a warrior,  
or captives be rescued from a tyrant?
- <sup>25</sup> But this is what the LORD says,  
"Even the captives will be taken away from the mighty,  
and the plunder of the tyrant will be rescued.  
I will attack those who attack you,  
and I will save your children.
- <sup>26</sup> I will force those who oppress you to eat their own flesh;  
they will get drunk with their own blood,  
as with wine.  
Then everyone will know that I am the LORD,  
your Savior and your Redeemer,

the Mighty One of Jacob."



**DASV: Isaiah 50**

- <sup>1</sup> This is what the LORD says,  
    "Where is your mother's divorce certificate,  
        by which I have put her away?  
    Or to which of my creditors have I sold you?  
    Look, you were sold because of your sins,  
        and for your transgressions your mother was put away.
- <sup>2</sup> Why was no one there when I came?  
    Why did no one answer when I called?  
    Is my hand so weak that it cannot redeem?  
    Do I have no power to deliver?  
    Look, at my rebuke I can dry up the sea,  
        I can make the rivers into a desert;  
            their dead fish stink because there is no water,  
            and they die of thirst.
- <sup>3</sup> I clothe the heavens with blackness,  
    and I make sackcloth their covering."
- <sup>4</sup> The sovereign LORD has given me the tongue of a teacher,  
    so that I may know how to sustain those who are weary with words.  
    Morning by morning he wakes me up,  
        he wakens my ear to hear like those who are taught.
- <sup>5</sup> The sovereign LORD has opened my ear,  
    and I was not rebellious,  
        nor did I turn back.
- <sup>6</sup> I gave my back to those who beat me,  
    and my cheeks to those who ripped out my beard;  
    I did not hide my face from insults and spitting.
- <sup>7</sup> For the sovereign LORD will help me;  
    I will not be disgraced.  
    Therefore I have set my face like a flint,  
        and I know that I will not be put to shame.
- <sup>8</sup> The one who vindicates me is near.  
    Who will make accusations against me?  
    Let us confront each other.  
    Who is my adversary?  
    Let him come near to challenge me.
- <sup>9</sup> The sovereign LORD helps me.  
    Who is he who will condemn me?  
    Look, they all will wear out like a garment,  
        the moth will eat them up.

- <sup>10</sup> Who among you fears the LORD?  
Who obeys the voice of his servant?  
Anyone who walks in darkness,  
and has no light,  
let them trust in the name of the LORD,  
and rely upon his God.
- <sup>11</sup> Look, all you who light a fire,  
that equip yourselves with burning torches;  
walk in the light of your fire,  
and among the torches that you have ignited.  
This is what you will have from my hand;  
you will lie down in torment.

**DASV: Isaiah 51**

- <sup>1</sup> Listen to me, you who pursue righteousness,  
you who seek the LORD.  
Look to the rock you were chiseled out of,  
and to the quarry from which you were dug.
- <sup>2</sup> Look to Abraham your father,  
and to Sarah who bore you;  
for he was only one person when I called him,  
but I blessed him, and made him many.
- <sup>3</sup> For the LORD will comfort Zion,  
he will comfort all her ruins.  
He will make her wilderness like Eden,  
and her desert like the garden of the LORD.  
Joy and gladness will be found in her,  
thanksgiving and the sound of music.
- <sup>4</sup> Listen to me, my people;  
give ear to me, my nation;  
for a law will be issued from me,  
and I will establish my justice  
as a light of the peoples.
- <sup>5</sup> My righteousness is near,  
my salvation is gone out,  
and my arms will judge the peoples.  
The coastlands will expectantly wait for me,  
and they will hope on my arm.
- <sup>6</sup> Lift up your eyes to the heavens,  
and look at the earth beneath;  
the heavens will vanish away like smoke,  
and the earth wear out like an old garment.  
They who live there will die like gnats;  
but my salvation will last forever;  
and my righteousness will never end.
- <sup>7</sup> Listen to me, you who know righteousness,  
the people who have my law in their heart.  
Do not be afraid of the insults of men,  
nor fear their mocking.
- <sup>8</sup> For the moth will eat them up like a garment,  
and the worm will devour them like wool.  
But my righteousness will last forever,  
and my salvation to all generations.

- <sup>9</sup> Wake up, wake up, put on strength, O arm of the LORD.  
Awake, as in the days of old,  
the generations of ancient times.  
Was it not you who cut Rahab in pieces,  
who pierced the sea monster?
- <sup>10</sup> Was it not you who dried up the sea,  
the waters of the great deep,  
who made the depths of the sea  
a way for the redeemed to cross over?
- <sup>11</sup> The ransomed of the LORD will return,  
and come with singing to Zion.  
Everlasting joy will be upon their heads.  
They will obtain gladness and joy,  
and sorrow and sighing will flee away.
- <sup>12</sup> I, even I, am he who comforts you.  
So why are you afraid of mere mortals,  
and of the son of man who is as fleeting as grass?
- <sup>13</sup> You have forgotten the LORD your Maker,  
who stretched out the heavens,  
and laid the foundations of the earth.  
Why are you continually afraid  
because of the fury of the oppressor,  
who is determined to destroy?  
Where is the fury of the oppressor?
- <sup>14</sup> The captive exiles will soon be released;  
he will not die and go down into the pit,  
neither will he lack bread.
- <sup>15</sup> For I am the LORD your God,  
who stirs up the sea,  
so that its waves roar.  
The LORD of hosts is his name.
- <sup>16</sup> I have put my words in your mouth,  
and have covered you in the shadow of my hand.  
I am the one who established the heavens,  
who laid the foundations of the earth,  
and who says to Zion, "You are my people."
- <sup>17</sup> Wake up, wake up, stand up, O Jerusalem,  
you who drunk at the hand of the LORD  
the cup of his wrath;  
you have drunk dry the bowl that causes staggering.

- <sup>18</sup> There is no one to guide her among all the children she has borne;  
neither is there any who takes her by the hand  
among all the children she has brought up.
- <sup>19</sup> These two things have happened to you:  
desolation and destruction,  
famine and the sword.  
Who will grieve with you?  
Who will comfort you?
- <sup>20</sup> Your children have fainted;  
they lie at the head of every street,  
like an antelope caught in a net;  
they are full of the wrath of the LORD,  
the rebuke of your God.
- <sup>21</sup> Therefore hear this, you afflicted,  
you who are drunk, but not from wine.
- <sup>22</sup> This is what your sovereign LORD says,  
and your God who pleads the cause of his people,  
"Look, I have taken out of your hand the cup of staggering,  
the bowl of my wrath;  
you will never drink it again.
- <sup>23</sup> Instead I will put it into the hand of your tormentors,  
who have told you, 'Bow down, that we may walk over you.'  
You have laid your back like the ground,  
and like the street for them to walk over."

**DASV: Isaiah 52**

- <sup>1</sup> Wake up, wake up,  
    clothe yourself with strength, O Zion.  
    Put on your beautiful garments, O Jerusalem, the holy city;  
    no longer will the uncircumcised  
    and the unclean enter you.
- <sup>2</sup> Shake off the dust from yourself;  
    get up, sit on your throne, O Jerusalem.  
Lose yourself from the chains on your neck,  
    O captive daughter of Zion.
- <sup>3</sup> For this is what the LORD says,  
    "You were sold for nothing;  
    you will be redeemed without money."
- <sup>4</sup> For this is what the sovereign LORD says,  
    "At first my people went down into Egypt to live there,  
    recently Assyria has oppressed them for no reason."
- <sup>5</sup> "Now therefore, what do I have here," says the LORD,  
    "seeing that my people are taken away for nothing?  
    Those who rule over them shout a taunt at them," says the LORD,  
    "and my name is continually blasphemed.
- <sup>6</sup> Therefore my people will know my name;  
    in that day then they will know  
    that I am the one who speaks; look, it is I."
- <sup>7</sup> How beautiful upon the mountains  
    are the feet of him that brings good tidings,  
    who announces peace,  
    who brings good news,  
    who publishes salvation,  
    who says to Zion, "Your God reigns!"
- <sup>8</sup> Your watchmen lift their voices,  
    together they shout for joy;  
    they will see with their own eyes,  
    when LORD returns to Zion.
- <sup>9</sup> Break out into joyful singing,  
    you ruins of Jerusalem;  
    for the LORD has comforted his people,  
    he has redeemed Jerusalem.
- <sup>10</sup> The LORD has bared his holy arm  
    in the eyes of all the nations.  
    All the ends of the earth

will see the salvation of our God.

- <sup>11</sup> Depart, depart, get out of here,  
touch nothing unclean.  
Get out of the midst of her;  
purify yourselves,  
you who bear the sacred vessels of the LORD.
- <sup>12</sup> For you will not leave quickly,  
nor will you go fleeing for your lives;  
for the LORD will go before you;  
the God of Israel will watch your back.
- <sup>13</sup> Look, my servant will deal wisely;  
he will be exalted and lifted up,  
and will be greatly exalted.
- <sup>14</sup> Just as many were astonished at him,  
his disfigured face was marred more than any other,  
and his form beyond other human beings.
- <sup>15</sup> So he will sprinkle many nations;  
kings will shut their mouths before him.  
For that which they had not been told,  
they will see;  
and that which they had not heard,  
they will understand.

**DASV: Isaiah 53**

- <sup>1</sup> Who has believed our message?  
To whom is the arm of the LORD revealed?
- <sup>2</sup> For he grew up before him like a tender plant,  
and like a root out of dry ground.  
He had no impressive form or beauty  
to attract us to him;  
there was nothing about his appearance  
that we should desire him.
- <sup>3</sup> He was despised and rejected;  
a man of sorrows and acquainted with grief.  
Like one from whom people hide their face  
he was despised,  
and we thought nothing of him.
- <sup>4</sup> Surely he has borne our griefs,  
and carried our sorrows;  
yet we thought he was being punished,  
smitten by God and afflicted.
- <sup>5</sup> But he was wounded for our transgressions,  
he was crushed for our iniquities;  
the punishment that made us whole was upon him,  
and by his stripes we are healed.
- <sup>6</sup> All we like sheep have gone astray;  
we have turned everyone to his own way;  
and the LORD has laid on him the sin of us all.
- <sup>7</sup> He was oppressed,  
yet when he was treated harshly he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep before its shearers is silent,  
so he did not open his mouth.
- <sup>8</sup> By oppression and judgment he was taken away.  
But from his generation who even cared?  
He was cut off out of the land of the living;  
for the rebellion of my people he was struck down.
- <sup>9</sup> They made his grave with the wicked,  
and with the rich in his death;  
although he had done no violence,  
nor was there any deceit in his mouth.
- <sup>10</sup> Yet it was the LORD's good pleasure to bruise him



and to cause him grief.  
When his life is made an offering for sin,  
he will see his offspring.  
He will prolong his days,  
and the pleasure of the LORD will be successful in his hand.  
<sup>11</sup> As a result of the anguish of his soul,  
he will see and be satisfied.  
By his knowledge my righteous servant will justify many,  
and he will bear their sins.  
<sup>12</sup> Therefore I will assign him a portion with the great,  
and he will divide the spoil with the strong,  
because he poured out himself to death,  
and was numbered with the transgressors.  
Yet he bore the sin of many,  
and made intercession for the transgressors.

**DASV: Isaiah 54**

- <sup>1</sup> "Sing, O barren one who has never given birth.  
Break out into singing and shouts of joy,  
you who have never been in labor.  
For there are more children from the desolate  
than there are children from the married woman,"  
says the LORD.
- <sup>2</sup> "Enlarge the place of your tent,  
and stretch out the tent curtains of your dwellings.  
Spare nothing,  
lengthen your cords and strengthen your stakes.
- <sup>3</sup> For you will spread out to the right and to the left;  
your descendants will possess the nations  
and resettle the deserted cities.
- <sup>4</sup> Do not be afraid,  
for you will not be put to shame.  
Do not be embarrassed,  
for you will not be humiliated.  
You will forget the shame of your youth  
and will no longer remember the disgrace of your widowhood.
- <sup>5</sup> For your Maker is your husband;  
the LORD of hosts is his name.  
The Holy One of Israel is your Redeemer.  
He will be called 'the God of the entire earth.'
- <sup>6</sup> For the LORD has called you back  
as a wife forsaken and grieved in spirit,  
like a wife who married young and was rejected,"  
says your God.
- <sup>7</sup> "For a brief moment I abandoned you,  
but with great compassion I will regather you.
- <sup>8</sup> In overflowing wrath I hid my face from you for a moment,  
but with everlasting love I will have mercy on you,"  
says the LORD your Redeemer.
- <sup>9</sup> "For this is like in the days of Noah to me;  
for as I have sworn that the waters of Noah  
would never flood the earth,  
so I have sworn that I will not be angry with you  
or rebuke you.
- <sup>10</sup> For the mountains may be moved,  
and the hills shaken,  
but my loyal love will never leave you,

nor will my covenant of peace ever be broken,"  
says the LORD who has compassion on you.

<sup>11</sup> "O afflicted one, tossed by storm and not comforted,  
look, I will rebuild your stones with jewels,  
and lay your foundations with lapis lazuli.

<sup>12</sup> I will make your pinnacles of rubies,  
and your gates of sparkling gems,  
and all your walls of precious stones.

<sup>13</sup> All your children will be taught by the LORD,  
and your children will enjoy prosperity.

<sup>14</sup> In righteousness you will be established;  
you will be far from oppression,  
for you will not fear,  
for terror will not come near you.

<sup>15</sup> If anyone attacks you,  
it will not be from me;  
whoever will assemble against you  
will be defeated because of you.

<sup>16</sup> Look, I have created the blacksmith  
who blows the fire of coals  
and produces a weapon perfect for its work.  
I have created the destroyer to bring destruction.

<sup>17</sup> No weapon that is formed against you will be successful.  
You will refute every tongue  
that makes accusations against you.  
This is the heritage of the servants of the LORD,  
and their vindication is from me,"  
says the LORD.

**DASV: Isaiah 55**

- <sup>1</sup> "Everyone who is thirsty, come to the waters.  
You who have no money, come buy and eat.  
Yes, come, buy wine and milk without money and free of charge.
- <sup>2</sup> Why do you spend money for that which is not bread,  
and your wages for that which does not satisfy?  
Listen carefully to me,  
and eat what is good,  
and delight yourselves in the finest cuisine.
- <sup>3</sup> Incline your ear and come to me;  
listen, so you may live.  
I will make an everlasting covenant with you,  
just like my loyal covenant made to David.
- <sup>4</sup> Look, I have given him for a witness to the peoples,  
a leader and commander to the peoples.
- <sup>5</sup> Look, you will summon nations you did not know;  
nations that did not know you will run to you,  
because of the LORD your God,  
and for the Holy One of Israel,  
for he has glorified you.
- <sup>6</sup> Seek the LORD while he may be found;  
call upon him while he is near.
- <sup>7</sup> Let the wicked forsake his way,  
and the unrighteous his thoughts.  
Let them return to the LORD,  
and he will have mercy on him,  
and to our God,  
for he will abundantly pardon.
- <sup>8</sup> For my thoughts are not your thoughts,  
neither are your ways my ways,"  
says the LORD.
- <sup>9</sup> "For as the heavens are higher than the earth,  
so my ways are higher than your ways,  
and my thoughts than your thoughts.
- <sup>10</sup> For as the rain comes down and the snow from heaven,  
and does not return there without watering the earth,  
making it produce and sprout,  
giving seed to the sower,  
and bread to the eater;
- <sup>11</sup> so will my word be that goes forth out of my mouth;

it will not return to me empty,  
but it will accomplish what I desire it to,  
and it will succeed in the matter for which I sent it.

<sup>12</sup> For you will go out with joy,  
and be led forth with peace;  
the mountains and the hills will break out in singing before you,  
and all the trees of the fields will clap their hands.

<sup>13</sup> Instead of thorns, cypress trees will grow,  
and instead of briers, myrtle trees will sprout up.  
It will be a memorial for the LORD,  
for an everlasting sign that will never be cut off.

**DASV: Isaiah 56**

- <sup>1</sup> This is what the LORD says,  
"Be just, and do what is right,  
for my salvation will come soon,  
and my righteousness is ready to be revealed.
- <sup>2</sup> Blessed is the one who does this,  
the one who holds it tight,  
who keeps the Sabbath and does not defile it,  
and keeps his hand from doing any evil."
- <sup>3</sup> Do not let a foreigner who has joined himself to the LORD, say,  
"The LORD will surely exclude me from his people,"  
nor let the eunuch say,  
"Look, I am just a withered tree."
- <sup>4</sup> For this is what the LORD says:  
To the eunuchs who keep my Sabbaths,  
and choose the things that please me,  
and hold on tight to my covenant,
- <sup>5</sup> to them I will give in my house and within my walls  
a memorial and a name better than sons and daughters.  
I will give them an everlasting name  
that will not be cut off.
- <sup>6</sup> Also the foreigners who join themselves to the LORD,  
to serve him,  
and to love the name of the LORD,  
to be his servants,  
everyone who keeps the Sabbath and does not defile it,  
and holds on tight to my covenant;
- <sup>7</sup> I will bring them to my holy mountain,  
and make them joyful in my house of prayer.  
Their burnt offerings and their sacrifices will be accepted on my altar;  
for my house will be called a house of prayer for all peoples."
- <sup>8</sup> The sovereign LORD, who gathers the dispersed of Israel, says,  
"I will gather others to them,  
besides those who are already gathered."
- <sup>9</sup> All you animals of the field, come to devour,  
yes, all you beasts in the forest.
- <sup>10</sup> Their watchmen are blind,  
they are all without knowledge;  
they are all silent watchdogs, who cannot bark;  
dreaming and lying down,  
how they love to sleep.

- <sup>11</sup> Yes, the dogs have big appetites;  
they can never get enough.  
These are shepherds who have no understanding;  
they have all turned to their own way,  
every last one of them is out for his own personal gain.
- <sup>12</sup> "Come," they say,  
"I will get some wine.  
Let's get drunk with strong drink;  
Tomorrow will be just like today,  
only better."

**DASV: Isaiah 57**

- <sup>1</sup> "The righteous perishes, and no one takes it to heart;  
the devout are taken away, with no one giving it a thought;  
the righteous are taken away sparing them from the evil to come.
- <sup>2</sup> Such a one enters into peace;  
those who walk in uprightness rest on their death beds.
- <sup>3</sup> But come here, you sons of a sorceress,  
the offspring of an adulterer and a prostitute.
- <sup>4</sup> At whom are you making fun?  
At whom are you making faces,  
and sticking out your tongue?  
Are you not children of sin,  
an offspring of liars,
- <sup>5</sup> you who are inflamed with lust among the oaks,  
under every green tree;  
who slay children in the valleys  
under the rocky cliffs?
- <sup>6</sup> Among the smooth stones of the valley is your portion;  
they, they are the gods you have chosen.  
To them you have poured out a drink offering,  
you have offered a grain offering.  
Should I be appeased with these things going on?
- <sup>7</sup> Upon a high and lofty mountain you have set your bed;  
that's where you went up to offer sacrifices.
- <sup>8</sup> Behind the doors and the posts you have set up your memorial;  
deserting me you have exposed yourself  
and jumped into bed with them.  
You have expanded your bed,  
and made a covenant with them;  
you loved their bed  
and to gaze on their nakedness.
- <sup>9</sup> You went to Molech with olive oil,  
and increased your perfumes.  
You sent your ambassadors far off,  
and sent them even down into Sheol.
- <sup>10</sup> You were wearied by the length of your journey;  
yet you never said,  
"It is worthless."  
Instead you are energized;  
therefore you do not faint.



- <sup>11</sup> Whom were you afraid of and in fear of  
so that you lied,  
and have not remembered me,  
or give me a thought?  
Was it because I held my peace for a long time  
that you do not fear me?
- <sup>12</sup> I will expose your "righteousness;"  
as for your works, they will not help you.
- <sup>13</sup> When you cry out, let your collection of idols deliver you;  
but the wind will blow them away,  
a breath will carry them all away.  
But the one who takes refuge in me will possess the land,  
and will inherit my holy mountain.
- <sup>14</sup> He will say,  
"Build up, build up, prepare the way,  
remove the stumbling blocks out of the way of my people."
- <sup>15</sup> For this is what the high and lofty One says,  
who inhabits eternity,  
whose name is Holy:  
"I live in the high and holy place,  
with the contrite and humble of spirit,  
to revive the spirit of the humble,  
and to revive the heart of the contrite.
- <sup>16</sup> For I will not make accusations forever,  
nor will I always be angry;  
for then they would expire before me,  
even the breath of life that I have made.
- <sup>17</sup> I was angry because of their unjust greed,  
and struck them;  
I hid my face in anger,  
yet they kept turning back to the way of their own hearts.
- <sup>18</sup> I have seen their ways,  
but I will heal.  
I will lead him,  
and restore comfort to those who mourn,  
creating praise on their lips.
- <sup>19</sup> Peace, peace, to those who are far off  
and to those who are near,"  
says the LORD,  
"and I will heal them."
- <sup>20</sup> But the wicked are like the raging sea;

for it cannot rest,  
and its waters churn up muck and mire.  
<sup>21</sup> "There is no peace," says my God,  
"for the wicked."

**DASV: Isaiah 58**

- <sup>1</sup> Shout out loud, do not hold back;  
 lift up your voice like a trumpet,  
 declare to my people their transgression,  
 and to the house of Jacob their sins.
- <sup>2</sup> Yet they seek me daily,  
 and delight to know my ways,  
 as if they were a nation that did righteousness,  
 and has not rejected the ordinance of their God.  
 They ask me for righteous judgments;  
 they delight to draw near to God.
- <sup>3</sup> 'Why have we fasted,' they complain,  
 'but you did not see it?  
 Why have we humbled ourselves,  
 but you take no knowledge of it?'
- In the day of your fast you pursue your own pleasure,  
 and oppress all your workers.
- <sup>4</sup> Your fasting leads to quarreling and arguments,  
 and to wicked fistfights.  
 The fasting you do this day  
 will not result in your voice being heard on high.
- <sup>5</sup> Is this really the fast that I have chosen?  
 Is it a day just for a person to humble themselves?  
 Is it merely to bow down one's head like a reed,  
 or to lie on sackcloth and ashes?  
 Is that what you call a fast,  
 and an acceptable day to the LORD?
- <sup>6</sup> Is not this the fast that I have chosen:  
 to loose the bonds of wickedness,  
 to tear off the ropes of the yoke,  
 and to let the oppressed go free,  
 and to break every yoke?
- <sup>7</sup> Is it not to share your bread with the hungry,  
 and provide shelter for the homeless?  
 Is it not when you see the naked, to cover them,  
 and not to hide yourself from your own relatives?
- <sup>8</sup> Then will your light break forth like the dawn,  
 and your healing will quickly spring up;  
 your righteousness will go before you;  
 the glory of the LORD will guard your back.

- <sup>9</sup> Then you will call, and the LORD will answer;  
you will cry for help, and he will say, "Here I am.  
If you remove from the midst of you the yoke of oppression,  
the pointing fingers, and speaking wickedly,  
<sup>10</sup> and if you give yourself to help the hungry,  
and to satisfy the needs of the oppressed,  
then your light will rise in darkness,  
and your darkness will become like the noonday.
- <sup>11</sup> The LORD will guide you continually,  
and satisfy your desire even in parched places  
and make your bones strong.  
You will be like a watered garden,  
and like a spring of water whose waters never fail.
- <sup>12</sup> They who will be from you will rebuild the old ruins;  
you will raise up the foundations of many generations;  
you will be called "The Repairer of the Broken Walls,"  
"The Restorer of Streets to Live in."
- <sup>13</sup> If you keep your foot from violating the Sabbath,  
from doing your pleasure on my holy day;  
but call the Sabbath a delight,  
and the holy day of the LORD honorable,  
and if you honor it,  
not going your own ways,  
or pursuing your own pleasure,  
or speaking your own idle words,
- <sup>14</sup> then you will delight yourself in the LORD,  
and I will make you ride on the high places of the earth,  
and I will feed you with the heritage of Jacob your father."  
for the mouth of the LORD has spoken it.

**DASV: Isaiah 59**

- <sup>1</sup> Look, the LORD's hand is not too short, that it cannot save,  
nor is his ear so deaf, that it cannot hear.
- <sup>2</sup> But your iniquities have separated you from your God,  
and your sins have hidden his face from you,  
so that he will not hear.
- <sup>3</sup> For your hands are defiled with blood,  
and your fingers with iniquity;  
your lips have spoken lies;  
your tongue mutters wickedness.
- <sup>4</sup> No one cares about justice,  
or pleads their case with honesty.  
They trust in empty words, and speak lies;  
they conceive trouble,  
and give birth to sin.
- <sup>5</sup> They hatch the eggs of deadly snakes,  
and weave the spider's web.  
Whoever eats their eggs dies;  
and if one is crushed,  
it hatches into a viper.
- <sup>6</sup> Their webs cannot be used as clothes,  
nor will they cover themselves with their works.  
Their works are works of iniquity,  
and the acts of violence are in their hands.
- <sup>7</sup> Their feet run to do evil,  
and they are quick to shed innocent blood.  
Their thoughts are thoughts of iniquity;  
devastation and destruction follow in their tracks.
- <sup>8</sup> The way of peace they do not know;  
there is no justice in their paths.  
They have made their paths crooked;  
whoever walks in them does not know peace.
- <sup>9</sup> Therefore justice is far from us,  
and righteousness does not overtake us.  
We look for light, but see only darkness,  
for brightness, but we walk in utter darkness.
- <sup>10</sup> We grope along the wall like the blind;  
we grope as those who have no eyes.  
We stumble at noonday just like it was twilight;  
among the living we are like dead men.
- <sup>11</sup> We all growl like bears,

and moan sadly like doves.  
 We look for justice,  
 but there is none;  
 for salvation,  
 but it is far from us.

<sup>12</sup> For our transgressions are multiplied before you,  
 and our sins testify against us.

Our transgressions are with us,  
 and as for our iniquities,  
 we are well aware of them:

<sup>13</sup> rebelling and denying the LORD,  
 turning away from following our God,  
 talking about oppression and revolt,  
 conceiving and uttering lies from the heart.

<sup>14</sup> Justice is turned back,  
 and righteousness stands far off;  
 truth has stumbled in the street,  
 and uprightness cannot even enter.

<sup>15</sup> Truth is lacking;  
 anyone who rejects evil makes themselves a target.

The LORD saw it,  
 and the fact that there was no justice displeased him.

<sup>16</sup> He saw that there was no vindicator,  
 and was amazed that there was no one to intervene.  
 Therefore his own arm brought salvation to him;  
 his righteousness supported him.

<sup>17</sup> He put on righteousness as a breastplate,  
 and a helmet of salvation on his head.  
 He put on garments of vengeance,  
 and was clothed with zeal as a robe.

<sup>18</sup> According to their deeds, so he will repay;  
 wrath to his adversaries,  
 and punishment to his enemies;  
 even to the distant coastlands he will repay them.

<sup>19</sup> So they will fear the name of the LORD from the west,  
 and revere his glory from the rising of the sun.  
 For he will come like a rushing stream,  
 that the wind of the LORD drives on.

<sup>20</sup> "A Redeemer will come to Zion,  
 and to those in Jacob who turn from their sin,"  
 says the LORD.

<sup>21</sup> "As for me, this is my covenant with them," says the LORD,  
"my Spirit that is on you,  
and my words which I have put in your mouth,  
will not depart out of your mouth,  
nor out of the mouths of your children,  
nor out of the mouth of your children's children,"  
says the LORD, "from now to forever."

**DASV: Isaiah 60**

- <sup>1</sup> "Arise, shine; for your light is come,  
and the glory of the LORD is risen upon you.
- <sup>2</sup> For, look, darkness covers the earth,  
and deep darkness the peoples,  
but the LORD arises on you  
and his glory is seen over you.
- <sup>3</sup> Nations will come to your light,  
and kings to the brightness of your radiance.
- <sup>4</sup> Lift up your eyes and look around;  
they all gather together and come to you;  
your sons will come from far away,  
and your daughters will be carried on the hip.
- <sup>5</sup> Then you will see and be radiant,  
and your heart will thrill and rejoice;  
because the abundance of the sea will be brought to you,  
the wealth of the nations will come to you.
- <sup>6</sup> The multitude of camels will cover you,  
the young camels of Midian and Ephah;  
all those from Sheba will come;  
they will bring gold and frankincense,  
and will proclaim the praises of the LORD.
- <sup>7</sup> All the flocks of Kedar will be gathered together to you,  
the rams of Nebaioth will be brought to you for sacrifices.  
They will go up as acceptable on my altar,  
and I will beautify my glorious temple.
- <sup>8</sup> Who are these that fly like a cloud,  
and like doves to their windows?
- <sup>9</sup> For the coastlands will expectantly wait for me,  
and the ships of Tarshish will arrive first,  
to bring your children from afar,  
along with their silver and their gold.  
They will honor the LORD your God,  
the Holy One of Israel,  
because he has glorified you.
- <sup>10</sup> Foreigners will rebuild your walls,  
and their kings will serve you.  
For though in my wrath I struck you,  
yet in my favor I have had mercy on you.



- <sup>11</sup> Your gates also will be open continually;  
they will never be shut day or night,  
so that people may bring to you the wealth of the nations,  
with their kings leading the procession.
- <sup>12</sup> For the nation and kingdom that will not serve you will perish;  
those nations will be totally destroyed.
- <sup>13</sup> "The glory of Lebanon will come to you,  
the cypress, fir, and pine trees,  
to beautify the place of my sanctuary;  
and I will make the place of my feet glorious.
- <sup>14</sup> The descendants of your oppressors will come bowing before you;  
all those who despised you will bow down  
at your feet,  
and they will call you 'The City of the LORD,  
Zion of the Holy One of Israel.'
- <sup>15</sup> Whereas you have been forsaken and hated,  
with no one passing through you,  
I will make you majestic forever,  
a joy for many generations.
- <sup>16</sup> You will also suck the milk of the nations,  
and will suck at regal breasts.  
You will know that I, the LORD,  
am your Savior, your Redeemer,  
the Mighty One of Jacob.
- <sup>17</sup> Instead of bronze I will bring gold,  
and instead of iron I will bring silver,  
and instead wood, bronze;  
and instead stones, iron.  
I will also make peace your overseer,  
and righteousness your ruler.
- <sup>18</sup> Violence will no more be heard in your land,  
devastation or destruction within your borders,  
but you will call your walls 'Salvation,'  
and your gates 'Praise.'
- <sup>19</sup> The sun will no longer be your light by day;  
nor for brightness will the moon give light to you;  
for the LORD will be an everlasting light for you,  
and your God will be your glory.
- <sup>20</sup> Your sun will no more go down,  
or your moon withdraw;  
for the LORD will be your everlasting light,

and the days of your mourning will be over.

<sup>21</sup> Your people also will all be righteous;  
they will possess the land forever.

I will plant them like a shoot,  
the work of my hands,  
that I may be glorified.

<sup>22</sup> The little one will become a thousand,  
and the small one a strong nation.

I, the LORD, will, in its time, accomplish this quickly."

**DASV: Isaiah 61**

- <sup>1</sup> The Spirit of the sovereign LORD is upon me,  
because the LORD has anointed me.  
He sent me to preach good news to the poor,  
to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and freedom to prisoners,
- <sup>2</sup> to proclaim the year of the LORD's favor,  
and the day of vengeance of our God,  
to comfort all who mourn,
- <sup>3</sup> to support those who mourn in Zion,  
to give to them a garland instead of ashes,  
the oil of joy instead of mourning,  
the garment of praise instead of the spirit of despondency.  
They may be called trees of righteousness,  
the planting of the LORD to glorify him.
- <sup>4</sup> They will rebuild the ancient ruins;  
they will restore what was formerly destroyed;  
and they will repair the wrecked cities,  
devastated for many generations.
- <sup>5</sup> Foreigners will stand and feed your flocks,  
and strangers will be your farmers and your vinedressers.
- <sup>6</sup> But you will be called 'the priests of the LORD';  
people will call you 'the ministers of our God.'  
You will eat the wealth of the nations,  
and in their glory you will boast.
- <sup>7</sup> Instead of your shame, you will receive a double portion;  
and instead of dishonor, they will rejoice in their land inheritance.  
Therefore in their land they will possess double,  
and have everlasting joy.
- <sup>8</sup> "For I, the LORD, love justice,  
I hate robbery and wrongdoing.  
I will faithfully repay them,  
and make an everlasting covenant with them.
- <sup>9</sup> Their descendants will be known among the nations,  
and their offspring among the peoples;  
all who see them will realize,  
that they are the people the LORD has blessed."
- <sup>10</sup> I will greatly rejoice in the LORD,

my soul will be joyful in my God.

For he has clothed me with the garments of salvation,  
he has covered me with the robe of righteousness,  
as a bridegroom wears a turban like a priest,  
and as a bride adorns herself with her jewels.

<sup>11</sup> For as the earth brings forth its shoots,  
and as the garden causes things planted to sprout,  
so the sovereign LORD will cause righteousness and praise to sprout up  
before all the nations.

**DASV: Isaiah 62**

- <sup>1</sup> For Zion's sake I will not stay silent,  
and for Jerusalem's sake I will not keep quiet,  
until her vindication brightly shines forth,  
and her salvation like a burning torch.
- <sup>2</sup> The nations will see your vindication,  
and all kings your glory,  
and you will be called by a new name,  
that the mouth of LORD will give you.
- <sup>3</sup> You will also be a crown of beauty in the hand of the LORD,  
and a royal diadem in the hand of your God.
- <sup>4</sup> You will no longer be called "Forsaken;"  
neither will your land any more be labeled "Desolate."  
Instead you will be called Hephzibah [My delight is in her],  
and your land Beulah [Married];  
for the LORD delights in you,  
and your land will be married.
- <sup>5</sup> For like a young man marries a virgin,  
so your sons will marry you;  
and like the bridegroom rejoices over the bride,  
so will your God rejoice over you.
- <sup>6</sup> I have put watchmen on your walls, O Jerusalem;  
they will never be silent day or night.  
You who remind the LORD, take no rest.
- <sup>7</sup> Give him no rest, until he reestablishes Jerusalem,  
and makes her a praise in the earth.
- <sup>8</sup> The LORD has sworn by his right hand,  
and by his mighty arm,  
"I will never give your grain to be food for your enemies,  
and foreigners will not drink your new wine  
for which you have labored.
- <sup>9</sup> But those who harvest it will eat it,  
and praise the LORD,  
and those who gather it will drink it  
in the courts of my sanctuary."
- <sup>10</sup> Go through, go through the gates;  
prepare the way for the people.  
Build it, build the highway;  
remove the stones;  
lift up the signal flag for the peoples.

- <sup>11</sup> Look, the LORD has proclaimed to the end of the earth,  
"Tell the daughter of Zion,  
    'Look, your salvation comes;  
    look, his reward is with him,  
    and his recompense before him.'"  
<sup>12</sup> They will call them, "The holy people,"  
    "The Redeemed of the LORD,"  
and you will be called "Sought After, A City Not Forsaken."

**DASV: Isaiah 63**

- <sup>1</sup> Who is this coming from Edom,  
from Bozrah with stained red garments?  
Who is this wearing splendid apparel,  
marching in the greatness of his strength?  
"It is I, who announces vindication, mighty to save."
- <sup>2</sup> Why are your clothes red,  
and your garments like one who treads grapes  
in the wine press?
- <sup>3</sup> I have stomped in the winepress alone;  
and none of the peoples joined with me.  
I stomped them in my anger,  
and trampled them in my wrath.  
Their juice splattered on my garments,  
and all my clothes are stained.
- <sup>4</sup> For the day of vengeance was in my heart,  
and the year of my redeemed has come.
- <sup>5</sup> I looked, but there was no one to help;  
I was shocked that there was no one to lend support.  
Therefore my own arm brought me salvation,  
and my wrath sustained me.
- <sup>6</sup> I trampled down the peoples in my anger,  
and made them drunk with my wrath,  
and I spilled their lifeblood on the ground."
- <sup>7</sup> I will recall the loyal love of the LORD,  
and the praiseworthy deeds of the LORD,  
because of all the LORD has done for us,  
and the great goodness toward the house of Israel,  
that he did for them according to his mercies,  
and according to his great loyal love.
- <sup>8</sup> For he said, "Surely, they are my people,  
children that will not betray me."  
So he became their Savior.
- <sup>9</sup> In all their suffering, he also suffered,  
and the angel of his presence saved them.  
In his love and in his pity he redeemed them;  
he picked them up,  
and carried them all the days of old.
- <sup>10</sup> But they rebelled,  
and grieved his Holy Spirit.

- Therefore he turned into their enemy,  
and he himself fought against them.
- <sup>11</sup> Then they remembered the days of old,  
Moses and his people,  
Where is he who brought them up out of the sea  
with the shepherds of his flock?  
Where is he who put his Holy Spirit among them,  
who caused his glorious arm to be at the right hand of Moses?  
Where is he who divided the waters before them,  
to make himself an everlasting name?  
Where is he who led them through the watery depths?  
Like a horse in the desert, they did not stumble.  
Like cattle that go down into the valley,  
the Spirit of the LORD provided them rest.  
This is the way you led your people,  
to make your name glorious.
- <sup>15</sup> Look down from heaven,  
and look down from your holy and glorious home.  
Where is your zeal and your mighty acts?  
The yearning of your heart and compassion  
are withheld from me.
- <sup>16</sup> For you are our Father,  
though Abraham does not know us,  
and Israel does not acknowledge us.  
You, O LORD, are our Father;  
our Redeemer, your reputation is from ancient times.
- <sup>17</sup> Why, O LORD, do you make us wander from your ways,  
and harden our heart so we do not fear you?  
Return for your servants' sake,  
the tribes of your inheritance.
- <sup>18</sup> Your holy people possessed for a little while,  
but now our adversaries have trampled down your sanctuary.
- <sup>19</sup> We have long been like those over whom you never ruled,  
like those who were not called by your name.



**DASV: Isaiah 64**

- <sup>1</sup> O that you would rip open the heavens  
and come down!  
The mountains would quake at your presence.
- <sup>2</sup> As when fire burns the brushwood,  
and fire causes water to boil;  
may your adversaries know your name,  
may the nations tremble at your presence!
- <sup>3</sup> When you did awesome deeds that we were not expecting,  
you came down and the mountains quaked at your presence.
- <sup>4</sup> For from of old no one has ever heard,  
or ear perceived,  
neither has any eye seen a God besides you,  
who works on behalf of the one who waits for him.
- <sup>5</sup> You meet those who gladly do what is right,  
those who remember you in your ways.  
Look, you were angry because we sinned;  
we have persisted in our sins a long time.  
Can we really be saved?
- <sup>6</sup> For we are all like one who is unclean,  
and all our righteous acts are like filthy rags.  
We all wither like a leaf,  
and our sins carry us away like the wind.
- <sup>7</sup> Yet there is no one who calls on your name,  
or endeavors to take hold of you;  
for you have hid your face from us,  
and have consumed us by means of our iniquities.
- <sup>8</sup> But now, O LORD, you are our Father;  
we are the clay, and you are the potter;  
and we all are the work of your hand.
- <sup>9</sup> Do not be furious, O LORD,  
neither remember our iniquity forever.  
Please look at us, we are all your people.
- <sup>10</sup> Your holy cities have become a desert,  
Zion has become a wilderness,  
Jerusalem a desolation.
- <sup>11</sup> Our holy and beautiful temple,  
where our fathers praised you,  
is burned with fire,  
and all our pleasant places have become ruins.
- <sup>12</sup> After all this, how can you restrain yourself, O LORD?

How can you keep silent and punish us so severely?

**DASV: Isaiah 65**

- <sup>1</sup> "I made myself available to those who did not ask for me;  
I was found by those who did not seek me.  
I said, 'Here I am, here I am,'  
to a nation that did not call on my name.
- <sup>2</sup> I have spread out my hands all day long to a rebellious people,  
who walk in a way that is not good,  
following their own imaginations.
- <sup>3</sup> These people provoke me to my face continually,  
sacrificing in gardens,  
and burning incense upon pagan brick altars;
- <sup>4</sup> who sit among the tombs,  
and spend their night in the secret places;  
who eat the flesh of pigs,  
with broth made from abominable things in their pots.
- <sup>5</sup> They say, 'Keep your distance.  
Do not come near me,  
for I am holier than you are.'  
These are smoke in my nose,  
a fire that burns all day long.
- <sup>6</sup> "Look, it is written before me:  
I will not keep silent, but will repay,  
yes, I will repay dropping it right into their laps
- <sup>7</sup> both your own sins and the sins of your fathers," says the LORD,  
"Because they have burned incense on the mountains,  
and blasphemed me on the hills;  
therefore I will pay them back in full  
dropping it right into their laps."
- <sup>8</sup> This is what the LORD says,  
"When juice is found in a grape cluster,  
people say, 'Do not destroy it, for there is a blessing in it,'  
so I will do for my servants' sake;  
I will not destroy them all.
- <sup>9</sup> But I will bring forth descendants from Jacob,  
and from Judah those who will inherit my mountains;  
and my chosen will inherit it,  
and my servants will live there.
- <sup>10</sup> The plain of Sharon will be a pasture for flocks,  
and the Valley of Achor a place for herds to lie down,  
for my people who have sought me.
- <sup>11</sup> But you who forsake the LORD,

- who forget my holy mountain,  
who prepare a table for Fortune,  
and who fill up mixed wine for Destiny;
- <sup>12</sup> I will destine you to the sword,  
and you will all kneel down to be slaughtered;  
because when I called, you did not answer,  
when I spoke, you did not listen;  
you did that which was evil in my eyes,  
and chose what I did not delight in."
- <sup>13</sup> Therefore this is what the sovereign LORD says,  
"My servants will eat,  
but you will be hungry;  
my servants will drink,  
but you will be thirsty;  
my servants will rejoice,  
but you will be put to shame;
- <sup>14</sup> my servants will sing for joy of heart,  
but you will cry for sorrow of heart,  
and will wail from a broken spirit.
- <sup>15</sup> You will leave your name for a curse for my chosen to use;  
and the sovereign LORD will slay you;  
but he will give his servants another name.
- <sup>16</sup> Whoever blesses himself in the earth  
will bless himself by the God of truth.  
For one who takes an oath in the earth  
will swear by the God of truth;  
The former troubles will be forgotten,  
and they will be hidden from my eyes.
- <sup>17</sup> For, look, I will create new heavens and a new earth;  
the former things will not be remembered,  
or even come to mind.
- <sup>18</sup> But be glad and rejoice forever in what I am about to create.  
For, look, I create Jerusalem for rejoicing,  
and her people as a delight.
- <sup>19</sup> I will rejoice in Jerusalem,  
and delight in my people;  
there will no longer be heard in her the sound of weeping  
or the sound of crying.
- <sup>20</sup> There will no longer be an infant who lives just a few days,  
or an old person who does not live out their full days;

for the child will die at hundred years old,  
and anyone failing to reach a hundred will be considered accursed.

<sup>21</sup> They will build houses, and inhabit them;  
they will plant vineyards, and eat their fruit.

<sup>22</sup> They will not build and another inhabit it;  
they will not plant and another eat it;  
for as the days of a tree so will be the days of my people,  
and my chosen will live long enough to enjoy the work of their hands.

<sup>23</sup> They will not labor in vain,  
or bring forth children destined for disaster.  
For they are the offspring blessed by the LORD,  
and their descendants with them.

<sup>24</sup> Before they call, I will answer;  
while they are yet speaking, I will hear.

<sup>25</sup> The wolf and the lamb will feed together,  
and the lion will eat straw like the ox;  
dust will be the serpent's food.  
They will not hurt or destroy in all my holy mountain,"  
says the LORD.

**DASV: Isaiah 66**

- <sup>1</sup> This is what the LORD says,  
"Heaven is my throne,  
and the earth is my footstool.  
What kind of house could you build for me?  
Where is the place that I may rest?"
- <sup>2</sup> For all these things my hand has made,  
that is how all these things came to be," says the LORD.  
"But this is the one to whom I will look,  
even to the one who is humble and contrite in spirit,  
and who trembles at my word.
- <sup>3</sup> To them the one who kills an ox is just like one who kills a human for sacrifice;  
one who sacrifices a lamb is like one who breaks a dog's neck;  
one who offers a grain offering is like one who offers pig's blood;  
one who burns frankincense is like one who blesses an idol.  
Yes, they have chosen their own ways,  
and their soul delights in their abominations.
- <sup>4</sup> I also will choose their punishment,  
and will bring their fears upon them;  
because when I called,  
no one answered;  
when I spoke,  
they did not hear;  
they did that which was evil in my eyes,  
and chose what did not please me."
- <sup>5</sup> Hear the word of the LORD,  
you who tremble at his word:  
"Your own countrymen who hate you,  
and throw you out for my name's sake, mock,  
'Let the LORD be glorified,  
that we may see your joy;'  
but it is they who will be put to shame.
- <sup>6</sup> Listen, a sound of uproar from the city,  
a sound from the temple!  
It is the voice of the LORD,  
rendering to his enemies what they deserve.
- <sup>7</sup> Before her labor pains began,  
she gave birth;  
before her pain came,  
she delivered a boy.

- <sup>8</sup> Who has heard of such a thing?  
Who has seen such things?  
Can a country be born in a single day?  
Will a nation be born in a second?  
Yet as soon as Zion went into labor,  
she gave birth to her children.
- <sup>9</sup> Would I ever bring a baby to the point of birth  
and not deliver it?" says the LORD.  
Would I who deliver  
ever force the womb shut?" says your God.
- <sup>10</sup> Rejoice with Jerusalem,  
and be glad for her,  
all you who love her.  
Rejoice with her in joy,  
all you who mourn over her.
- <sup>11</sup> For you will nurse and be satisfied  
from her consoling breasts;  
you will suck and be delighted  
with her bountiful breasts.
- <sup>12</sup> For this is what the LORD says,  
"Look, I will extend prosperity to her like a river,  
and the wealth of the nations like an overflowing stream.  
You will nurse and be carried on her side,  
and will be dandled on her knees.
- <sup>13</sup> As a mother comforts her child,  
so I will comfort you;  
and you will be comforted in Jerusalem."
- <sup>14</sup> You will see it, and your heart will rejoice,  
and your bones will flourish like the fresh grass.  
The hand of the LORD will be known to his servants,  
and his fury to his enemies.
- <sup>15</sup> For, look, the LORD will come with fire,  
and his chariots will be like a whirlwind.  
He will manifest his anger with fury,  
and his rebuke with flames of fire.
- <sup>16</sup> For by fire and his sword  
the LORD will execute judgment on all flesh,  
and many will be slain by the LORD.
- <sup>17</sup> "Those who sanctify themselves and purify themselves by going into the pagan gardens, as followers of the idolatrous one in their midst, eating the flesh of pigs, disgusting creatures, and rats, they will perish together," says the LORD.

<sup>18</sup> "For I know their works and their thoughts; the time is coming when I will gather all nations and languages; and they will come and see my glory.

<sup>19</sup> I will perform a sign among them, and I will send their survivors to the nations, to Tarshish, Pul, and Lud, famous for drawing the bow, to Tubal and Javan, to the coastlands afar off, that have never heard of my fame or seen my glory. They will declare my glory among the nations.

<sup>20</sup> They will bring all your kindred out of all the nations for an offering to the LORD, on horses, in chariots and wagons, on mules and camels, to my holy mountain Jerusalem," says the LORD, "just as the Israelites bring their offerings in clean containers into the house of the LORD.

<sup>21</sup> Some of them I will select for priests and Levites," says the LORD.

<sup>22</sup> "For as the new heavens and the new earth, which I will make, will remain before me," says the LORD, "so your descendants and name will remain.

<sup>23</sup> From one new moon to another, and from one Sabbath to another, all humanity will come to worship before me," says the LORD.

<sup>24</sup> "They will go out, and look on the corpses of those who have rebelled against me; for their worms will not die, neither will their fire be extinguished. They will be abhorred by all humanity."



**DASV: Digital American Standard Version****DASV: Jeremiah 1**

<sup>1</sup> The words of Jeremiah the son of Hilkiah, one of the priests from Anathoth in the land of Benjamin.

<sup>2</sup> The word of the LORD came to him in the thirteenth year of the reign of Josiah the son of Amon, king of Judah.

<sup>3</sup> It also came in the reign of Jehoiakim the son of Josiah, king of Judah, until the fifth month of the eleventh year of Zedekiah, the son of Josiah, king of Judah, when Jerusalem was carried away into exile.

<sup>4</sup> Now the word of the LORD came to me, saying,

<sup>5</sup> "Before I formed you in the womb I knew you,  
before you came out of the womb I consecrated you;  
I appointed you as a prophet to the nations."

<sup>6</sup> Then I replied, "O, sovereign LORD! I don't know how to speak, for I am too young."

<sup>7</sup> But the LORD answered me, "Do not say 'I am too young;' for you will go to whomever I send you, and you must say whatever I tell you to.

<sup>8</sup> Do not be afraid because of them, for I am with you to rescue you," says the LORD.

<sup>9</sup> Then the LORD reached out his hand and touched my mouth. The LORD said to me, "Look, I have put my words in your mouth.

<sup>10</sup> See, today I have appointed you over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant."

<sup>11</sup> Then the word of the LORD came to me, saying, "Jeremiah, what do you see?" I replied, "I see a branch of an almond tree."

<sup>12</sup> Then the LORD said to me, "You have seen accurately, for I am watching over my word to perform it."

<sup>13</sup> Then the word of the LORD came to me a second time, saying, "What do you see?" I replied, "I see a pot of boiling water; tipping at us from the north."

<sup>14</sup> Then the LORD said to me, "Out of the north evil will break out on all the inhabitants of this land.

<sup>15</sup> For I am about to call all the tribes of the kingdoms of the north," says the LORD;

"They will come, and they will all set their thrones  
at the entrance of the gates of Jerusalem,  
against all the walls that surround it  
and against all the cities of Judah.

<sup>16</sup> I will declare my judgments against them  
concerning all their wickedness in forsaking me.  
They have burned incense to other gods,  
and worshipped the works of their own hands.

<sup>17</sup> But prepare yourself for action, stand up, and tell them everything that I command you. Do not be afraid of them, or I myself will make you afraid before them.

<sup>18</sup> For I have made you today a fortified city, an iron pillar, and a bronze wall to stand against the whole land, against the kings of Judah, its officials, its priests, and the people of the land.

<sup>19</sup> They will fight against you but they will not overcome you, because I am with you," says the LORD, "to rescue you."

**DASV: Jeremiah 2**

- <sup>1</sup> The word of the LORD came to me, saying,  
<sup>2</sup> "Go and proclaim in the ears of the people of Jerusalem, saying, 'This is what the LORD says,  
I remember the devotion of your youth,  
you loved me as a young bride does;  
you followed me in the wilderness,  
in a land that was not sown.  
<sup>3</sup> Israel was holy to the LORD,  
the firstfruits of his harvest.  
All who devoured them were held guilty;  
disaster will come on them,'" says the LORD.
- <sup>4</sup> Hear the word of the LORD, O house of Jacob,  
and all the families of the house of Israel:  
<sup>5</sup> This is what the LORD says,  
"What did your fathers find wrong with me,  
that they strayed so far from me?  
They have walked after worthless idols,  
and they themselves became worthless.  
<sup>6</sup> They never asked, 'Where is the LORD  
who brought us up out of the land of Egypt,  
who led us through the wilderness,  
a land of deserts and pits,  
a land of drought and deep darkness,  
a land that no one travels through,  
and where no one lives?'  
<sup>7</sup> I brought you into a plentiful land,  
to eat its fruit and goodness.  
But when you entered it,  
you defiled my land,  
and made my heritage an abomination.  
<sup>8</sup> The priests never asked, 'Where is the LORD?'  
Those who handled the law did not know me.  
The rulers also rebelled against me;  
the prophets prophesied by Baal,  
and followed idols that do not profit.  
<sup>9</sup> So once again I will make my accusation against you,"  
says the LORD,  
"and I will even bring charges against your grandchildren.

- <sup>10</sup> Cross over to the shores of Cyprus, and see.  
Send someone to Kedar and carefully search;  
see if such a thing has ever happened.
- <sup>11</sup> Has a nation ever changed its gods,  
even though they are not gods at all?  
But my people have changed their Glory  
for idols that are worthless.
- <sup>12</sup> Be appalled at this, O heavens,  
and shocked with horror,"  
says the LORD.
- <sup>13</sup> "For my people have committed two evils:  
they have forsaken me,  
the fountain of living water,  
and dug out cisterns,  
broken cisterns that can hold no water.
- <sup>14</sup> Is Israel a slave?  
Was he born a slave?  
Why then has he been carried off as plunder?
- <sup>15</sup> The young lions have roared against him;  
they have roared loudly.  
They have made his land a wasteland;  
his cities are burned up, without inhabitant.
- <sup>16</sup> Even the people of Memphis and Tahpanhes  
have shaved the crown of your head.
- <sup>17</sup> Did you not bring this on yourself  
by forsaking the LORD your God,  
when he led you on the way?
- <sup>18</sup> Now what have you really gained by going to Egypt,  
to drink the waters of the Nile?  
Or what have you gained by going to Assyria,  
to drink the waters of the Euphrates?
- <sup>19</sup> Your own wickedness will bring on you punishment,  
and your apostasy will result in your being disciplined.  
Know, therefore and realize that it is an evil thing  
and bitter for you to forsake the LORD your God,  
and the fear of me is not in you,"  
says the sovereign LORD of hosts.
- <sup>20</sup> "For long ago I broke your yoke,  
and burst your chains;  
you said, 'I will not serve you.'  
For on every high hill and under every green tree

you lay yourself down like a whore.

- <sup>21</sup> Yet I planted you like a choice vine,  
from the best stock.  
How then did you turn into degenerate branches  
of a foreign vine to me?
- <sup>22</sup> For though you wash yourself with detergent,  
and use a lot of soap,  
yet the stain of your guilt is before me,"  
says the sovereign LORD.
- <sup>23</sup> "How can you claim, 'I am not defiled,  
I have not gone after the Baals?'  
Just look at how you acted in the valley;  
realize what you have done.  
You are a restless camel running here and there.
- <sup>24</sup> A wild female donkey at home in the wilderness,  
that in her heat sniffs at the wind.  
Who can restrain her when she is in heat?  
No one who seeks her need weary themselves;  
for at her mating time they will easily find her.
- <sup>25</sup> Do not chase other gods until your shoes are worn out,  
and your throat becomes parched.  
But you said, 'It is useless,  
for I love foreign gods,  
and I want to pursue them.'
- <sup>26</sup> As the thief is ashamed when he is caught,  
so the house of Israel will be shamed--  
they, their kings, their officials,  
their priests, and their prophets.
- <sup>27</sup> They say to a piece of wood, 'You are my father;'  
and to a block of stone, 'You have given me birth.'  
For they have turned their backs to me,  
and not their faces.  
But when they get in trouble they will plead,  
'Come and save us.'
- <sup>28</sup> But where are your gods that you have made?  
Let them rise up and save you  
in your time of trouble, if they can.  
For you have as many gods as you have towns, O Judah.
- <sup>29</sup> Why will you argue with me?  
You all have rebelled against me,"

says the LORD.

- <sup>30</sup> "It was useless to have smitten your children;  
they do not respond to correction.  
Your own sword has devoured your prophets  
like a ferocious lion.
- <sup>31</sup> You of this generation, look at the word of the LORD.  
Have I been a wilderness to Israel?  
Have I been like a land of deep darkness?  
Why do my people say,  
'We are free, we will no longer come to you?'
- <sup>32</sup> Does a young woman forget about her jewelry,  
or a bride her wedding attire?  
Yet my people have forgotten me,  
days without number.
- <sup>33</sup> How good you have become at chasing lovers!  
Even a prostitute could learn a lesson from you.
- <sup>34</sup> Also in your skirts is found the blood of the innocent poor,  
though you did not catch them breaking into your house.  
Yet in spite of all these things,
- <sup>35</sup> you still claim, 'I am innocent;  
surely he's not angry with me anymore.'  
Look, I am rendering judgment on you,  
because you claim, 'I have not sinned.'
- <sup>36</sup> Why do you flit about changing your ways?  
You will be put to shame by Egypt,  
just as you were put to shame by Assyria.
- <sup>37</sup> You will be led away there with your hands on your head,  
for the LORD has rejected those in whom you trust,  
and you will not be helped by them.

**DASV: Jeremiah 3**

- <sup>1</sup> "If a man divorces his wife, and she leaves him,  
and becomes another man's wife,  
can he get back together with her again?  
Would that not totally pollute the land?  
But you have played the prostitute with many lovers,  
yet you expect to return to me?"  
says the LORD.
- <sup>2</sup> "Lift up your eyes to the bare hilltops, and see.  
Where have you not committed adultery with other gods?  
By the roadways you have sat waiting for them,  
as an Arab in the desert.  
You have polluted the land with your whoring  
and with your wickedness.
- <sup>3</sup> Therefore the showers have been withheld,  
and there has been no spring rain.  
Yet you have the defiant look of a prostitute,  
you refuse to be ashamed.
- <sup>4</sup> Even now you call out to me,  
'My Father, you have been my guide since my youth.
- <sup>5</sup> Will you retain your anger forever?  
Will you stay mad to the end?'  
This is what you say,  
yet you have done all the evil you could."
- <sup>6</sup> The LORD said to me in the days of Josiah the king, "Have you seen what  
faithless Israel has done? She has gone up on every high mountain and under  
every green tree, and there has prostituted herself.
- <sup>7</sup> I thought, 'After she had done all these things, surely she will return to me. But  
she has not returned and her faithless sister Judah saw it.
- <sup>8</sup> She saw that for the adultery of Israel I sent her away and gave her a bill of  
divorce, yet her treacherous sister Judah was not afraid; she also went and became  
a prostitute.
- <sup>9</sup> Because she took her whoring so lightly, the land was polluted, since she  
committed adultery with wood and stone.
- <sup>10</sup> Yet after all this her treacherous sister Judah has not returned to me with her  
whole heart, but has only pretended to do so," says the LORD.
- <sup>11</sup> Then the LORD said to me, "Faithless Israel has shown herself to be more  
righteous than treacherous Judah.
- <sup>12</sup> Go, and proclaim these words toward the north, and say,  
'Return, faithless Israel, says the LORD.  
I will not look on you with anger,

- for I am merciful, says the LORD,  
I will not be angry forever.
- <sup>13</sup> Just acknowledge your sin,  
that you have rebelled against the LORD your God,  
and have scattered your favors to the strangers under every green tree,  
and you have not obeyed my voice," says the LORD.
- <sup>14</sup> "Come back, O faithless children," says the LORD; "for I am your master and I will bring you back, one from a city, and two from a clan, I will bring you to Zion.
- <sup>15</sup> I will give you shepherds after my own heart who will shepherd you with knowledge and understanding.
- <sup>16</sup> It will come to pass, when your numbers have multiplied and increased in the land, in those days," says the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' It will not even come to mind or be remembered. It will not be missed and another one will not be made.
- <sup>17</sup> At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to Jerusalem to honor the name of the LORD. They will no longer follow after the stubbornness of their own evil hearts.
- <sup>18</sup> In those days the house of Judah will walk with the house of Israel, and they will both return from the land of the north to the land that I gave your forefathers for an inheritance."
- <sup>19</sup> Then I said,  
"How I would love to treat you like one of my own children  
and give you a pleasant land,  
a beautiful heritage of all the nations!  
Then I thought, 'You would call me My Father,'  
and would not turn away from following me.
- <sup>20</sup> But as an unfaithful wife leaves her husband,  
so you have been unfaithful to me, O house of Israel,"  
says the LORD.
- <sup>21</sup> A voice is heard on the bare hilltops,  
the weeping and pleading of the children of Israel,  
because they have perverted their way;  
they have forgotten the LORD their God.
- <sup>22</sup> Return, O faithless children;  
I will heal your unfaithfulness.  
'Look, we are coming to you,  
for you are the LORD our God.
- <sup>23</sup> We realize the hills are a delusion,  
the sacred orgies on the mountains.  
Truly the salvation of Israel is in the LORD our God.



- <sup>24</sup> But from our youth the shameful idolatrous thing  
has devoured all that our fathers had labored for,  
their flocks and herds,  
their sons and daughters.
- <sup>25</sup> Let us lie down in our shame,  
and let our disgrace cover us;  
for we have sinned against the LORD our God,  
both we and our forefathers,  
from our youth even to this day.  
We have not obeyed the voice of the LORD our God."



<sup>10</sup> Then I said, "Ah, sovereign LORD, surely you have deceived this people and Jerusalem, when you say, 'You will have peace,' when the sword is at our throat.

<sup>11</sup> At that time it will be said to this people and to Jerusalem, "A blistering wind comes from the bare heights in the desert toward the daughter of my people, not to winnow or to cleanse.

<sup>12</sup> A wind too strong for that comes from me. Now I will also announce judgments against them."

<sup>13</sup> "Look, He comes up like clouds,  
and his chariots like a whirlwind.

His horses are swifter than eagles.

Woe to us! For we are ruined."

<sup>14</sup> "O Jerusalem, wash the wickedness from your heart  
that you may be saved.

How long will you retain evil thoughts within you?

<sup>15</sup> For a voice declares from Dan,  
and publishes disaster from the hills of Ephraim.

<sup>16</sup> Announce it to the nations;  
publish it against Jerusalem,  
'the one besieging is coming from a far country,  
and raising the battle cry against the towns of Judah.'

<sup>17</sup> They have surrounded her like watchmen guarding a field,  
because she has been rebellious against me," says the LORD.

<sup>18</sup> "Your behavior and actions  
have brought these things on you;  
this is your bitter punishment,  
for it has penetrated into your heart."

<sup>19</sup> My anguish, my anguish!  
I writhe in pain,  
O how my heart hurts;  
my heart throbs within me;  
I cannot be quiet,  
because I have heard the sound of the war trumpet,  
the alarm of war.

<sup>20</sup> One destruction on top of another;  
the whole land lies in rubble.  
Suddenly my tents are destroyed,  
my curtains torn down in a moment.

<sup>21</sup> How long will I see the battle flags,  
and hear the sound of the war trumpet?

<sup>22</sup> "My people are foolish;

they do not know me.  
They are senseless children,  
and they have no understanding.  
They are skillful at doing evil,  
but they have no knowledge of how to do good."

- <sup>23</sup> I looked at the earth;  
it was formless and empty;  
and at the heavens,  
they had no light.
- <sup>24</sup> I looked at the mountains;  
they trembled;  
all the hills moved back and forth.
- <sup>25</sup> I looked and there were no human beings;  
all the birds of the heavens had fled.
- <sup>26</sup> I looked, the fruitful field had become a desert;  
all its cities were turned to rubble  
at the presence of the LORD,  
and before his fierce anger.
- <sup>27</sup> For this is what the LORD says,  
"The whole land will be desolate,  
yet I will not totally destroy it.
- <sup>28</sup> Because of this the earth will mourn,  
and the heavens above grow dark;  
because I have spoken it,  
I have purposed it,  
and I have not changed my mind,  
and I will not turn back.
- <sup>29</sup> Every city flees from the roar of the horsemen and bowmen;  
they hide in the bushes,  
and climb up on the rocks.  
Every city is abandoned,  
and no one will live in them.
- <sup>30</sup> When you are made desolate, what will you do?  
Though you clothe yourself with scarlet,  
though you adorn yourself with ornaments of gold,  
though you enlarge your eyes with eye shadow,  
in vain you attempt to make yourself beautiful;  
your lovers despise you,  
they seek your life.
- <sup>31</sup> For I have heard a cry like a woman in labor,

anguish, like one giving birth to her first child,  
the cry of the daughter of Zion gasping for breath,  
reaching out her hands for help, saying,  
"Woe is me! My life fades away before these murderers."

**DASV: Jeremiah 5**

- <sup>1</sup> "Search up and down the streets of Jerusalem,  
look around and know,  
inspect its squares,  
see if you can find one person  
who acts justly and seeks truth,  
and I will pardon the city.
- <sup>2</sup> Though they say, 'As the LORD lives;'  
in fact they are swearing falsely."
- <sup>3</sup> O LORD, do not your eyes look for truth?  
You have struck them,  
but they felt no pain.  
You have consumed them,  
but they refused to be corrected.  
They have made their faces harder than a rock;  
they have refused to repent.
- <sup>4</sup> Then I said, "Surely these are just the poor;  
they are foolish,  
for they do not know the way of LORD,  
or the law of their God.
- <sup>5</sup> I will go to the leaders  
and will speak to them,  
for these know the way of the LORD,  
and the law of their God."  
But these, to a person, have broken the yoke of God's law,  
and burst the bonds.
- <sup>6</sup> So a lion out of the forest will slay them,  
a desert wolf will destroy them,  
a leopard will lurk outside their cities  
and every one that goes out will be torn in pieces,  
because their rebellions are many  
and their unfaithfulness has increased.
- <sup>7</sup> "How can I pardon you?  
Even your children have forsaken me,  
and sworn by those who are not gods.  
When I had fed them to their full,  
then they committed adultery,  
and flocked to the houses of harlots.
- <sup>8</sup> They were like well-fed stallions running wild,  
every one neighing after his neighbor's wife.

- <sup>9</sup> Will I not punish them for these things?" says the LORD.  
"Should I not be avenged on such a nation as this?"
- <sup>10</sup> Go through her vineyards and destroy,  
but do not totally destroy them.  
Strip away her branches,  
for they are not LORD's.
- <sup>11</sup> For the house of Israel and the house of Judah  
have been absolutely unfaithful to me,"  
says the LORD.
- <sup>12</sup> They have denied what the LORD says,  
by saying, "He won't do anything.  
No disaster will come on us;  
we will not see the sword or famine.
- <sup>13</sup> The prophets are mere blustering wind,  
and the word of God is not in them.  
Let those threats happen to them."
- <sup>14</sup> Therefore this is what the LORD says,  
the God of hosts,  
"Because you talk like this,  
I will make my words a fire in your mouth,  
and this people will be consumed like wood.
- <sup>15</sup> I will bring a nation on you from far away, O house of Israel,"  
says the LORD.  
"It is an ancient nation that has endured,  
a nation whose language you do not know,  
you cannot understand what they say.
- <sup>16</sup> Their quiver is like an open tomb;  
they are all mighty warriors.
- <sup>17</sup> They will eat up your harvest and food;  
they will devour your sons and daughters.  
They will eat up your flocks and herds;  
they will eat up your vines and fig trees.  
They will decimate your fortified cities with the sword,  
those you trusted in.
- <sup>18</sup> But even in those days," says the LORD,  
"I will not totally destroy you.
- <sup>19</sup> When you ask,  
'Why has the LORD our God done all these things to us?'  
Then you will say to them,  
'It is because they have abandoned me,  
and served foreign gods in your land,

- so you will serve strangers in a land that is not yours.'
- <sup>20</sup> Declare this in the house of Jacob,  
and proclaim it in Judah:
- <sup>21</sup> Hear this, O foolish people who lack understanding,  
who have eyes, but do not see;  
who have ears, but do not hear.
- <sup>22</sup> Do you not fear me?" says the LORD.  
"Will you not tremble at my presence?  
I placed the sand for the boundary of the sea,  
a permanent barrier that it cannot pass.  
Even though the waves toss themselves against it,  
yet they cannot prevail.  
Even though they roar,  
yet they cannot pass over it.
- <sup>23</sup> But this people has a stubborn and rebellious heart;  
they have turned aside and left.
- <sup>24</sup> They do not say in their heart,  
'Let us now fear the LORD our God,  
who gives the autumn and spring rains at the right time,  
who guarantees for us the appointed weeks of the harvest.
- <sup>25</sup> Your iniquities have stopped these things,  
your sins have deprived you of good.
- <sup>26</sup> For the wicked are found among my people;  
they watch like bird catchers who hide,  
only they set traps to catch people.
- <sup>27</sup> Like a cage full of birds,  
so their houses are full of deceit;  
therefore they have become great,  
and grown rich.
- <sup>28</sup> They have grown fat and sleek.  
Their deeds of wickedness know no limit;  
they do not plead the cause of the fatherless  
that they may prosper,  
and do not defend the rights of the needy.
- <sup>29</sup> Should I not punish them for these things?"  
says the LORD;  
"Should I not be avenged on such a nation as this?"
- <sup>30</sup> A shocking and horrible thing  
has happened in the land:
- <sup>31</sup> The prophets prophesy falsely,  
and the priests rule by their own authority,  
and my people love it that way.  
But what will you do when the end comes?"



**DASV: Jeremiah 6**

- <sup>1</sup> "Flee for safety, O people of Benjamin!  
 Get out of Jerusalem!  
 Blow the trumpet in Tekoa,  
 and send out a signal from Beth-haccherem!  
 For disaster is emerging from the north,  
 and great destruction.
- <sup>2</sup> The lovely and delicate one,  
 the daughter of Zion I will destroy.
- <sup>3</sup> Kings like shepherds with their flocks will come against her;  
 they will pitch their tents surrounding her.  
 They each will feed in their assigned place.
- <sup>4</sup> They will say, 'Prepare for battle against her;  
 get up and let us attack at noon.'  
 Later, 'Woe to us! For the day is fading,  
 for the shadows of the evening are lengthening.
- <sup>5</sup> Get up, and let us attack at night,  
 and let us destroy her palaces."
- <sup>6</sup> For this is what the LORD says,  
 "Cut down trees,  
 and cast up a siege ramp against Jerusalem.  
 This is the city to be punished.  
 There is nothing but oppression in her midst.
- <sup>7</sup> As a well pours out its waters,  
 so she pours out her wickedness.  
 Violence and destruction is heard in her;  
 her sickness and wounds are continually before me.
- <sup>8</sup> Be warned, O Jerusalem,  
 or I will turn away from you in disgust;  
 I will turn you into a ruin,  
 a land not inhabited."
- <sup>9</sup> This is what the LORD of hosts says,  
 "They will thoroughly glean the remnant of Israel like a vine.  
 Go over it again, your hand as a grape gatherer into the branches.
- <sup>10</sup> To whom can I speak and offer a warning?  
 Look, their ears are closed,  
 they cannot hear.  
 Look, the word of the LORD has become a joke to them;  
 they have no delight in it.

- <sup>11</sup> But I am full of the wrath of the LORD;  
I am weary from holding it in.  
"Pour it out on the children in the street,  
and upon the assembly of young men as well;  
both husband and wife will be taken,  
the aged and those well along in years.
- <sup>12</sup> Their houses will be turned over to others,  
as well as their fields and their wives;  
I will stretch out my hand on the inhabitants of the land,"  
says the LORD.
- <sup>13</sup> "For from the least to the greatest of them  
every one is greedy for dishonest gain.  
From the prophet even to the priest,  
they all practice deceit.
- <sup>14</sup> They have treated the wound of my people  
as if it were only superficial,  
saying, 'Peace, peace;'  
when there is no peace.
- <sup>15</sup> Are they ashamed that they have committed such detestable things?  
No, they were not ashamed at all;  
they cannot even blush.  
Therefore they will fall among those who have fallen dead.  
At the time I will punish them,  
they will be knocked down," says the LORD.
- <sup>16</sup> This is what the LORD says,  
"Stand at the crossroads and look,  
ask for the old paths,  
where the good way is,  
and walk in it,  
and you will find rest for your souls.  
But they said, 'We will not walk that way.'
- <sup>17</sup> I set up watchmen over you, saying,  
'Listen for the sound of the trumpet.'  
But they said, 'We won't listen.'
- <sup>18</sup> Therefore listen, you nations,  
realize, O congregation, what is going to happen to them.
- <sup>19</sup> Listen, O earth:  
I will bring disaster on this people,  
which is the fruit of their schemes,  
because they have not paid attention to my words;  
they have rejected my law.

- <sup>20</sup> Do I care when they offer frankincense from Sheba,  
and sweet smelling calamus from a far country?  
Your burnt offerings are not acceptable;  
your sacrifices are not pleasing to me."
- <sup>21</sup> Therefore this is what the LORD says,  
"Look, I will lay stumbling blocks in front of this people;  
the fathers and sons both will stumble over them.  
Friends and neighbors will perish."
- <sup>22</sup> This is what the LORD says,  
"Look, a people is coming from the north country;  
a great nation is being stirred up  
from the farthest parts of the earth.
- <sup>23</sup> They lay hold on bows and spears;  
they are cruel and have no mercy;  
their voice roars like the sea,  
as they ride out on horses.  
Every one is set in battle formation  
as a unit coming to the battle, against you,  
O daughter of Zion.
- <sup>24</sup> They will say, 'We have heard the report about them.  
Our hands fall limp,  
anguish has taken hold of us,  
like the pain of a woman in labor.
- <sup>25</sup> Do not go out into the field,  
or walk by the road;  
because of the sword of the enemy,  
terror is on every side.'
- <sup>26</sup> O daughter of my people,  
dress in sackcloth,  
grovel in ashes.  
Grieve as you would for an only son,  
with bitter weeping,  
for the destroyer will come on us suddenly.
- <sup>27</sup> I have made you, Jeremiah, a tester and a fortress among my people,  
that you may know and test their ways.
- <sup>28</sup> They are all stubborn rebels,  
going around peddling slander.  
They are bronze and iron;  
they all act corruptly.
- <sup>29</sup> The refining bellows blow fiercely;  
the lead is consumed by the fire.

In vain they attempt to refine;  
the wicked are not removed.  
<sup>30</sup> They are called 'rejected silver',  
for the LORD has rejected them."

**DASV: Jeremiah 7**

<sup>1</sup> The word came to Jeremiah from the LORD, saying,

<sup>2</sup> "Stand in the gate of the LORD's house, and proclaim this word there, and say, 'Hear the word of the LORD, all you people of Judah, who enter through these gates to worship the LORD.

<sup>3</sup> This is what the LORD of hosts, the God of Israel, says: Improve your ways and your actions, and I will let you stay in this place.

<sup>4</sup> Do not trust in lying words, that claim, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'

<sup>5</sup> For if you truly improve your ways and your actions, if you truly practice justice between each other,

<sup>6</sup> if you do not oppress the foreigners, fatherless, and widow, or shed innocent blood in this place, and do not follow after other gods to your own peril,

<sup>7</sup> then I will allow you to stay in this place, in the land that I gave to your forefathers, forever and ever.

<sup>8</sup> Look, you trust in lying words that cannot benefit you.

<sup>9</sup> Will you steal, murder, commit adultery, and swear falsely, and burn incense to Baal, and follow after other gods that you have not known,

<sup>10</sup> and then come and stand before me in this house, which is called by my name, and claim, 'We are safe;' only to continue doing all these disgusting things?

<sup>11</sup> Has this house, which is called by my name, become a den of robbers in your eyes? Look, I myself have seen everything," says the LORD.

<sup>12</sup> "Go now to my place that was in Shiloh where I first caused my name to dwell, and discover what I did to it because of the wickedness of my people Israel.

<sup>13</sup> Now because you have done all these things," says the LORD, "and I spoke to you about it repeatedly, but you did not listen; I called you, but you did not answer,

<sup>14</sup> therefore I will do to this house, which is called by my name, that you trust in, the place that I gave to you and to your forefathers, just as I did to Shiloh.

<sup>15</sup> I will drive you out of my sight, just as I drove into exile all your relatives, even the entire offspring of Ephraim.

<sup>16</sup> Therefore do not pray for this people, Jeremiah, do not lift up a cry, prayer for them, or make intercession to me, for I will not listen to you.

<sup>17</sup> Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

<sup>18</sup> The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the Queen of Heaven. They pour out drink offerings to other gods, just so they may provoke me to anger.

<sup>19</sup> But are they really provoking me?" says the LORD. "Are they not really hurting themselves, to their own shame?"

<sup>20</sup> Therefore this is what the sovereign LORD says: "My anger and wrath will be poured out on this place, on human beings, animals, trees of the field, and the fruit of the ground. It will burn and not be extinguished."

<sup>21</sup> This is what the LORD of hosts, the God of Israel, says, "Go right ahead and add your burnt offerings to your sacrifices, and eat the meat.

<sup>22</sup> For I did not speak to your forefathers, or command them in the day that I brought them out of the land of Egypt just about burnt offerings or sacrifices.

<sup>23</sup> This is what I commanded them, 'Obey my voice, and I will be your God, and you will be my people; walk completely in the way that I command you, so that it may go well with you.'

<sup>24</sup> But they did not listen or incline their ears. Instead they followed the stubborn counsels of their own evil hearts, and went backward and not forward.

<sup>25</sup> Since the day that your forefathers came out of the land of Egypt to this day, I have sent to you my servants the prophets, repeatedly rising early and sending them.

<sup>26</sup> Yet they did not listen to me, or incline their ears, but stiffened their stubborn necks even worse than their forefathers did.

<sup>27</sup> Tell them all these words; but they will not listen to you. Now you will call to them, but they will not answer you.

<sup>28</sup> Tell them, 'this is the nation that has not obeyed the voice of the LORD their God, or accepted correction. Truth has perished; it is banished from their mouths.

<sup>29</sup> Cut off your hair and throw it away, take up a lamentation on the barren hilltops, for the LORD has rejected and forsaken the generation that has provoked his wrath.

<sup>30</sup> The people of Judah have done evil in my sight, says the LORD. They have set up their disgusting idols in the house that is called by my name to defile it.

<sup>31</sup> They have built the high places of Topheth, which is in the valley of Ben Hinnom, to burn their sons and their daughters in the fire; something I never commanded nor did such a thing ever enter my mind.

<sup>32</sup> Therefore, the days are coming, says the LORD, that it will no more be called Topheth, or the valley of Ben Hinnom, but The Valley of Slaughter, for they will bury their dead in Topheth until there is no room left.

<sup>33</sup> The dead bodies of this people will be food for the birds of the heavens, and for the beasts of the earth, and no one will frighten them away.

<sup>34</sup> Then I will bring to an end the sound of joy and gladness of brides and grooms in the cities of Judah and from the streets of Jerusalem, for the land will become a wasteland."

**DASV: Jeremiah 8**

<sup>1</sup> "At that time," says the LORD, "they will bring out the bones of the kings of Judah and his officials, and the bones of the priests and prophets, and the bones of the inhabitants of Jerusalem will be exhumed out of their graves.

<sup>2</sup> They will spread them before the sun, moon, and all the host of heaven, which they have loved and served, which they have followed after, sought, and worshipped. They will not be respectfully gathered or be reburied, but they will be spread like manure on the face of the ground.

<sup>3</sup> Death will be preferred to life by all the survivors who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.

<sup>4</sup> You are to tell them, "This is what the LORD says:

'When people fall, do they not get up again?

Will one turn away and not return?

<sup>5</sup> Why then do these people of Jerusalem turn away with perpetual apostasy?

They hold tightly to deceit;

they refuse to return.

<sup>6</sup> I have listened carefully, but they do not speak honestly.

No one repents of his wickedness,

saying, "What have I done?"

Each one turns back to his own course,

like a horse charging into battle.

<sup>7</sup> Yes, the stork in the heavens knows her appointed times;

and the turtledove, swallow and the crane

observe the time for their migration.

But my people do not know what the LORD requires.

<sup>8</sup> How can you say, "We are wise, the law of the LORD is with us?"

The false pen of the scribes have turned it into a lie.

<sup>9</sup> The sages will be put to shame;

they are dismayed and caught in their own trap.

Since they have rejected the word of the LORD,

what type of wisdom is in them?

<sup>10</sup> Therefore I will give their wives to others,

and their fields to those who conquer them,

because everyone from the least to the greatest

is dominated by greed;

from the prophet to the priest, everyone acts deceptively.

<sup>11</sup> They have treated the wound of my people

as if it were only superficial,

saying, "Peace, peace;" when there is no peace.

- <sup>12</sup> Are they ashamed they had committed such an abomination?  
No, they are not ashamed at all.  
They do not even know how to blush.  
Therefore they will fall among those who have fallen dead;  
in the time of their punishment they will be brought down,"  
says the LORD.
- <sup>13</sup> "I will totally consume them," says the LORD.  
"There will be no grapes left on the vine,  
or figs on the fig tree,  
even the leaves will fade.  
The things that I have given them  
will be taken away from them."
- <sup>14</sup> They say, "Why do we sit still?  
Assemble together, let us enter into the fortified cities  
and let us die there.  
For the LORD our God has condemned us to death,  
and given us poisoned water to drink,  
because we have sinned against the LORD.
- <sup>15</sup> We looked for peace,  
but no good comes our way.  
We hoped for a time of healing,  
but instead, only terror."
- <sup>16</sup> "The snorting of his warhorses is heard from Dan,  
at the sound of the neighing of his strong stallions  
the whole earth quakes.  
They are coming to devour the land and all that is in it;  
the city and those who live there.
- <sup>17</sup> Look, I am sending an enemy like serpents among you,  
like vipers that cannot be charmed,  
and they will bite you," says the LORD.
- <sup>18</sup> I said, "My grief is beyond cure!  
My heart is faint within me.
- <sup>19</sup> Look, the voice of the cry of my people  
from a land that is very far off:  
Is not the LORD in Zion?  
Is her King not in her?"
- "Why have they provoked me to anger with their graven images,  
and with foreign idols?"



<sup>20</sup> "The harvest is past,  
the summer is ended,  
and we are not saved," they lament.

<sup>21</sup> For I am broken because of the brokenness of my people;  
I mourn; dismay has taken hold of me.

<sup>22</sup> Is there no balm in Gilead?  
Is there no physician there?  
Why has the wound of my people not been healed?

**DASV: Jeremiah 9**

- <sup>1</sup> "O that my head were a spring of water,  
and my eyes a fountain of tears,  
that I might weep day and night  
for the slain of the daughter of my people!
- <sup>2</sup> O that I had a lodge for travelers in the wilderness,  
that I might leave my people and go away from them!  
For they are all adulterers,  
a gang of traitors.
- <sup>3</sup> They bend their tongue like a bow  
ready to shoot out lies.  
They have grown strong in the land,  
but not for the cause of truth;  
for they proceed from one evil to the next,  
and they do not know me," says the LORD.
- <sup>4</sup> "Let each one beware of his neighbor,  
and do not trust any brother.  
For every brother will supplant by deception,  
and every neighbor will go around as a slanderer.
- <sup>5</sup> Everyone will deceive his neighbor,  
and no one tells the truth.  
They have taught their tongue to speak lies;  
they wear themselves out trying to commit sin.
- <sup>6</sup> Your home is in the midst of one lie on top of another.  
They refuse to know me," says the LORD.
- <sup>7</sup> Therefore this is what the LORD of hosts says,  
"I will refine and test them,  
for what else can I do with my people?
- <sup>8</sup> Their tongue is a deadly arrow;  
it speaks deceit.  
Each one speaks friendly words to his neighbor with his mouth,  
but in his heart he sets up an ambush for him.
- <sup>9</sup> Shall I not punish them for these things?" says the LORD.  
"Shall I not avenge myself on such a nation as this?"
- <sup>10</sup> For the mountains I will take up a weeping and wailing,  
and for the pastures of the wilderness I will lament,  
because they are so scorched,  
no one passes through them.  
They cannot hear the sound of the cattle there.

Both the birds of the air and the beasts  
have fled and gone.

<sup>11</sup> I will make Jerusalem into a heap of rubble,  
a haunt of jackals;

I will make the cities of Judah an uninhabitable wasteland.

<sup>12</sup> Who is wise enough to understand this? To whom has the mouth of the LORD  
spoken so that he may explain it? Why is the land devastated and scorched like a  
wilderness so that no one passes through it?

<sup>13</sup> Then the LORD said, "This happened because they have forsaken my law that I  
set before them, and have not obeyed my voice, or walked according to it,

<sup>14</sup> but have followed after their own stubborn hearts. They pursued the Baals, just  
as their parents taught them."

<sup>15</sup> Therefore this is what the LORD of hosts, the God of Israel, says, "Look, I will  
feed this people with bitter food and give them poisoned water to drink.

<sup>16</sup> I will scatter them also among the nations, whom neither they nor their fathers  
have known. I will send the sword after them until I have destroyed them."

<sup>17</sup> This is what the LORD of hosts says,

"Consider, and call for the mourning women to come;  
send for those most skilled at it.

<sup>18</sup> Let them hurry and wail for us,  
that our eyes may stream with tears  
and our eyelids overflow with water.

<sup>19</sup> For a voice of wailing is heard from Zion,  
'O how we are ruined!

We are absolutely shamed;  
we have had to forsake the land,  
because they have torn down our homes."

<sup>20</sup> Yet hear the word of the LORD, O women,  
and let your ear receive the word of his mouth;  
teach your daughters to wail,  
and everyone her neighbor a lament.

<sup>21</sup> For death has climbed in through our windows;  
it has entered into our palaces,  
to cut off the children in the streets  
and the young from the town squares.

<sup>22</sup> Say, This is what the LORD says,  
"The corpses will fall like manure spread on the open field,  
and like grain fallen behind the reaper with no one to pick it up."

<sup>23</sup> This is what the LORD says,

"Do not let the wise boast in their wisdom,  
or the mighty boast in their might;  
do not let the rich boast in their riches,  
<sup>24</sup> but let the one who boasts boast in this;  
that they understand and know me,  
that I am the LORD who acts with  
loyal love, justice, and righteousness,  
in the earth,  
for these are the things I delight in," says the LORD.

<sup>25</sup> "The days are coming," says the LORD, "that I will punish all those who are  
circumcised only in their flesh,

<sup>26</sup> Egypt, Judah, Edom, Ammon, and Moab, and all who live in the desert in  
remote places. For all these nations are uncircumcised, along with all the house of  
Israel who is also uncircumcised in heart."

**DASV: Jeremiah 10**

- <sup>1</sup> Hear the word that the LORD speaks to you, O house of Israel:  
<sup>2</sup> This is what the LORD says:  
    "Do not learn the way of the nations,  
        or be intrigued by the signs of heaven,  
        for the nations are intrigued with them.  
<sup>3</sup> For the religious customs of the peoples are worthless;  
        one cuts a tree out of the forest,  
            shaped by the hands of a craftsman with his tools.  
<sup>4</sup> They decorate it with silver and with gold;  
        they fasten it down with hammers and nails  
            so that it will not topple over.  
<sup>5</sup> Their idols are like a scarecrow in a cucumber patch,  
        they cannot speak;  
        they need to be carried because they cannot even walk.  
    Do not be afraid of them;  
        they cannot do any harm,  
        nor do they have the ability to do good.  
  
<sup>6</sup> There is no one like you, O LORD;  
        you are great,  
            and your name is great in power.  
<sup>7</sup> Who should not fear you, O King of the nations?  
        This is what you deserve.  
        For among all the wise men of the nations,  
        and in all their kingdoms,  
            there is no one like you.  
<sup>8</sup> But they are both stupid and foolish;  
        the instruction of wooden idols is worthless.  
<sup>9</sup> They bring finely hammered silver for plating from Tarshish,  
        and gold from Uphaz,  
        the work of an artisan and the hands of a goldsmith;  
        blue and purple for their clothing,  
            they are all the work of a skilled craftsmen.  
<sup>10</sup> But the LORD is the true God;  
        he is the living God and everlasting King.  
        The earth trembles at his wrath,  
        and the nations cannot withstand his fury.  
  
<sup>11</sup> This is what you should say to them,  
        "The gods who have not made the heavens and the earth,  
            these will perish from the earth,

- and from under the heavens.
- <sup>12</sup> The LORD made the earth by his power;  
he has established the world by his wisdom,  
and by his understanding he has stretched out the heavens.
- <sup>13</sup> When his voice thunders,  
the rain roars from the heavens.  
He causes the clouds to ascend  
from the ends of the earth;  
he makes lightning in the rain,  
and brings the wind out of his storehouses.
- <sup>14</sup> Everyone is ignorant and without knowledge.  
Every goldsmith is put to shame by his idols,  
for his image is bogus;  
there is no breath in them.
- <sup>15</sup> They are worthless,  
a work of delusion;  
in the time of their punishment, they will perish.
- <sup>16</sup> He who is the portion of Jacob is not like these,  
for he is the creator of all things.  
Israel is the tribe of his inheritance:  
the LORD of hosts is his name.
- <sup>17</sup> Gather your possessions in preparation for leaving the land,  
O you inhabitants under siege.
- <sup>18</sup> For this is what the LORD says,  
"Look, I will hurl out the inhabitants of the land at this time,  
and I will bring distress on them so they may feel it."
- <sup>19</sup> Woe is me because of my injury!  
My wound is serious,  
but I said, "Truly this is a sickness and I must bear it."
- <sup>20</sup> My tent is destroyed,  
and all my tent cords are broken.  
My children are gone from me,  
never to be seen again.  
There is none to spread my tent any more,  
or to set up my tent curtains.
- <sup>21</sup> For the shepherds are become stupid,  
and have not inquired of the LORD.  
Therefore they have not prospered,  
and all their flocks are scattered.
- <sup>22</sup> Listen, the news is coming,  
and a great commotion out of the north country,  
to turn the cities of Judah into a wasteland,

a lair of jackals.

<sup>23</sup> O LORD, I know that people do not control their own way;  
it is not in mortals who walk to determine their own steps.

<sup>24</sup> O LORD, correct me but with justice;  
not in your anger or you will reduce me to nothing.

<sup>25</sup> Pour out your wrath on the nations that do not know you,  
and on the peoples that do not call on your name.

For they have devoured Jacob;  
they have devoured and consumed him,  
and have laid waste his home.

**DASV: Jeremiah 11**

<sup>1</sup> The word that came to Jeremiah from the LORD, saying,

<sup>2</sup> "Hear the words of this covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem.

<sup>3</sup> Tell them, 'This is what the LORD, the God of Israel says: "Cursed is the person who does not obey the words of this covenant,

<sup>4</sup> which I commanded your forefathers in the day that I brought them out of the land of Egypt, out of the iron-smelting furnace,' saying, 'Obey my voice, and do everything that I command you then you will be my people, and I will be your God,

<sup>5</sup> so that I may keep the promise that I swore to your forefathers, to give them a land flowing with milk and honey,'" the very land you have this day.'" Then I answered, and said, "Amen, may it be so, LORD."

<sup>6</sup> The LORD told me, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Listen to the words of this covenant, and do them.

<sup>7</sup> For I solemnly warned your forefathers when I brought them up out of the land of Egypt, even to this day, repeatedly warning them, "Obey my voice."

<sup>8</sup> Yet they did not listen or incline their ear, but everyone walked in the stubbornness of their own evil hearts. So I brought on them all the words contained in this covenant which I commanded them to do, but they did not do them."

<sup>9</sup> Then the LORD said to me, "A conspiracy has been exposed among the men of Judah, and among the inhabitants of Jerusalem.

<sup>10</sup> They have turned back to the sins of their forefathers, who refused to obey my words. They have pursued other gods and worshipped them. The house of Israel and the house of Judah have broken my covenant that I made with their forefathers.

<sup>11</sup> Therefore, this is what the LORD says, 'I will bring disaster on them, which they will not be able to escape. They will cry out to me, but I will not listen to them.

<sup>12</sup> Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to which they made offerings, but they will never save them in the time of their trouble.

<sup>13</sup> You have as many gods as you have cities, O Judah. You have as many altars devoted to shameful things as you have streets in Jerusalem. There are even altars for burning incense to Baal."

<sup>14</sup> "Therefore do not pray for this people, Jeremiah, or lift up a cry or prayer for them, for I will not listen to them when they cry to me in their trouble.

<sup>15</sup> What right do my beloved people have to be in my house, seeing they have committed such vile deeds?



Can sacrificial meat really spare you of punishment,  
when you do evil then celebrate it?"

<sup>16</sup> The LORD called your name, A flourishing olive tree,  
beautiful with good fruit.

But with the roar of a blazing fire  
he will set it on fire,  
with its branches burned off.

<sup>17</sup> For the LORD of hosts, who planted you, has pronounced disaster against you,  
because of the evil the house of Israel and Judah have done. They have provoked  
me to anger by offering incense to Baal.

<sup>18</sup> Then the LORD gave me knowledge of their plots, and I understood it. Then  
you showed me what they were doing.

<sup>19</sup> But I was like a gentle lamb led to the slaughter; and I did not realize that they  
were devising plans against me, saying,

"Let us destroy the tree with its fruit,  
and let us cut him off from the land of the living  
so that his name may be remembered no more."

<sup>20</sup> But, O LORD of hosts, who judges righteously,  
who tests the heart and the mind,

I will see your vengeance on them,  
for I have committed my situation to you.

<sup>21</sup> Therefore this is what the LORD says concerning the men of Anathoth who  
seek your life, saying, "Do not prophesy in the name of the LORD, or you will die  
by our hands."

<sup>22</sup> This is what the LORD of hosts says, "Look, I will punish them. The young men  
will die by the sword; their sons and daughters will die by famine.

<sup>23</sup> There will be no survivors, for I will bring disaster on the men of Anathoth, in  
the year of their punishment."

**DASV: Jeremiah 12**

- <sup>1</sup> You are righteous, O LORD,  
when I bring my complaint to you,  
so let me bring this case to you.  
Why is the way of the wicked prosperous?  
Why do all who are dishonest have such cushy lives?
- <sup>2</sup> You have planted them,  
they have taken root;  
they grow and produce fruit.  
You are always on their lips,  
but far from their hearts.
- <sup>3</sup> Yet you know me O LORD;  
you see me and test my heart's commitment to you.  
Drag them away like sheep for the slaughter.  
Set them aside for the day of slaughter.
- <sup>4</sup> How long will the land mourn,  
and the herbs of the entire countryside wither,  
for the wickedness of those who live there?  
The birds and animals have been swept away,  
because they said, "God does not see our destiny."
- <sup>5</sup> "If you have run against human runners  
and they have tired you out,  
then how can you compete with horses?  
If you stumble in a safe open land,  
yet how will you do in the thickets along the Jordan River?"
- <sup>6</sup> For even your brothers and family  
have dealt treacherously with you.  
They have cried aloud against you.  
Do not believe them  
when they say flattering things to you.
- <sup>7</sup> I have forsaken my house,  
I have abandoned my heritage;  
I have given the beloved of my soul  
into the hand of her enemies.
- <sup>8</sup> My heritage has become like a lion in the forest to me.  
She has roared against me;  
therefore I have hated her.
- <sup>9</sup> Is my heritage like a speckled bird of prey  
that is surrounded and attacked by vultures?  
Go, gather all the wild animals of the field;  
bring them to devour my people.

- <sup>10</sup> Many shepherds have destroyed my vineyard;  
they have trampled down my portion;  
they have made my pleasant vineyard  
a desolate wilderness.
- <sup>11</sup> They have turned it into a wasteland.  
It mourns to me, being desolate.  
The whole land is desolate,  
because no one really cares.
- <sup>12</sup> Destroyers are come on all the bare hilltops in the wilderness,  
for the sword of the LORD devours from the one end of the land  
to the other end.  
Nobody will be safe.
- <sup>13</sup> They have planted wheat,  
but have reaped thorns.  
They have worked themselves to exhaustion,  
and have profited nothing.  
They will be ashamed of their harvests,  
because of the fierce anger of the LORD."
- <sup>14</sup> This is what the LORD says against all my evil neighbors, who grab the inheritance which I have given my people Israel to inherit. "Look, I will uproot them from their own land and will uproot the house of Judah from among them.
- <sup>15</sup> After I have uprooted them, I will again have compassion on them; I will bring them back again, each to their own heritage, and every one to their own land.
- <sup>16</sup> If they will diligently learn the ways of my people, to swear oaths by my name, 'As the LORD lives;' just like they taught my people to swear oaths by Baal; then they will be built up in the midst of my people.
- <sup>17</sup> But if they will not listen, then I will uproot that nation, plucking it up and destroying it," says the LORD.

**DASV: Jeremiah 13**

<sup>1</sup> This is what the LORD said to me, "Go and buy linen shorts, and put them on your waist, but do not put them in water."

<sup>2</sup> So I bought shorts according to the word of the LORD, and put them on my waist.

<sup>3</sup> The word of the LORD came to me a second time, saying,

<sup>4</sup> "Take the shorts that you have bought, that are on your waist, and get up and go to the Euphrates River, and hide them there in a crevice of the rock."

<sup>5</sup> So I went and hid them by the Euphrates, as the LORD told me to.

<sup>6</sup> After many days, the LORD said to me, "Get up, go to the Euphrates, and retrieve the shorts that I told you to hide there."

<sup>7</sup> So I went to the Euphrates, and dug, and retrieved the shorts from the place where I had hid them. The shorts were ruined, they were good for nothing.

<sup>8</sup> Then the word of the LORD came to me, saying,

<sup>9</sup> "This is what the LORD says,

'In this same way I will ruin the pride of Judah,  
and the great pride of Jerusalem.

<sup>10</sup> This evil people, who refuse to hear my words,  
that follow the stubbornness of their own heart,  
and pursued other gods to serve and worship them,  
they will be just like these shorts,  
which are good for nothing.

<sup>11</sup> For as the shorts cling to the waist of a person,  
so I have caused to cling to me the whole house of Israel  
and the whole house of Judah,"

says the LORD.

"so that they would have been a special people to me,  
for my fame, honor, and glory.  
But they would not listen."

<sup>12</sup> "Therefore you tell them this word: 'This is what the LORD, the God of Israel, says, May every jar be filled with wine.' And they will reply, 'Obviously, do you think we don't know that every jar should be filled with wine?'

<sup>13</sup> Then tell them, 'This is what the LORD says, Look, I will fill all the inhabitants of this land with drunkenness--the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem.

<sup>14</sup> I will slam them against each other, both the parents and the children,'" says the LORD. "I will not let pity, mercy, or compassion deter me from destroying them."

<sup>15</sup> Listen and pay attention.

Do not be arrogant,  
for the LORD has spoken.

- <sup>16</sup> Give glory to the LORD your God,  
before he causes it to become dark,  
and before your feet stumble on the darkening mountains.  
While you look for light,  
he will turn it into deep darkness and gloom.
- <sup>17</sup> But if you refuse to hear it,  
my soul will weep in secret for your pride;  
my eyes will weep bitterly with tears streaming,  
because the LORD's flock will be taken into exile.
- <sup>18</sup> Tell the king and the queen-mother,  
"Humble yourselves, take a lowly seat,  
for your beautiful crowns will fall  
from your heads."
- <sup>19</sup> The towns of the Negev will be locked down,  
and no one will be able to open them.  
All Judah will be carried away into exile,  
it will be totally carried off into exile.
- <sup>20</sup> Lift up your eyes, and see those who come from the north.  
Where is the flock that was given to you, your beautiful flock?
- <sup>21</sup> What will you say, when the LORD sets as head over you  
those whom you have enlisted to be your allies?  
Will not sorrows take hold of you,  
like those of a woman in labor?
- <sup>22</sup> Perhaps you will ask yourself,  
'Why have these things happened to me?'  
It is because of the greatness of your sin  
that your skirts will be stripped off,  
and your genitals violated.
- <sup>23</sup> Can an Ethiopian change his skin,  
or the leopard its spots?  
How then can you do good,  
who are so accustomed to doing evil?
- <sup>24</sup> "I will scatter them,  
like stubble that is blown away  
by the desert wind.
- <sup>25</sup> This is your lot,  
the portion measured to you from me,"  
says the LORD;  
"because you have forgotten me,  
and trusted in false idols.
- <sup>26</sup> Therefore I will also pull your skirts up over your face,  
and your shame will be exposed.

<sup>27</sup> I have seen your abominations,  
your adulteries and your lustful pursuits,  
your shameless prostitution on the hills of the fields.  
Woe to you, O Jerusalem!  
How long before you are made clean?"

**DASV: Jeremiah 14**

<sup>1</sup> The word of the LORD that came to Jeremiah concerning the drought:

<sup>2</sup> "Judah mourns,  
and her city gates languish.  
They lie on the ground in grief;  
a cry of distress goes up from Jerusalem.

<sup>3</sup> Their nobles send their servants for water.  
They come to the cisterns but find no water.  
They return with their containers empty.  
They are dismayed and humiliated,  
and cover their heads.

<sup>4</sup> Because the ground is cracked,  
because there is no rain in the land,  
the farmers also are dismayed,  
and cover their heads.

<sup>5</sup> Even the doe in the field forsakes her fawn  
because there is no grass.

<sup>6</sup> The wild donkeys stand on the bare hilltops,  
they pant for breath like jackals;  
their eyes fail because there is no vegetation.

<sup>7</sup> Though our sins testify against us,  
get involved for your name's sake, O LORD;  
for our backslidings are many;  
we have sinned against you.

<sup>8</sup> O hope of Israel, its Savior in the time of trouble,  
why are you like a stranger in the land?  
Why are you like a traveler who turns in  
for just one night?

<sup>9</sup> Why should you be like a person startled,  
like a mighty warrior who cannot save?  
Yet you, O LORD, are in the midst of us,  
and we are called by your name.  
Do not abandon us."

<sup>10</sup> This is what the LORD says to this people,  
"Even still they love to go astray;  
they have not refrained their feet.  
Therefore the LORD does not accept them;  
now he will remember their iniquity,  
and punish their sins."

<sup>11</sup> The LORD said to me, "Do not pray for the welfare of this people.

<sup>12</sup> Even though they fast, I will not hear their cry; when they offer burnt offerings and grain offerings, I will not accept them. Instead I will consume them by the sword, famine, and pestilence."

<sup>13</sup> Then I said, "Ah, sovereign LORD! The prophets tell them, 'You will not see the sword, or experience a famine; but I will give you a guarantee of peace in this place.'"

<sup>14</sup> Then the LORD said to me, "The prophets prophesy lies in my name. I did not send them, nor have I commanded them or speak to them. They are prophesying to you a phony vision, worthless revelations, and the deceptions of their own hearts.

<sup>15</sup> Therefore this is what the LORD says concerning the prophets who prophesy in my name, who I have not sent, yet they say, 'Sword and famine will not come on this land.' Those prophets themselves will be consumed by sword and famine.

<sup>16</sup> The people to whom they prophesy will be cast out into the streets of Jerusalem because of famine and the sword. They will have no one to bury them -- including their wives, their sons, and their daughters. I will pour their wickedness upon them.

<sup>17</sup> Tell them this message,

'Let my eyes run down with tears night and day,  
and let them not cease;  
for the virgin daughter of my people  
is broken with a great breach,  
with a very grievous wound.

<sup>18</sup> If I go out into the field, look, those slain by the sword!  
If I enter into the city, look, those who are sick from famine!  
For both the prophet and the priest go around in the land,  
having no knowledge."

<sup>19</sup> Have you completely rejected Judah?

Do you really detest Zion?

Why have you smitten us with no chance of healing?

We looked for peace, but no good came of it;  
for a time of healing, but found only terror!

<sup>20</sup> We acknowledge, O LORD, our wickedness,  
and the wrongs of our forefathers,

for we too have sinned against you.

<sup>21</sup> Do not despise us, for your name's sake;  
do not disgrace the throne of your glory.

Remember and do not break your covenant with us.

<sup>22</sup> Can any among the worthless idols of the nations produce rain?

Can the heavens themselves give showers?

Is it not from you, O LORD our God?



Therefore we will hope in you,  
because you do all these things.

**DASV: Jeremiah 15**

<sup>1</sup> Then the LORD said to me, "Even if Moses and Samuel stood before me, my heart would not turn toward this people. Get them out of my sight, and get them out of here.

<sup>2</sup> When they ask you, 'Where shall we go?' Then tell them, 'This is what the LORD says,

Those destined for death, to death;  
those destined for the sword, to the sword;  
those destined for the famine, to the famine;  
and those destined for captivity, to captivity."

<sup>3</sup> "I will appoint over them four kinds of destroyers," says the LORD, "the sword to kill, the dogs to drag away, and the birds of the sky and the wild animals of the earth to devour and to destroy.

<sup>4</sup> I will make them an object of horror among all the kingdoms of the earth, because of what Manasseh, the son of Hezekiah, king of Judah, did in Jerusalem.

<sup>5</sup> For who will have pity on you, O Jerusalem?  
Who will grieve for you?  
Who will even turn to ask how you are doing?

<sup>6</sup> You have rejected me," says the LORD,  
"you have gone back on me.  
Therefore I have stretched out my hand against you,  
and destroyed you.

I am tired of giving you another chance.

<sup>7</sup> I will winnow them with a winnowing fork in the gates of the land;  
I will bereave them of their children,  
I will destroy my people,  
for they did not turn from their ways.

<sup>8</sup> Their widows will be to me  
more numerous than the sand of the seas.  
I will bring against the mother of their young men  
a destroyer at noon.

I will cause anguish and terrors to fall on them suddenly.

<sup>9</sup> She who has borne seven will grow weak;  
she will gasp for her last breath.  
Her sun will go down while it is yet day;  
she will be put to shame and disgrace.  
Any survivors I will deliver to the sword  
before their enemies," says the LORD.

<sup>10</sup> Woe is me, my mother, that you ever gave me birth,  
a man of strife and a man arguing with the whole earth!  
I have not lent to anyone,

nor have I borrowed from anyone;  
yet all of them curse me.

- <sup>11</sup> The LORD said,  
"Surely I will keep you free for good;  
surely I will cause the enemy to plead with you  
in the time of disaster and affliction.
- <sup>12</sup> Can one break iron,  
especially iron from the north or bronze?
- <sup>13</sup> Your substance and your treasures I will give for plunder,  
free of charge for all your sins,  
even in all your territory.
- <sup>14</sup> I will make you serve your enemies in a land  
that you do not know,  
for a fire is kindled in my anger that will burn against you."
- <sup>15</sup> O LORD, you know my situation;  
remember me and visit me.  
Avenge me on those who have persecuted me.  
Do not take me away in light of your patience.  
Know that for your sake I have suffered insults.
- <sup>16</sup> When your words were found, I ate them;  
they were my joy  
and the delight of my heart,  
for I am called by your name, O LORD, God of hosts.
- <sup>17</sup> I did not sit in the company partiers, and laugh;  
I sat alone because of your hand;  
you have filled me with indignation.
- <sup>18</sup> Why is my pain perpetual,  
and my wound incurable,  
unable to be healed?  
You are like a deceitful brook to me,  
like springs that have dried up.
- <sup>19</sup> Therefore this is what the LORD says,  
"If you return, then I will bring you back again  
so that you may stand before me.  
If you speak what is valuable and not what is worthless,  
you will be like my mouth.  
They will turn to you,  
but you should not turn to them.
- <sup>20</sup> I will make you to this people like a fortified bronze wall;  
they will fight against you,

but they will not prevail against you,  
for I am with you to save and rescue you," says the LORD.  
<sup>21</sup> "I will deliver you out of the hand of the wicked,  
and I will redeem you out of the grip of the ruthless."

**DASV: Jeremiah 16**

<sup>1</sup> The word of the LORD came to me, saying,

<sup>2</sup> "Do not get married and do not have sons or daughters in this place."

<sup>3</sup> For this is what the LORD says concerning the sons and daughters that have been born in this place, and concerning their mothers who bore them, and their fathers that fathered them in this land:

<sup>4</sup> "They will die of deadly diseases. No one will grieve for them. They will not be buried but will be like manure spread on the surface of the ground. They will be consumed by the sword and famine. Their dead bodies will be food for the birds of the sky and for the wild animals of the earth."

<sup>5</sup> For this is what the LORD says, "Do not enter the house of mourning, or go to lament, or grieve for them, for I have taken away my peace from this people," says the LORD, "even my loyal love and compassion."

<sup>6</sup> Both great and small will die in this land. They will not be buried. No one will lament for them or cut themselves for them, or shave their heads for them.

<sup>7</sup> No one will bring food to those who are in mourning in order to comfort them for the dead. No one will give them the cup to drink in order to console them for the loss of their father or mother."

<sup>8</sup> "You will not enter the house of feasting to sit with them, or to eat and drink."

<sup>9</sup> For this is what the LORD of hosts, the God of Israel says, "Before your eyes and in your lifetime, I will eliminate from this place the sounds of joy and gladness, the voices of the bride and bridegroom."

<sup>10</sup> When you will show this people all these words, they will ask you, 'Why has the LORD pronounced all this great disaster against us? What have we done wrong? What sin have we committed against the LORD our God?'

<sup>11</sup> Then tell them, 'Because your fathers have forsaken me,' says the LORD, 'and have followed after other gods, and have served and worshipped them, and have forsaken me, and have not kept my law.'

<sup>12</sup> You have done more evil than your forefathers did. Each one of you walks after the stubbornness of your own evil heart, refusing to listen to me.

<sup>13</sup> Therefore I will throw you out of this land into the land that neither you nor your forefathers have known. There you will serve other gods day and night, for I will show you no favor."

<sup>14</sup> "Therefore, the days are coming," says the LORD, "that it will no longer be said, 'As the LORD lives, who brought up the Israelites out of the land of Egypt;'

<sup>15</sup> but rather, 'As the LORD lives, who brought up the Israelites from the land of the north, and from all the countries to which he had exiled them.' For I will bring them back again into their land that I gave to their forefathers."

<sup>16</sup> "I will send for many fishermen," says the LORD, "and they will catch them. Then after that I will send for many hunters, and they will hunt them down from every mountain and hill, and out of the caves in the rocks.

<sup>17</sup> For my eyes are on all their ways. They are not hid from my face, and their sin is not concealed from my eyes.

<sup>18</sup> First I will repay double their iniquity and sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations."

<sup>19</sup> O LORD, my strength, and my stronghold,  
my refuge in the day of trouble,  
to you the nations will come  
from the ends of the earth, and confess,  
"Our fathers have inherited nothing but lies,  
worthless idols which were of no use at all.

<sup>20</sup> Will humans make for themselves gods?  
These are not really gods at all?"

<sup>21</sup> "Therefore, I will have them know,  
this time I will make them realize my hand and my might.  
Then they will acknowledge that my name is the LORD."

**DASV: Jeremiah 17**

- <sup>1</sup> "The sin of Judah is written with an iron implement,  
and inscribed with the point of a diamond  
on the tablet of their heart,  
and on the horns of their altars.
- <sup>2</sup> Even their children think about their altars  
and their Asherim  
by the green trees on the high hills,
- <sup>3</sup> on the mountains and in the open fields.  
I will give your wealth and all your treasures for plunder,  
including your high places,  
because of the sin that permeates all your territory.
- <sup>4</sup> You yourself will lose your heritage that I gave you;  
I will cause you to serve your enemies  
in a land that you do not know.  
For you have kindled a fire in my anger  
that will burn forever.
- <sup>5</sup> This is what the LORD says:  
"Cursed is the one who trusts in human beings,  
and makes human flesh his strength,  
and whose heart turns away from the LORD.
- <sup>6</sup> For he will be like a bush in the desert,  
and will not see good even when it comes,  
but will inhabit parched places in the desert,  
an uninhabited salt land.
- <sup>7</sup> Blessed is the one who trusts in the LORD,  
and whose confidence is the LORD.
- <sup>8</sup> That one will be like a tree planted by the waters,  
that spreads out its roots by the river.  
It will not fear when heat comes,  
but its leaf will remain green.  
It will not be concerned in the year of drought;  
it will not fail to produce fruit.
- <sup>9</sup> The heart is deceitful above all things,  
and incurably sick.  
Who can understand it?
- <sup>10</sup> I, the LORD, search the mind,  
and test the heart,  
to give everyone according to their ways,  
according to the fruit of their actions.

- <sup>11</sup> As the partridge that sits on eggs she did not lay,  
so is one who gets riches unjustly.  
In mid-life they will desert him,  
and at the end of his life he will be a fool."
- <sup>12</sup> A glorious throne,  
set on high from the beginning,  
so is the place of our sanctuary.
- <sup>13</sup> O LORD, the hope of Israel,  
all who forsake you will be put to shame.  
They who depart from you will be recorded in the dust,  
because they have forsaken the LORD,  
the fountain of living water.
- <sup>14</sup> Heal me, O LORD, and I will be healed;  
save me, and I will be saved,  
for you are my praise.
- <sup>15</sup> See how they say to me,  
"Where is the word of the LORD?  
Let it happen now."
- <sup>16</sup> As for me, I have not hurried away from being your shepherd;  
neither have I desired the day of disaster.  
You know everything that came from my lips,  
it was before your face.
- <sup>17</sup> Do not be a terror to me;  
you are my refuge in the day of disaster.
- <sup>18</sup> Let them be put to shame who persecute me,  
but may I not be put to shame.  
Let them be dismayed,  
but may I not be dismayed.  
Bring on them the day of disaster,  
and destroy them with double destruction.
- <sup>19</sup> This is what the LORD said to me: "Go, and stand in the gate of the people, by  
which the kings of Judah enter and leave, and in all the gates of Jerusalem.
- <sup>20</sup> Tell them, 'Hear the word of the LORD, you kings of Judah, and all Judah, and  
all the inhabitants of Jerusalem, who enter by these gates.
- <sup>21</sup> This is what the LORD says, 'Be careful not to carry a load of goods on the  
Sabbath day or bring it in by the gates of Jerusalem.
- <sup>22</sup> Do not carry a load of goods out of your houses on the Sabbath or do any work.  
But keep the Sabbath holy, as I commanded your forefathers.
- <sup>23</sup> But they did not listen or pay attention, but became stiff necked, and refused to  
listen, or receive instruction.



<sup>24</sup> If you listen carefully to me," says the LORD, "and do not bring any load of goods through the gates of this city on the Sabbath, but keep the Sabbath holy, by not doing any work on it;

<sup>25</sup> then kings and princes sitting on the throne of David will enter in by the gates of this city, riding in chariots and on horses--they, their officials, the men of Judah, and the inhabitants of Jerusalem. This city will remain forever.

<sup>26</sup> They will come from the towns of Judah and places around Jerusalem, from the land of Benjamin, and from the Shephelah western foothills and the hill-country, and from the Negev, bringing burnt offerings, sacrifices, grain offerings, frankincense, and thank offerings to the house of the LORD.

<sup>27</sup> But if you will not listen to me to keep the Sabbath holy, and not carry loads of goods entering at the gates of Jerusalem on the Sabbath, then I will kindle a fire in its gates and it will devour the palaces of Jerusalem and it will not be extinguished."

**DASV: Jeremiah 18**

<sup>1</sup> The word which came to Jeremiah from the LORD, saying,  
<sup>2</sup> "Get up and go down to the potter's house, and I will tell you my message there."  
<sup>3</sup> So I went down to the potter's house, where he was working at his wheel.  
<sup>4</sup> When the pot that he was molding was spoiled in the hand of the potter, he reworked it into another pot, that was more to the potter's liking.

<sup>5</sup> Then the word of the LORD came to me, saying,  
<sup>6</sup> "O house of Israel, cannot I do with you as this potter did?" says the LORD.  
"Just like the clay in the potter's hand, so you are in my hand, O house of Israel.  
<sup>7</sup> Sometimes I may announce concerning a nation or a kingdom, to uproot, tear down or destroy it.

<sup>8</sup> But if that nation, concerning which I have announced, turns from their evil, I will change my mind about the disaster that I was intending to do to it.  
<sup>9</sup> Sometimes I may announce concerning a nation or kingdom, to build and plant it.

<sup>10</sup> But if they do what is evil in my sight, refusing to obey my voice, then I will change my mind about the good I was intending to do to it.

<sup>11</sup> Now tell the people of Judah and the inhabitants of Jerusalem, 'This is what the LORD says:

I am preparing a disaster against you,  
and devising a plan against you.  
So turn now everyone from his evil way,  
and improve your ways and your actions.'

<sup>12</sup> But they will say, 'It is useless; for we want to follow our own plans, and each of us will act according to the stubbornness of our own evil hearts.'"

<sup>13</sup> Therefore this is what the LORD says:

"Ask now among the nations:  
Who has ever heard of such a thing?

The virgin of Israel has done a horrendous thing.

<sup>14</sup> Does snow ever totally disappear from the rocky slopes of Lebanon?  
Do the cold waters that flow down from those distant mountains  
ever dry up?

<sup>15</sup> But my people have forgotten me,  
they have burned incense to false gods;  
they have been made to stumble in their ways,  
in the ancient roads,  
to walk in paths on trails that are not even built.

<sup>16</sup> Their land will become desolate,  
a thing resulting in perpetual scornful hissing;  
everyone who passes by will be astounded

and shake their head in disgust.

<sup>17</sup> I will scatter them before their enemy like an east wind;  
I will show them my back and not my face,  
in the day of their calamity."

<sup>18</sup> Then they replied, "Come, and let us devise plots against Jeremiah; for the law will not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us bring charges against him, and let us ignore all of his words."

<sup>19</sup> Pay attention to me, O LORD,  
and listen to the voice of those who contend with me.

<sup>20</sup> Will evil be repaid for good?  
Yet they have dug a pit for my life.  
Remember how I stood before you pleading on their behalf,  
to turn your wrath away from them.

<sup>21</sup> Therefore give their children up to famine;  
turn them over to be cut down by the sword.  
Let their wives become childless and widows;  
let their adults die from the plague,  
and their young men be killed by the sword in battle.

<sup>22</sup> Let screams be heard from their houses  
when you bring raiders suddenly upon them,  
for they have dug a pit to trap me  
and hid snares for my feet.

<sup>23</sup> Yet, you know, O LORD, all their plots to kill me.  
Do not forgive their iniquity,  
or blot out their sin from your sight;  
let them be overthrown before you.  
Deal with them while you are angry.

**DASV: Jeremiah 19**

<sup>1</sup> This is what the LORD says, "Go and buy a potter's clay jar, and take some of the elders of the people and priests.

<sup>2</sup> Go out into the Ben Hinnom Valley, through the entrance of the Potsherd Gate, and proclaim there the words that I will tell you.

<sup>3</sup> Say, "Hear the word of the LORD, O kings of Judah, and inhabitants of Jerusalem. This is what the LORD of hosts, the God of Israel, says, 'I will bring disaster on this place that will make the ears of whoever hears it tingle.

<sup>4</sup> Because they have forsaken me, and have defiled this place, and have burned incense in it to other gods, which neither they, nor their fathers or kings of Judah have known, they have filled this place with the blood of innocent children.

<sup>5</sup> They have built the high places to Baal, to burn their sons in the fire for burnt offerings to Baal. I never commanded or told them to do that, in fact, such a thing never even crossed my mind."

<sup>6</sup> "So the days will come," says the LORD, "this place will no more be called Topheth, nor The Ben Hinnom Valley, but The Valley of Slaughter.

<sup>7</sup> For I will thwart the plans of Judah and Jerusalem in this place. I will cause them to fall by the sword before their enemies, and by the hand of those who seek their life. Their dead bodies I will give as food for the birds of the sky and the wild animals of the earth.

<sup>8</sup> I will make this city an object of astonishment, and a place of ridicule; every one that passes by will be astonished and ridicule it because of all its disasters.

<sup>9</sup> I will cause them to eat the flesh of their own sons and daughters. Everyone will eat the flesh of his friend, in the siege and distress by which their enemies and those who seek their lives will afflict them."

<sup>10</sup> Now smash the clay jar in the sight of the those who are with you,

<sup>11</sup> and tell them, "This is what the LORD of hosts says, Just like this I will shatter this people and this city, as one shatters a potter's vessel, so that it is impossible to repair. So they will bury people in Topheth until there be no place left to bury them.

<sup>12</sup> This is what I will do to this place," says the LORD, "and to its inhabitants, even making this city a garbage dump like Topheth.

<sup>13</sup> The houses of Jerusalem, and the houses of the kings of Judah, which are defiled, will be like Topheth, even all the houses upon whose roofs they have burned incense to all the stars of heaven, and have poured out drink offerings to other gods."

<sup>14</sup> Then Jeremiah returned from Topheth, where the LORD had sent him to prophesy. He stood in the court of the LORD's house, and said to all the people:

<sup>15</sup> "This is what the LORD of hosts, the God of Israel, says, 'I will bring on this city and on all its towns all the disaster that I have pronounced against it, because they have stubbornly stiffened their neck refusing to listen to my words.'"

**DASV: Jeremiah 20**

<sup>1</sup> Now Pashhur, the son of Immer the priest, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things.

<sup>2</sup> Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were at the upper Benjamin Gate, which was in the house of the LORD.

<sup>3</sup> The next day when Pashhur released Jeremiah out of the stocks, Jeremiah said to him, "The LORD has not called you 'Pashhur,' but 'Terror on every side.'

<sup>4</sup> For this is what the LORD says, 'I will make you a terror to yourself, and to all your friends. They will fall by the sword of their enemies and your eyes will see it. I will give all Judah into the hand of the king of Babylon, and he will carry them captive to Babylon or kill them with the sword.

<sup>5</sup> I will give all the wealth of this city, all its produce and all its precious jewels, yes, all the treasures of the kings of Judah into the hand of their enemies. They will seize it as plunder and carry it off with them to Babylon.

<sup>6</sup> You, Pashhur, and all who live in your house will go into exile to Babylon. There you will die, and there you will be buried, you and all your friends to whom you have prophesied falsely."

<sup>7</sup> O LORD, you have intimidated me,  
and I was intimidated,  
for you are stronger than I am,  
and you have prevailed.  
I have become a laughingstock all the day;  
everyone mocks me.

<sup>8</sup> For whenever I speak, I have to cry out;  
I have to proclaim, "Violence and destruction!"  
The word of the LORD has made me  
an object of insult and derision all the day long.

<sup>9</sup> If I say, "I will not make mention of him,  
or speak any more in his name,"  
then his word becomes in my heart  
like a burning fire locked up in my bones.  
I am exhausted trying to hold it in;  
truly, I cannot contain it.

<sup>10</sup> For I have heard the slanderous whispering of many,  
"Terror on every side,  
denounce him,  
let us denounce him,"  
so say all my close friends.

They expectantly hope for my downfall, saying,  
"Perhaps he can be trapped,  
and we can prevail against him,

then we can get our revenge on him."

- <sup>11</sup> But the LORD is with me as a dreaded warrior;  
therefore my persecutors will stumble,  
and they will not prevail.  
They will be put to absolute shame,  
because they did not succeed;  
an everlasting dishonor  
that will never be forgotten.
- <sup>12</sup> But, O LORD of hosts, you test the righteous,  
you see into the heart and mind.  
Let me see your vengeance on them;  
for to you I have committed my cause.
- <sup>13</sup> Sing to the LORD, praise the LORD;  
he has rescued the life of the needy  
from the hand of evildoers.
- <sup>14</sup> Cursed be the day on which I was born;  
let not the day when my mother bore me be blessed.
- <sup>15</sup> Cursed be the man who announced to my father,  
"It's a baby boy,"  
making him very glad.
- <sup>16</sup> Let that man be like the cities that the LORD overthrew  
without mercy.  
Let him hear a cry in the morning,  
and battle cry at noon,
- <sup>17</sup> because he did not kill me in the womb;  
and so my mother would have been my grave,  
and her womb pregnant forever.
- <sup>18</sup> Why did I come out of the womb  
just to see toil and sorrow,  
and spend my days in shame?

**DASV: Jeremiah 21**

<sup>1</sup> The word that came to Jeremiah from the LORD, when king Zedekiah sent Pashhur the son of Malchiah and the priest Zephaniah the son of Maaseiah to him, saying,

<sup>2</sup> "Please inquire of the LORD for us, for Nebuchadnezzar king of Babylon is making war on us. Perhaps the LORD will perform one of his wonderful works for us so that he may withdraw from attacking us."

<sup>3</sup> Then Jeremiah said to them, "This is what you are to tell Zedekiah:

<sup>4</sup> "This is what the LORD, the God of Israel, says, I will make your weapons of war that you are using to fight against the king of Babylon, and against the Chaldeans who are besieging you outside the walls, ineffective in your hands. I will gather those troops right in the middle of this city.

<sup>5</sup> I myself will fight against you with an outstretched hand and with a mighty arm, in anger, fury, and great rage.

<sup>6</sup> I will smite the inhabitants of this city, both human and animals. They will die of a horrible plague."

<sup>7</sup> "Afterward," says the LORD, "I will deliver up Zedekiah king of Judah, and his servants, and the people who are left in this city from the plague, the sword, and famine. I will give them into the hand of Nebuchadnezzar king of Babylon, their enemies, and to those seeking their lives. He will strike them down with the edge of the sword. He will not spare them, or have pity or compassion on them."

<sup>8</sup> "Tell this people, 'This is what the LORD says: I am setting before you a choice between the way of life and the way of death.

<sup>9</sup> The one who stays in this city will die by the sword, famine, and plague; those who go out and surrender to the Chaldeans who are besieging you will live, and will at least escape with their lives as booty."

<sup>10</sup> "For I have set my face against this city to bring disaster and not good," says the LORD. "It will be given into the hand of the king of Babylon, and he will burn it with fire."

<sup>11</sup> To the house of the king of Judah,

"Listen to the word of LORD:

<sup>12</sup> O house of David, this is what the LORD says,

Execute justice in the morning.

Deliver those who are robbed from their oppressors,  
or my wrath will flare up like fire,

and burn so that no one will be able to extinguish it,  
because of your evil actions.

<sup>13</sup> I am against you, O inhabitant of the valley,

O rock of the plain," says the LORD.

You who ask, 'Who can come down against us?

Who can break into our refuge?'



<sup>14</sup> I will punish you according to the fruit of your actions,"  
says the LORD.

"I will kindle a fire in your forests,  
and it will devour everything around you."

**DASV: Jeremiah 22**

<sup>1</sup> This is what the LORD says: "Go down to the house of the king of Judah, and speak this word there,

<sup>2</sup> say: Hear the word of the LORD, O king of Judah, who sits on the throne of David-- you, your servants, and your people who enter by these gates.

<sup>3</sup> This is what the LORD says:

Execute justice and righteousness.

Deliver those who are robbed from their oppressors.

Do no wrong or violence to the foreigner, fatherless, or the widow,  
or shed innocent blood in this place.

<sup>4</sup> For if you do this then there will enter through the gates of this house kings sitting on the throne of David, riding in chariots and on horses,--he, his servants, and his people.

<sup>5</sup> But if you refuse to obey these words, I swear by myself, says the LORD, that this house will become a heap of rubble."

<sup>6</sup> For this is what the LORD says concerning the house of the king of Judah:

"You are like Gilead to me,  
and the heights of Lebanon;  
yet I swear I will make you a desert,  
whose towns are uninhabited.

<sup>7</sup> I will prepare destroyers against you,  
everyone with his weapons;  
they will cut down your choice cedars,  
and throw them into the fire."

<sup>8</sup> Many nations will pass by this city, and they will ask each other, "Why has the LORD done this to this great city?"

<sup>9</sup> Then they will reply, "Because they forsook the covenant of the LORD their God, and worshipped other gods, and served them."

<sup>10</sup> Do not weep for the dead king,  
neither grieve for him;  
but weep bitterly for the one who goes away;  
for that one will never return,  
or ever see his native country again.

<sup>11</sup> For this is what the LORD says concerning Shallum [Jehoahaz] the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who was exiled from this place: "He will never return here.

<sup>12</sup> But in the place where they have led him captive, there he will die, and he will never see this land again."

- <sup>13</sup> "Woe to him who builds his house by unrighteousness,  
and his upper rooms by injustice,  
who uses forced labor,  
and gives his workers no wages for their labor.
- <sup>14</sup> Who brags, 'I will build a large palace  
with spacious upper rooms.  
He cuts out windows and panels it with cedar,  
and paints it red.
- <sup>15</sup> Were you made king, because you have the most cedar?  
Did not your father have enough to eat and drink?  
Yet he did what was just and right.  
That is why it went well for him.
- <sup>16</sup> He judged the cause of the poor and needy,  
then it was well.  
Is not this what it is to know me? says the LORD.
- <sup>17</sup> But your eyes and your heart only think about dishonest gain,  
shedding innocent blood,  
imposing oppression and committing violence."
- <sup>18</sup> Therefore this is what the LORD says concerning Jehoiakim the son of Josiah,  
king of Judah:  
"They will not lament for him, saying,  
'Too bad for my brother!'  
or, 'Too bad for my sister!'  
They will not lament for him, saying,  
'Too bad for my lord!'  
or, 'Too bad for his majesty!'
- <sup>19</sup> He will be buried with the burial of a donkey,  
dragged off and dumped outside the gates of Jerusalem.
- <sup>20</sup> Go up to Lebanon, and cry;  
lift up your voice in Bashan,  
and cry from Abarim,  
for all your lovers are crushed.
- <sup>21</sup> I warned you in your prosperity,  
but you said, 'I will not listen.'  
This has been your response from your youth,  
for you have not obeyed my voice.
- <sup>22</sup> The wind will feed all your shepherds,  
and your lovers will go into exile.  
Surely then you will be ashamed  
and humiliated from all your wickedness.
- <sup>23</sup> O inhabitant of Lebanon,  
who makes your nest in the cedars,

how greatly you will groan  
when the pains of punishment come on you,  
pain like a woman in labor!"

<sup>24</sup> "As I live," swears the LORD, "even if Jehoiachin the son of Jehoiakim king of Judah were the signet ring on my right hand, I would pull you off from there.

<sup>25</sup> I will give you into the hand of those who seek your life, and into the hand of those you are afraid of, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.

<sup>26</sup> I will throw you and your mother who bore you out into another country, where you were not born and there you will die.

<sup>27</sup> But you will never return to the land which you long for."

<sup>28</sup> Is this man Jehoiachin a despised broken pot?  
Is he a pot no one wants?

Why are he and his descendants thrown out,  
cast into the land that they do not know?

<sup>29</sup> O land, land, land,  
hear the word of the LORD:

<sup>30</sup> This is what the LORD says:  
"Record this man childless,  
a man who will not be successful in his lifetime;  
for none of his descendants will succeed  
in sitting on the throne of David,  
or rule over Judah."

**DASV: Jeremiah 23**

<sup>1</sup> "Woe to the shepherds who destroy and scatter the sheep of my pasture!" says the LORD.

<sup>2</sup> Therefore this is what the LORD, the God of Israel, says against the shepherds that rule my people: "You have scattered my flock, and driven them away, and have not taken care of them. So I will take care of you for your evil actions," says the LORD.

<sup>3</sup> "I will gather the remnant of my flock out of all the countries where I have driven them, and will bring them back again to their folds. There they will be fruitful and multiply.

<sup>4</sup> I will set up shepherds over them, who will take care of them; they will not be afraid anymore or terrified. None of them will be missing," says the LORD.

<sup>5</sup> "The days are coming," says the LORD,  
     "that I will raise up for David a righteous Branch,  
         and he will reign as king  
     and will act with wisdom,  
         justice and righteousness in the land.

<sup>6</sup> In his days Judah will be saved,  
     and Israel will dwell in safety;  
     and this is his name by which he will be called:  
     'The LORD is our righteousness.'"

<sup>7</sup> "So, look, the days are coming," says the LORD, "that they will no more say, 'As the LORD lives, who brought up the children of Israel out of the land of Egypt.'

<sup>8</sup> But instead, 'As the LORD lives, who brought up and who led the descendants of the house of Israel out of the land of the north, and from all the countries where he had exiled them. Then they will live in their own land.'"

<sup>9</sup> "Concerning the prophets:  
     My heart is broken within me,  
         all my bones shake;  
     I am like a drunken person,  
         and like a person overcome with wine,  
     because of the LORD,  
         and because of his holy words.

<sup>10</sup> For the land is full of adulterers;  
     for because of the curse the land mourns;  
     the pastures of the wilderness are dried up.

    For the course on which they run is evil,  
     and they use their power abusively;  
<sup>11</sup> for both prophet and priest are ungodly;  
     even in my house I have found their wickedness,"

says the LORD.

- <sup>12</sup> "Therefore their paths will be like slippery places  
in the darkness.  
They will be chased and fall there.  
For I will bring disaster on them,  
even in the year of their punishment," says the LORD.
- <sup>13</sup> "I have seen something disgusting among the prophets of Samaria:  
They prophesied by Baal,  
and led my people Israel astray.
- <sup>14</sup> Among the prophets of Jerusalem also I have seen something horrible:  
They commit adultery and walk in lies;  
they strengthen the hands of evildoers,  
so that no one turns from his wickedness.  
They have all become like Sodom to me,  
and its inhabitants like Gomorrah."
- <sup>15</sup> Therefore this is what the LORD of hosts says concerning the prophets:  
"I will feed them with bitterness,  
and make them drink poison.  
For it is from the prophets of Jerusalem that ungodliness  
has spread through the entire land."
- <sup>16</sup> This is what the LORD of hosts says,  
"Do not listen to the words of the prophets who prophesy to you.  
They fill you with empty delusions.  
They speak visions from their own heart,  
and not from the mouth of the LORD.
- <sup>17</sup> They say continually to those who despise me,  
'The LORD has said, You will have peace.'  
To everyone who follows their own stubborn heart, they say,  
'No harm will happen to you.'
- <sup>18</sup> For who has stood in the council of the LORD  
that he should perceive and hear his word?  
Who has paid attention to my word and listened to it?
- <sup>19</sup> Look, the LORD's wrath will sweep in like a storm.  
Like a raging tempest it will swirl down on the head of the wicked.
- <sup>20</sup> The anger of the LORD will not turn back  
until he has executed  
and performed the purposes of his heart.  
In the latter days you will understand it clearly.
- <sup>21</sup> I did not send these prophets,  
yet they ran around claiming to have a message.  
I did not speak to them,

yet they prophesied.

<sup>22</sup> But if they had stood in my council,  
then they would have proclaimed my words to my people,  
and they would have turned them from their evil way  
and from their evil actions."

<sup>23</sup> "Am I only a God nearby," says the LORD,  
"and not also a God afar away?"

<sup>24</sup> "Can anyone hide in secret places  
so that I will not see him?" says the LORD.  
"Do I not fill heaven and earth?" says the LORD.

<sup>25</sup> "I have heard what the prophets have said, who prophesy lies in my name,  
claiming, 'I have dreamed, I have dreamed.'

<sup>26</sup> How long will this be in the heart of the prophets who prophesy lies, who  
prophesy the fantasies of their own minds?

<sup>27</sup> They intend to make my people forget my name by their dreams which they tell  
each other, just as when their forefathers forgot my name because of Baal.

<sup>28</sup> The prophet that has a dream, let him tell a dream. Let the one who has my  
word, speak my word faithfully. What does straw have in common with wheat?"  
says the LORD.

<sup>29</sup> "Is not my word like fire?" says the LORD, "and like a hammer that smashes a  
rock in pieces?"

<sup>30</sup> "Therefore, I am against the prophets," says the LORD, "who steal my words  
from each other."

<sup>31</sup> "I am against the prophets," says the LORD, "who use their tongues, and claim,  
'The LORD says.'

<sup>32</sup> I am against those who prophesy lying dreams," says the LORD, "and report  
them, and lead my people to astray by their lies and recklessness. Yet I did not  
send them, or commission them, so they are of no benefit to this people at all,"  
says the LORD.

<sup>33</sup> When this people, prophet, or priest, asks you, "What is the burden message of  
the LORD?" Then tell them, "You are the burden and I will cast you off," says the  
LORD."

<sup>34</sup> As for the prophet, priest, or people, who says, "The burden message of the  
LORD," I will punish that person and their family.

<sup>35</sup> This is what each of you shall ask their neighbor and relative, "What did the  
LORD answer?" and, "What did the LORD say?"

<sup>36</sup> Stop mentioning "the burden message of the LORD," for every one's own word  
is what he is claiming is his burden. This is how you have perverted the words of  
the living God, of the LORD of hosts, our God.

<sup>37</sup> This is what you will say to the prophet, "What did the LORD answer you?" and, "What did the LORD say?"

<sup>38</sup> But if you claim, "The burden message of the LORD." This is what the LORD actually says: "You say this phrase, 'The burden message of the LORD,' even though I told you, "You should not say, 'The burden of the LORD.'"

<sup>39</sup> Therefore, I will absolutely forget you and I will cast you from my presence, including the city that I gave to you and your forefathers.

<sup>40</sup> I will bring everlasting disgrace on you and perpetual shame, which will never be forgotten."



**DASV: Jeremiah 24**

<sup>1</sup> The LORD showed me two baskets of figs set before the temple of the LORD, after Nebuchadnezzar king of Babylon had carried away captive Jehoiachin the son of Jehoiakim, king of Judah, and the officials of Judah, along with the craftsmen and metal workers from Jerusalem, and brought them to Babylon.

<sup>2</sup> One basket had very good figs, like first-ripe figs, but the other basket had very bad figs, that were so bad they could not be eaten.

<sup>3</sup> Then the LORD asked me, "What do you see, Jeremiah?" I replied, "Figs, the good figs, look very good; and the bad ones look very bad, so bad that they cannot be eaten."

<sup>4</sup> The word of LORD came to me, saying,

<sup>5</sup> "This is what the LORD, the God of Israel says: Like these good figs, so I will regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans. These I consider good.

<sup>6</sup> For I will set my eyes on them for good, and I will bring them back again to this land. I will build them up, and not tear them down. I will plant them, and not uproot them.

<sup>7</sup> I will give them a heart to know me, that I am the LORD. They will be my people, and I will be their God; for they will return to me with their whole heart."

<sup>8</sup> Now concerning the bad figs, which were so bad they cannot be eaten, this is what the LORD says, "This is the way I will treat Zedekiah the king of Judah, and his officials, and those left in Jerusalem, who remain in this land, as well as those who live in the land of Egypt.

<sup>9</sup> I will make them a horror to all the kingdoms of the earth; a reproach and an epithet, a taunt and a curse, in all places where I will drive them.

<sup>10</sup> I will send the sword, famine, and the plague among them until they are consumed from off the land that I gave to them and to their forefathers."

**DASV: Jeremiah 25**

<sup>1</sup> The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah. It was the same as the first year of Nebuchadnezzar king of Babylon.

<sup>2</sup> Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying:

<sup>3</sup> "For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah to this day, the word of the LORD has come to me. I have spoken to you repeatedly, but you have not listened.

<sup>4</sup> Even though the LORD repeatedly sent to you all his servants the prophets, you have still not listened or paid attention.

<sup>5</sup> They said, 'Turn now everyone from his evil way, from the evil actions, and dwell in the land that the LORD has given to you and to your forefathers forever and forever.

<sup>6</sup> Do not go after other gods to serve or worship them, and do not provoke me to anger with the work of your hands, then I will do you no harm."

<sup>7</sup> "Yet you have not listened to me," says the LORD, "you have provoked me to anger with the work of your hands to your own harm."

<sup>8</sup> Therefore, this is what the LORD of hosts says: "Because you have not listened to my words,

<sup>9</sup> I will send and gather all the tribes of the north, says the LORD, led by Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land, and against its inhabitants, and against all the surrounding nations. I will utterly destroy them and make them an object of horror, a hissing ridicule, and a perpetual ruin.

<sup>10</sup> Moreover I will remove from them the voice of laughter and gladness, the voice of the bridegroom and the bride, the sound of the millstones and the night lights of the lamps in their homes.

<sup>11</sup> This whole land will become a desolate wasteland and these nations will serve the king of Babylon for seventy years.

<sup>12</sup> When seventy years are completed, I will punish the king of Babylon and that nation, because of their iniquity," says the LORD, "I will make the land of the Chaldeans desolate forever.

<sup>13</sup> I will bring on that land all my words that I have pronounced against it, everything that is written in this book, which Jeremiah has prophesied against all the nations.

<sup>14</sup> For many nations and great kings will enslave them, and I will repay them according to their deeds and according to the work of their hands."

<sup>15</sup> For this is what the LORD, the God of Israel, says to me: "Take this cup of the wine of wrath from my hand and make all the nations to whom I send you drink it.

<sup>16</sup> They will drink, stagger, and then go crazy, because of the sword that I will send among them."

<sup>17</sup> So I took the cup at the LORD's hand, and made all the nations to whom the LORD had sent me drink it:

<sup>18</sup> Jerusalem, and the cities of Judah, and its kings and officials, to make them a desolation, an object of horror, a hissing ridicule, and a curse, as it is this day;

<sup>19</sup> Pharaoh king of Egypt, his servants and officials and all his people;

<sup>20</sup> along with all the foreigners there, and all the kings of the land of Uz; and all the kings of the Philistines, that is, Ashkelon, Gaza, Ekron, and the remnant of Ashdod;

<sup>21</sup> Edom, Moab, and the Ammonites;

<sup>22</sup> as well as all the kings of Tyre and Sidon, and the kings of the coastland which is across the sea;

<sup>23</sup> Dedan, Tema, and Buz, and all those who are in distant regions;

<sup>24</sup> all the kings of Arabia, and all the kings of the various groups that live in the desert;

<sup>25</sup> and all the kings of Zimri, Elam, and Media;

<sup>26</sup> and all the kings of the north, far and near, one after another; in short, all the kingdoms of the world that are upon the face of the earth. Finally, even the king of Sheshach will drink.

<sup>27</sup> "You will say to them, 'This is what the LORD of hosts, the God of Israel says: Drink, get drunk, and vomit, then fall and rise no more, because of the sword that I will send among you.'

<sup>28</sup> But if they refuse to take the cup from your hand to drink, then you will say to them, 'This is what the LORD of hosts says: You have to drink it.

<sup>29</sup> For, look, I am beginning to bring disaster on the city that is called by my name. How then can you avoid being punished? You will not be unpunished; for I will call for a sword against all the inhabitants of the earth,'" says the LORD of hosts.

<sup>30</sup> Therefore prophesy against them all these words, and say to them,

"The LORD will roar from on high,  
and utter his voice from his holy habitation;  
he will roar mightily against his fold;  
he will give a shout,  
as they that tread grapes,  
against all the inhabitants of the earth.

<sup>31</sup> A clamor will resound to the ends of the earth;  
for the LORD has a controversy with the nations.

He will enter into judgment with all flesh;  
as for the wicked, he will give them to the sword," says the LORD.

<sup>32</sup> This is what the LORD of hosts says,

"Look, disaster will spread from nation to nation,  
and a tremendous storm will arise from the distant regions of the earth."

<sup>33</sup> Those slain by the LORD on that day will be from one end of the earth to the other. They will not be grieved over, or gathered, or buried. They will be like manure spread on the face of the ground.

<sup>34</sup> Wail, you shepherds, and cry;  
wallow in ashes, you leaders of the flock;  
for the days of your slaughter have fully come  
and you will fall like precious pottery.

<sup>35</sup> The shepherds will have nowhere to flee to,  
or the leaders of the flock to escape to.

<sup>36</sup> A voice of the cry of the shepherds,  
and the wailing of the leaders of the flock,  
for the LORD is laying waste their pasture.

<sup>37</sup> The peaceable dwellings will be laid waste  
because of the fierce anger of the LORD.

<sup>38</sup> Like a lion he has come out of his lair;  
for their land is become a wasteland,  
because of the fierceness of the oppressor's sword,  
and because of his fierce anger.

**DASV: Jeremiah 26**

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying,

<sup>2</sup> "This is what the LORD says: 'Stand in the court of the LORD's house, and speak to all the cities of Judah, that come to worship in the LORD's house, all the words that I command you to speak to them. Do not miss a single word.

<sup>3</sup> It may be they will listen, and each one turn from his evil way; then I may change my mind about the disaster that I planned to do to them because of the evil they have been doing.'

<sup>4</sup> You will say to them, 'This is what the LORD says: If you will not listen to me, to walk in my law, that I have set before you,

<sup>5</sup> to pay attention to the words of my servants the prophets, whom I have repeatedly sent to you--but you have not listened to them--

<sup>6</sup> then I will make this house like Shiloh, and will make this city to be used by all the nations of the earth as a curse.'"

<sup>7</sup> Then the priests, prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

<sup>8</sup> When Jeremiah finished speaking all that the LORD had commanded him to all the people, the priests, prophets then all the people seized him, saying, "You should surely die.

<sup>9</sup> Why have you prophesied in the name of the LORD, saying,

'This house will be like Shiloh,  
and this city shall be desolate, without inhabitant?'"

So all the people were gathered against Jeremiah in the house of the LORD.

<sup>10</sup> When the princes of Judah heard these things, they came up from the king's house to the house of the LORD; and they sat in the entry of the New Gate of the LORD's house.

<sup>11</sup> Then the priests and the prophets spoke to the officials and to all the people, saying, "This man deserves to die! For he has prophesied against this city, as you have heard with your own ears."

<sup>12</sup> Then Jeremiah spoke to all the officials and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard.

<sup>13</sup> Now therefore improve your ways and actions, and obey the voice of the LORD your God; and the LORD will change his mind about the disaster that he has pronounced against you.

<sup>14</sup> But as for me, I am in your hand; do with me what seems good and right in your eyes.

<sup>15</sup> Only know for certain that if you put me to death, you will bring innocent blood on yourselves, this city, and on its inhabitants; for, in fact, the LORD has sent me to you to speak all these words in your ears."

<sup>16</sup> Then the officials and all the people said to the priests and prophets: "This man does not deserve to die, for he has spoken to us in the name of the LORD our God."

<sup>17</sup> Then there arose some of the elders of the land, and spoke to all the assembly of the people, saying,

<sup>18</sup> "Micah the Morashtite prophesied in the days of Hezekiah king of Judah. He spoke to all the people of Judah, saying, 'This is what the LORD of hosts says:  
Zion will be plowed like a field,  
Jerusalem will become a heap of ruins,  
and the Temple Mount like a hill overgrown with brush.'

<sup>19</sup> Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD, and entreat the favor of the LORD, and the LORD changed his mind about the disaster that he had announced against them? So should we commit this great harm against ourselves."

<sup>20</sup> Now there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim. He prophesied against this city and against this land using the same words that Jeremiah has used.

<sup>21</sup> When King Jehoiakim with all his mighty warriors, and all the officials, heard his words, the king sought to put him to death. But when Uriah heard it, he was afraid, fled, and went to Egypt.

<sup>22</sup> King Jehoiakim sent men to Egypt, namely, Elnathan the son of Achbor, and some men with him to Egypt.

<sup>23</sup> They brought back Uriah out of Egypt, and presented him to King Jehoiakim, who killed him with the sword, and threw his corpse into the burial place of the common people.

<sup>24</sup> But Ahikam the son of Shaphan helped Jeremiah, so that they would not give him into the hand of the people in order to put him to death.

**DASV: Jeremiah 27**

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,

<sup>2</sup> "This is what the LORD said to me: Make a yoke of leather straps and wooden crossbars, and put them on your neck.

<sup>3</sup> Send word to the kings of Edom, Moab, Ammonites, Tyre, and Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.

<sup>4</sup> Give them a message for their masters, saying, 'This is what the LORD of hosts, the God of Israel, says, This is what you will tell your masters:

<sup>5</sup> I have made the earth, people and animals that are on the face of the earth, by my great power and by my outstretched arm, and I give it to whomever I want.

<sup>6</sup> Now I have given all these lands to the hand of Nebuchadnezzar the king of Babylon, my servant; as well as the wild animals of the field to serve him.

<sup>7</sup> All the nations will serve him, his son, and his grandson, until the time of his own land comes to an end. Then many nations and great kings will make him their slave.

<sup>8</sup> The nation and the kingdom which will not serve Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, I will punish that nation, says the LORD, with the sword, famine, and plague, until I have consumed them by his hand.

<sup>9</sup> But as for you, do not listen to your prophets, diviners, dreams, soothsayers, or your sorcerers, that speak to you, saying, 'You will not serve the king of Babylon.'

<sup>10</sup> For they prophesy lies to you, that will result in removing you far from your land, so that I should drive you out and you will perish.

<sup>11</sup> But the nation that will bring their neck under the yoke of the king of Babylon and serve him, I will allow to remain in their own land," says the LORD, "and they will farm it and live there."

<sup>12</sup> I told King Zedekiah of Judah all these same words, saying, "Bring your necks under the yoke of the king of Babylon and serve him and his people and live.

<sup>13</sup> Why would you want to die, you and your people, by the sword, famine, and plague, as the LORD has spoken concerning the nation that refuses to serve the king of Babylon?

<sup>14</sup> Do not listen to the words of the prophets who claim, 'You will not serve the king of Babylon,' for they are prophesying a lie to you.

<sup>15</sup> 'For I have not sent them,' says the LORD, 'but they are prophesying lies in my name; resulting in my driving you out and you will perish, both you and the prophets who are prophesying to you.'"

<sup>16</sup> I also spoke to the priests and to all this people, saying, "This is what the LORD says: Do not listen to the words of your prophets who prophesy to you, saying,

'Look, the sacred vessels of the LORD's house will be brought back again from Babylon soon,' for they are prophesying a lie to you.

<sup>17</sup> Do not listen to them, rather serve the king of Babylon and live. Why should this city become a ruin?

<sup>18</sup> But if they are prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the sacred vessels that are left in the house of the LORD, and in the house of the king of Judah and at Jerusalem not go to Babylon.

<sup>19</sup> For this is what the LORD of hosts says concerning the pillars, bronze sea, bases, and all the rest of the sacred vessels that are left in this city,

<sup>20</sup> which Nebuchadnezzar king of Babylon did not take, when he exiled Jehoiachin the son of Jehoiakim, king of Judah from Jerusalem to Babylon, along with all the nobles of Judah and Jerusalem.

<sup>21</sup> Yes, this is what the LORD of hosts, the God of Israel, says, concerning the sacred vessels that are left in the house of the LORD, and in the house of the king of Judah and at Jerusalem:

<sup>22</sup> 'They will be carried to Babylon. They will stay there, until the day that I punish them,' says the LORD, 'then will I bring them back, and restore them to this place.'"



**DASV: Jeremiah 28**

<sup>1</sup> The same year, in the beginning of the reign of Zedekiah king of Judah, in the fifth month of the fourth year of his reign, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying,

<sup>2</sup> "This is what the LORD of hosts, the God of Israel, says, 'I will break the yoke of the king of Babylon.

<sup>3</sup> Within two full years I will bring back to this place all the sacred vessels of LORD's house, that Nebuchadnezzar king of Babylon took from this place and carried off to Babylon.

<sup>4</sup> I will bring back to this place Jehoiachin the son of Jehoiakim, king of Judah, with all the captives of Judah, who were exiled to Babylon,' says the LORD; 'for I will break the yoke of the king of Babylon.'"

<sup>5</sup> Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and all the people who stood in the house of LORD.

<sup>6</sup> The prophet Jeremiah said, "Amen: may the LORD do so; may the LORD fulfill your words which you have prophesied, to bring back to this place the sacred vessels of LORD's house and all those carried off into exile to Babylon.

<sup>7</sup> Nevertheless, listen now to this word that I speak in your ears and in the ears of all the people:

<sup>8</sup> The prophets who have been long before you and me prophesied against many countries and great kingdoms, about war, disaster, and plague.

<sup>9</sup> The prophet who prophesied about peace, when the word of the prophet comes true, then it can be determined that the LORD has truly sent that prophet."

<sup>10</sup> Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it.

<sup>11</sup> Hananiah spoke in the presence of all the people, saying, "This is what the LORD says: Just like this I will break the yoke of Nebuchadnezzar king of Babylon within two years from off the neck of all the nations." Then the prophet Jeremiah went his way.

<sup>12</sup> Then the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke taking it off the neck of the prophet Jeremiah, saying,

<sup>13</sup> "Go, tell Hananiah, "This is what the LORD says: You have broken a yoke of wood; but you get an iron yoke in its place.

<sup>14</sup> For this is what the LORD of hosts, the God of Israel, says: I have put a yoke of iron on the neck of all these nations, so that they will serve Nebuchadnezzar king of Babylon; and they will serve him and I have even given him the animals of the field."

<sup>15</sup> Then the prophet Jeremiah said to Hananiah the prophet, "Listen, Hananiah, the LORD has not sent you; but you are making this people to trust in a lie.

<sup>16</sup> Therefore this is what the LORD says, I will send you off the face of the earth. This year you will die, because you have spoken rebellion against the LORD."

<sup>17</sup> So Hananiah the prophet died that same year in the seventh month.

**DASV: Jeremiah 29**

<sup>1</sup> Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the elders in exile, and to priests, prophets, and all the people, Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

<sup>2</sup> This was after Jehoiachin the king, the queen mother, eunuchs, officials of Judah and Jerusalem, craftsmen, and metal workers had been deported from Jerusalem.

<sup>3</sup> The letter was sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah had sent to Babylon to Nebuchadnezzar king of Babylon. The letter said:

<sup>4</sup> "This is what the LORD, the God of Israel, says to all the exiles, whom I had carried away captive from Jerusalem to Babylon:

<sup>5</sup>     Build houses,  
                  and live in them;  
           plant gardens,  
                  and eat their produce.

<sup>6</sup> Take wives,  
          and have sons and daughters;  
take wives for your sons,  
          and give your daughters to husbands,  
that they may have sons and daughters;  
          multiply there,  
          and do not decrease.

<sup>7</sup> Seek the welfare of the city  
      where I have had you carried away as exiles,  
and pray to the LORD for it;  
      for when it prospers,  
          you also will prosper."

<sup>8</sup> For this is what the LORD of hosts, the God of Israel says: "Let not your prophets and diviners that are in your midst, deceive you; do not listen to the dreams you are prompting them to dream.

<sup>9</sup> They prophesy falsely to you in my name. I have not sent them," says the LORD.

<sup>10</sup> For this is what the LORD says, "After seventy years are completed for Babylon, I will visit you, and fulfill my promise to you by bringing you back to this place.

<sup>11</sup> For I know the plans I have for you," says the LORD, "plans to prosper you, and not to harm you, to give you a future and a hope.

<sup>12</sup> You will call on me and you will come and pray to me, and I will listen to you.

<sup>13</sup> You will seek me and find me, when you search for me with all your heart.

<sup>14</sup> Then I will be found by you," says the LORD, "and I will restore your fortunes and regather you from all the nations, and from all the places I have exiled you,"

says the LORD; "and I will bring you back to the place from where I exiled you into captivity."

<sup>15</sup> Because you claim, "The LORD has raised up prophets in Babylon for us."

<sup>16</sup> This is what the LORD says concerning the king who sits on the throne of David, and all the people that live in this city, your relatives who have not gone with you into exile:

<sup>17</sup> "This is what the LORD of hosts says, "I will send on them the sword, famine, and plague, and will make them like rotten figs, that are so bad they cannot be eaten.

<sup>18</sup> I will pursue after them with the sword, famine, and plague, and I will make the kingdoms of the earth appalled at what happens to them. They will be used when people want to curse others, a terror, an object of ridicule hissing and contempt among all the nations where I have driven them.

<sup>19</sup> For they have not listened to my words," says the LORD, "when I repeatedly sent to them my servants the prophets, but you would not listen," says the LORD.

<sup>20</sup> So listen to the word of the LORD, all you exiles whom I have deported from Jerusalem to Babylon.

<sup>21</sup> This is what the LORD of hosts, the God of Israel says concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: "I will deliver them into the hand of Nebuchadnezzar king of Babylon; he will kill them before your eyes.

<sup>22</sup> Their situation will be taken up as a curse by all the exiles of Judah who are in Babylon, saying, 'May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.'

<sup>23</sup> For they have preformed folly in Israel, and have committed adultery with their neighbors' wives, and have spoken lies in my name, which I never ordered them to say. I am aware of what they have done and am a witness to it," says the LORD.

<sup>24</sup> Now tell Shemaiah the Nehelamite,

<sup>25</sup> "This is what the LORD of hosts, the God of Israel says, You have sent letters in your own name to all the people who are in Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying,

<sup>26</sup> 'The LORD has made you priest instead of Jehoiada the priest, so that there may be officers in the house of the LORD, so that anyone who acts crazy and pretends to be a prophet you should put in the stocks with an iron neck-collar.'

<sup>27</sup> Now therefore, why have you not rebuked Jeremiah of Anathoth, who pretends to be your prophet?

<sup>28</sup> He has sent a message to us in Babylon, saying, 'The exile will last a long time.

Build houses,  
and live in them;  
plant gardens,  
and eat their produce.'"

<sup>29</sup> Zephaniah the priest read this letter to Jeremiah the prophet.

<sup>30</sup> Then the word of the LORD came to Jeremiah, saying,

<sup>31</sup> Send to all the exiles, saying, "This is what the LORD says concerning Shemaiah the Nehelamite. Since Shemaiah has prophesied to you, and I did not send him, and he has caused you to trust in a lie,

<sup>32</sup> therefore this is what the LORD says, I will punish Shemaiah the Nehelamite, and his descendants. None of his descendants will live among this people, nor will he see the good that I will do to my people," says the LORD, "because he has spoken rebellion against the LORD."

**DASV: Jeremiah 30**

<sup>1</sup> The word that came to Jeremiah from the LORD, saying,

<sup>2</sup> "This is what the LORD, the God of Israel says, 'Write all the words that I have spoken to you in a book.

<sup>3</sup> For the days are coming,' says the LORD, 'that I will restore the fortunes of my people Israel and Judah,' says the LORD. 'I will bring them back to the land that I gave to their forefathers and they will possess it.'"

<sup>4</sup> These are the words that the LORD spoke concerning Israel and Judah.

<sup>5</sup> For this is what the LORD says:

"We have heard cries of terror,  
fear, and not peace.

<sup>6</sup> Ask now, and see:

Can a man give birth to a child?

Why do I see every man with his hands holding his stomach,  
like a woman in labor,  
and all faces have turned pale?

<sup>7</sup> Alas, that day is so great that there has never been one like it.

It is the time of Jacob's trouble;  
but he will be saved out of it."

<sup>8</sup> "In that day," says the LORD of hosts,

"I will break the oppressor's yoke from off your neck,  
and will snap your bonds.

Foreigners will no more make him their slave.

<sup>9</sup> But they will serve the LORD their God,

and David their king,  
whom I will raise up for them."

<sup>10</sup> "Therefore do not be afraid, O Jacob my servant,"

says the LORD,

"do not be dismayed, O Israel,  
for I will save you from a land far off,  
and your seed from the land of their exile;  
and Jacob will return,  
and will enjoy peace and quiet,  
and no one will make him afraid.

<sup>11</sup> For I am with you," says the LORD,

"to save you,

for I will totally destroy all the nations  
where I have scattered you,

but I will not totally destroy you;

but I will discipline you with due measure,  
and will in no way allow you to go unpunished."

- <sup>12</sup> For this is what the LORD says,  
    "Your wound is incurable,  
        and your injury is severe.
- <sup>13</sup> There is no one to plead your cause,  
    no cure for your wound,  
        no healing for you.
- <sup>14</sup> All your lovers have forgotten you;  
    they do not care about you.  
    I have wounded you like an enemy would,  
        with the punishment of a cruel foe,  
    because your iniquity is great,  
        because your sins are so numerous.
- <sup>15</sup> Why do you cry about your injuries?  
    Your pain is incurable,  
    because your iniquity is great,  
        because your sins are so numerous,  
    I have done these things to you.
- <sup>16</sup> Therefore all those who devour you will be devoured.  
    All your adversaries, every last one of them,  
        will go into exile.  
    They who have plundered you will be plundered,  
        and all who prey on you I will give up for prey.
- <sup>17</sup> For I will restore your health,  
    and I will heal your wounds, says the LORD;  
    because they have called you an outcast,  
        mocking, "It is Zion, whom no one cares about."
- <sup>18</sup> This is what the LORD says:  
    "I will bring back Jacob's tents from captivity,  
        and have compassion on his dwellings;  
    the city will be rebuilt on its own hill,  
        and the palace will be set in its rightful place.
- <sup>19</sup> Out of them will proceed thanksgiving  
    and the voice of those having fun.  
    I will multiply them,  
        and they will not be few.  
    I will also honor them,  
        and they will not be despised.
- <sup>20</sup> Their children also will be just like it was long ago,  
    and their congregation will be established before me;  
    I will punish all who oppress them.
- <sup>21</sup> They will have their own prince,  
    and their ruler will come from the midst of them;

I will bring him near,  
and he will approach me.  
For who would dare to approach me otherwise?"  
says the LORD.

<sup>22</sup> "You will be my people,  
and I will be your God."

<sup>23</sup> Look, the storm of the LORD,  
His wrath has broken out.  
Like a swirling tempest,  
it will burst upon the head of the wicked.

<sup>24</sup> The fierce anger of the LORD will not turn back,  
until he has executed,  
and completed everything his heart intended.  
In the latter days you will understand it.



**DASV: Jeremiah 31**

<sup>1</sup> "At that time," says the LORD, "I will be the God of all the families of Israel, and they will be my people."

<sup>2</sup> This is what the LORD says,  
    "The people who survive death by the sword  
        will find favor in the wilderness,  
    when Israel goes to find its rest.

<sup>3</sup> The LORD appeared to them far away, saying,  
    "Yes, I have loved you with an everlasting love;  
        therefore with loyal love I have drawn you.

<sup>4</sup> Again I will build you,  
    and you will be rebuilt, O virgin of Israel.  
    Again you will take up your tambourine,  
    and will join in with the dances of those who are rejoicing.

<sup>5</sup> Again you will plant vineyards on the mountains of Samaria;  
    the planters will plant,  
        and will enjoy its fruit.

<sup>6</sup> For there will come a day when the watchmen  
    on the hills of Ephraim will call out,  
    'Get up, let us go up to Zion to the LORD our God.'"

<sup>7</sup> For this is what the LORD says,  
    "Sing with gladness for Jacob,  
        and shout for the chief of the nations.  
    Proclaim and praise, saying,  
    'O LORD, rescue your people,  
        the remnant of Israel.'

<sup>8</sup> I will bring them from the north country,  
    and gather them from the ends of the earth,  
    along with them will be the blind and the lame,  
    both the woman with child and she who is in labor;  
    a huge crowd will return here.

<sup>9</sup> They will come with weeping;  
    and with prayerful pleadings I will bring them back.  
    I will lead them beside streams of waters,  
    in smooth ways where they will not stumble,  
    for I am Israel's father,  
    and Ephraim is my firstborn."

<sup>10</sup> "Hear the word of the LORD, O nations,  
    and declare it in the coastlands afar off;  
    say, 'He who scattered Israel will regather him,  
    and keep him as a shepherd protectively cares for his flock.

- <sup>11</sup> For the LORD has ransomed Jacob,  
and redeemed him from the hand of him  
who was stronger than him.'
- <sup>12</sup> They will come and sing on the heights of Zion,  
and will be radiant over the goodness of the LORD,  
over the grain, new wine, and olive oil  
and the young of the flock and the herd.  
Their lives will become like a watered garden;  
they will never again wither away.
- <sup>13</sup> Then the young women will joyfully dance,  
and the young men and the old will celebrate.  
For I will turn their mourning into joy,  
and will comfort them  
giving them joy for their sorrow.
- <sup>14</sup> I will satisfy the priests with abundance,  
and my people will be satisfied with my benefits,"  
says the LORD.
- <sup>15</sup> This is what the LORD says:  
"A voice is heard in Ramah,  
lamentation and bitter weeping.  
Rachel weeping for her children;  
she refuses to be comforted for her children,  
because they are no more."
- <sup>16</sup> This is what the LORD says:  
"Restrain your voice from weeping,  
and your eyes from shedding tears,  
for your work will be rewarded,"  
says the LORD;  
"and they will return from the land of the enemy."
- <sup>17</sup> "There is hope for your future," says the LORD;  
"your children will come back to their own territory.
- <sup>18</sup> I have surely heard Ephraim grieving,  
'You have disciplined me,  
and I was disciplined,  
like a calf untrained with a yoke.  
Bring me back,  
and I will return;  
for you are the LORD my God.
- <sup>19</sup> For after I had turned away, I repented;  
after I was instructed, I slapped my thigh;  
I was ashamed and humiliated,

- when I realized the disgrace of my youth.'
- <sup>20</sup> Is Ephraim my dear son?  
Is he a delightful child?  
For as often as I rebuke him,  
yet I still remember him.  
Therefore my heart yearns for him;  
I will surely have mercy on him," says the LORD.
- <sup>21</sup> "Set up road markers,  
make guide-posts;  
set your heart to consider the highway,  
even the road you took.  
Return, O virgin of Israel,  
return again to these your cities.
- <sup>22</sup> How long will you waver, O faithless daughter?  
for the LORD will create something as new in the earth;  
as a woman protecting a man."
- <sup>23</sup> This is what the LORD of hosts, the God of Israel says, "When I bring them back from their captivity, once again they will say this in the land of Judah and in its towns: 'The LORD bless you, O dwelling of righteousness, O mountain of holiness.'
- <sup>24</sup> Judah and all its towns will live there together, both the farmers, and those who follow their flocks.
- <sup>25</sup> For I will satisfy the weary soul and refresh everyone who is faint."
- <sup>26</sup> After this I woke up and looked. My sleep was sweet to me.
- <sup>27</sup> "Look, the days are coming," says the LORD, "that I will sow the house of Israel and the house of Judah with the seed of humans and animals.
- <sup>28</sup> Then just as I have watched over them to uproot, tear down, overthrow, destroy and afflict, so I will watch over them to build and to plant," says the LORD.
- <sup>29</sup> "In those days they will no longer say,  
'The fathers have eaten sour grapes,  
and the children's teeth are set on edge.'
- <sup>30</sup> But everyone will die for his own sin;  
then, everyone who eats sour grapes,  
their own teeth will be set on edge."
- <sup>31</sup> "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.
- <sup>32</sup> But it will not be like 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;  
for they broke my covenant,  
although I was their husband," says the LORD.

<sup>33</sup> "But this is the covenant  
that I will make with the house of Israel  
after those days," says the LORD.

"I will put my law within them;  
I will write it in their hearts.

I will be their God,  
and they will be my people.

<sup>34</sup> Each person will no longer have to teach his neighbor,  
or each one his brother, saying,  
'Know the LORD.'

For they will all know me,  
from the least to the greatest of them," says the LORD.

"For I will forgive their iniquity,  
and remember their sin no more."

<sup>35</sup> This is what the LORD says,  
who gives the sun for a light by day,  
and orders the moon and the stars for lights by night,  
who stirs up the sea, so that its waves roar.  
the LORD of hosts is his name.

<sup>36</sup> "As likely for this order to cease from before me," says the LORD,  
"it would be for the seed of Israel to cease from being a nation before me  
forever."

<sup>37</sup> This is what the LORD says:  
"If heaven above can be measured,  
and the foundations of the earth beneath searched out,  
then I would also reject all the descendants of Israel  
for all that they have done," says the LORD.

<sup>38</sup> "Look, the days are coming," says the LORD, "that the city will be rebuilt to the  
LORD from the tower of Hananel to the Corner Gate.

<sup>39</sup> The measuring line will be stretched straight to the hill Gareb, and will turn to  
Goah.

<sup>40</sup> The whole valley of the dead bodies and ashes, and all the fields to the brook  
Kidron, to the corner of the Horse Gate toward the east, will be holy to the LORD.  
It will not be uprooted or torn down anymore forever."

**DASV: Jeremiah 32**

<sup>1</sup> The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, that was the eighteenth year of Nebuchadnezzar.

<sup>2</sup> Now at that time the king of Babylon's army was besieging Jerusalem; Jeremiah the prophet was locked up in the courtyard of the guard that was in the palace of the king of Judah.

<sup>3</sup> For Zedekiah king of Judah had incarcerated him, saying, "Why do you prophesy, and say, 'This is what the LORD says, Look, I will give this city into the hand of the king of Babylon, and he will capture it.

<sup>4</sup> 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 face to face, and look him straight in the eye.

<sup>5</sup> He will bring Zedekiah to Babylon, and he will be there until I have taken care of him, says the LORD. Though you fight against the Chaldeans, you will not succeed?"

<sup>6</sup> Then Jeremiah said, "The word of the LORD came to me, saying,

<sup>7</sup> Look, Hanamel the son of your uncle Shallum will come to you, saying, 'Buy my field that is in Anathoth; for you have the right of redemption to buy it.'"

<sup>8</sup> So Hanamel my uncle's son came to me in the courtyard of the guard just as the word of the LORD had told me. He said "Please buy my field, that is in Anathoth, which is in the land of Benjamin, for you have the right of possession and redemption to it. Purchase it for yourself." Then I knew that this was the word of the LORD.

<sup>9</sup> So I bought the field that was in Anathoth from Hanamel my uncle's son, and weighed out the money for him, seventeen shekels of silver.

<sup>10</sup> I signed the bill of sale and sealed it, had witnesses, and then weighed the money on the scales for him.

<sup>11</sup> So I took the bill of sale, both the one that was sealed, having the terms and conditions, and the other copy that was open.

<sup>12</sup> I delivered the bill of sale to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who had signed the bill of sale, before all the Jews who sat in the courtyard of the guard.

<sup>13</sup> Then I told Baruch before them, saying,

<sup>14</sup> "This is what the LORD of hosts, the God of Israel says: Take both these bills of sale, the sealed as well as the open one, and put them in a clay pot that they may be preserved for a long time.

<sup>15</sup> For this is what the LORD of hosts, the God of Israel says: Houses, fields and vineyards will be bought again in this land."

<sup>16</sup> Now after I had delivered the bill of sale to Baruch the son of Neriah, I prayed to the LORD, saying,

<sup>17</sup> "Ah sovereign LORD! You have made the heavens and the earth by your great power and by your outstretched arm. There is nothing too hard for you.

<sup>18</sup> You show loyal love to thousands, and repay the sins of the fathers into the lap of their children after them, O great and mighty God, whose name is the LORD of hosts.

<sup>19</sup> You are great in wisdom and mighty in deed. Your eyes are open on all the ways of human beings, to reward everyone according to his ways, and according to the fruit of his actions.

<sup>20</sup> You did signs and wonders in the land of Egypt, still talked about to this day both in Israel and among all nations. You have made a name for yourself that remains to this day.

<sup>21</sup> You brought your people Israel out of the land of Egypt with signs and wonders, and with a strong hand and with an outstretched arm and with great terror.

<sup>22</sup> You gave them this land that you promised to their forefathers, a land flowing with milk and honey.

<sup>23</sup> They entered and possessed it, but they did not obey your voice, neither walked in your law. They did nothing of all that you commanded them to do. Therefore you have caused all this disaster to come on them.

<sup>24</sup> Look, the siege ramps are come against the city to capture it. The city is given into the hand of the Chaldeans who are fighting against it. You are using the sword, famine, and plague; just as you said would happen, as you now can see that it is.

<sup>25</sup> You told me, O sovereign LORD, 'Buy the field for money and have witnesses.' But the city is given into the hand of the Chaldeans."

<sup>26</sup> Then the word of the LORD came to Jeremiah, saying,

<sup>27</sup> "I am the LORD, the God of all flesh.

Is there anything too hard for me?

<sup>28</sup> Therefore, this is what the LORD says: I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he will capture it.

<sup>29</sup> The Chaldeans who are attacking this city will come and set this city on fire, and burn it, along with the houses on whose roofs they previously offered incense to Baal, and poured out drink offerings to other gods to provoke me to anger.

<sup>30</sup> For the people of Israel and Judah have done only what was evil in my sight from their youth up. For the children of Israel have done nothing but provoke me to anger with the work of their hands, says the LORD.

<sup>31</sup> For this city has provoked my anger and wrath from the day that it was built until this day. So I am committed to removing it from my sight,

<sup>32</sup> because of all the evil of the people of Israel and Judah have done to provoke me to anger--they, their kings, officials, priests and prophets, along with the people of Judah and the inhabitants of Jerusalem.

<sup>33</sup> They have turned their backs to me and not their faces. Though I repeatedly taught them, yet they did not listen or accept correction.

<sup>34</sup> But they set up their abominable idols in the house that is called by my name and defiled it.

<sup>35</sup> They built the high places of Baal in the Valley of Ben Hinnom, in order to cause their sons and daughters to pass through the fire in sacrifice to Molech. I never commanded them to do that, nor did it ever come into my mind that they should do this abomination, causing Judah to sin."

<sup>36</sup> "Now therefore this is what the LORD, the God of Israel says concerning this city, as you have been saying, 'It is given into the hand of the king of Babylon by sword, famine, and plague.'

<sup>37</sup> Look, I will gather them out of all the countries where I have driven them in my anger, fury and great wrath. I will bring them back to this place, and I will cause them to live in safety.

<sup>38</sup> They will be my people, and I will be their God.

<sup>39</sup> I will give them one heart and one path that they may fear me forever, for their good and the good of their children after them.

<sup>40</sup> I will make an everlasting covenant with them. I will never cease doing good to them. I will put my fear in their hearts, so that they will never turn aside from me.

<sup>41</sup> Yes, I will rejoice over them to do them good, and I will plant them in this land with the faithfulness of my whole heart and soul.

<sup>42</sup> For this is what the LORD says: Just as I brought all this great disaster on this people, so will I bring on them all the good that I have promised them.

<sup>43</sup> Fields will be bought in this land of which you are saying, 'It is desolate, uninhabitable by humans or animals. It is given into the hand of the Chaldeans.'

<sup>44</sup> People will buy fields for money, and sign and seal deeds before witnesses, in the land of Benjamin, and in the places around Jerusalem, and in the towns of Judah, and in the towns of the hill country, and in the towns of the Shephelah foothills, and in the towns of the Negev. For I will restore their fortunes," says the LORD.

**DASV: Jeremiah 33**

<sup>1</sup> The word of the LORD came to Jeremiah a second time, while he was still incarcerated in the courtyard of the guard:

<sup>2</sup> "This is what the LORD says who does these things, the LORD who plans it and makes it happen; the LORD is his name:

<sup>3</sup> Call to me, and I will answer you, and will show you great and incredible things that you have no clue about.

<sup>4</sup> For this is what the LORD, the God of Israel, says concerning the houses of this city, and the palaces of the kings of Judah, which were torn down to make defensive structures against the siege ramps and the sword.

<sup>5</sup> The troops will go out to fight against the Chaldeans, but the houses will be filled with corpses that I have slain in my anger and wrath for I have hid my face from this city because of all their wickedness.

<sup>6</sup> I will bring it health and healing, and I will cure them and reveal to them an abundance of peace and truth.

<sup>7</sup> I will restore the fortunes of Judah and Israel and will rebuild them as they were at first.

<sup>8</sup> I will cleanse them from all their sin whereby they have sinned against me. I will pardon all their sins by which they have sinned against me, and by which they have rebelled against me.

<sup>9</sup> This city will bring me joy, praise and glory before all the nations of the earth that will hear all the good that I do for them, and they will fear and tremble for all the good and peace that I provide for it.

<sup>10</sup> This is what the LORD says: 'Yet again there will be heard in this place, where you say, 'It is a wasteland, without humans or animals.' Yet even in the towns of Judah and streets of Jerusalem that are now desolate, without humans, inhabitants and animals,

<sup>11</sup> there will be the sounds of joy and gladness, the jubilant voice of the bridegroom and bride, and the voice of those who say,

'Give thanks to the LORD of hosts,  
for the LORD is good,

for his loyal love endures forever;'

along with those bringing thanksgiving offerings to the house of the LORD. For I will restore the fortunes of the land as it was at the first," says the LORD.

<sup>12</sup> This is what the LORD of hosts says: "Yet again there will be in this place, which is now a wasteland, without humans and animals, and in all its towns, pastures for shepherds where their flocks may rest.

<sup>13</sup> In the towns of the hill country, in the towns of the Shephelah foothills, and in the towns of the Negev, and in the land of Benjamin, and in the places around



Jerusalem, and in the towns of Judah, the flocks will again pass under the hands of the one who counts them," says the LORD.

<sup>14</sup> "Look, the days are coming," says the LORD, "that I will perform the good promise that I have spoken concerning the house of Israel and the house of Judah.

<sup>15</sup> In those days, and at that time,  
I will cause a righteous Branch to sprout up for David;  
he will execute justice and righteousness in the land.

<sup>16</sup> In those days Judah will be saved,  
and Jerusalem will dwell in safety.

She will be called by this name:  
'the LORD our righteousness.'"

<sup>17</sup> For this is what the LORD says: "David will never lack a successor to sit on the throne of the house of Israel.

<sup>18</sup> The Levitical priests also will not lack a person before me to offer burnt offerings and to burn grain offerings and to offer the daily sacrifices."

<sup>19</sup> The word of the LORD came to Jeremiah, saying,

<sup>20</sup> "This is what the LORD says: If you could break my covenant with the day, and my covenant with the night, so that there would not be day or night in their assigned times;

<sup>21</sup> only then could my covenant be broken with David my servant, that he would not have a son to reign on his throne, as well as my covenant with the Levitical priests, my ministers.

<sup>22</sup> As the stars of the sky cannot be numbered, or the sand of the sea measured so I will multiply the seed of David my servant and the Levites who minister before me."

<sup>23</sup> Then the word of the LORD came to Jeremiah, saying,

<sup>24</sup> "Have you not noticed what this people have alleged, 'the two families the LORD chose, he has rejected'? They so despise my people, that they no longer considered them to be a nation.

<sup>25</sup> This is what the LORD says: 'If my covenant ordering the arrival of day and night does not stand, if I have not instituted the laws ordering the heaven and earth,

<sup>26</sup> then I also will reject the descendants of Jacob and of David my servant, so that I not choose his descendants to be rulers over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them.'"

**DASV: Jeremiah 34**

<sup>1</sup> The word that came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon and his entire army from all the kingdoms and peoples of the earth that were under his rule, were fighting against Jerusalem and all its towns, saying:

<sup>2</sup> "This is what the LORD, the God of Israel says, Go, speak to Zedekiah king of Judah, and tell him, 'This is what the LORD says, I will give this city into the hand of the king of Babylon, and he will burn it with fire.

<sup>3</sup> You will not escape out of his hand, but will surely be captured and delivered into his hand. You will look the king of Babylon straight in the eye, and he will speak with you face to face, and you will go to Babylon.

<sup>4</sup> Yet hear the word of the LORD, O Zedekiah king of Judah: This is what the LORD says concerning you, you will not die by the sword.

<sup>5</sup> You will die in peace, and just as people burned incense for your fathers, the former kings who were before you, so they will burn incense at your burial. They will grieve for you saying, 'Alas, Lord!' For I have given you my word, says the LORD."

<sup>6</sup> Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,

<sup>7</sup> when the king of Babylon's army was fighting against Jerusalem, and against all the towns of Judah that were left, including Lachish and Azekah, for these were the only fortified cities of Judah left.

<sup>8</sup> The word that came to Jeremiah from the LORD, after the king Zedekiah had made a covenant with all the people that were in Jerusalem to make a proclamation of liberty freeing all slaves.

<sup>9</sup> Everyone was to set free his male and female Hebrew slaves, so that no one was to keep a fellow Jew in slavery.

<sup>10</sup> All the officials and all the people obeyed, who had entered into the covenant that everyone would let his male and female slaves go free, so that none of them would have slaves anymore. They obeyed, and released them.

<sup>11</sup> But afterwards they changed their minds, and forced the male and female slaves whom they had released, back into slavery again.

<sup>12</sup> Therefore the word of the LORD came to Jeremiah from the LORD:

<sup>13</sup> "This is what the LORD, the God of Israel says: I made a covenant with your forefathers in the day that I brought them out of the land of Egypt, out of the house of slavery, saying,

<sup>14</sup> 'At the end of seven years you must release any fellow Hebrew who has been sold to you, and has served you for six years. You must set them free. But your fathers did not obey me or listen to me.

<sup>15</sup> You recently turned and did what was right in my eyes, in proclaiming liberty to each other. You made a covenant before me in the house that is called by my name.

<sup>16</sup> But now you have turned and profaned my name, by everyone forcing his male and female servants, whom you had set free at their wishes, back into slavery again as male and female slaves.

<sup>17</sup> Therefore this is what the LORD says. You have not obeyed me by granting freedom, each one to his brother and countryman. So I grant you freedom to die by the sword, famine and plague, says the LORD. I will make what happens to you to be seen as a horror among all the kingdoms of the earth.

<sup>18</sup> This is what I will give those who have violated my covenant and not kept the terms of the covenant that they made before me, when they cut the calf in two and passed between its parts,

<sup>19</sup> including the officials of Judah and Jerusalem, the eunuchs, the priests, and all the people of the land, who passed between the parts of the calf.

<sup>20</sup> I will hand them over to their enemies, and to those who are seeking their lives. Their dead bodies will be food for the birds of the heavens and the animals of the earth.

<sup>21</sup> Zedekiah king of Judah and his officials I will hand over to their enemies, to those seeking their lives. I will deliver them over to the king of Babylon's army that has withdrawn from you.

<sup>22</sup> Look, I will issue a command, says the LORD, and bring them back to this city. They will fight against it, capture and burn it with fire. I will also make the towns of Judah a desolation without inhabitant."

**DASV: Jeremiah 35**

<sup>1</sup> The word that came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,

<sup>2</sup> "Go to the house of the Rechabites and speak to them and bring them into the house of the LORD, into one of the side rooms and give them wine to drink."

<sup>3</sup> So I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers, all his sons, and the whole house of the Rechabites.

<sup>4</sup> I brought them into the house of the LORD, into the room appointed to the sons of Hanan the son of Igdaliah, the man of God. It was by the room of the temple officials, which was above the room of Maaseiah the son of Shallum, the gatekeeper.

<sup>5</sup> I set before the sons of the house of the Rechabites bowls full of wine and cups, and I said to them, "Drink wine."

<sup>6</sup> But they said, "We will not drink wine; for Jonadab the son of Rechab, our father, commanded us, saying, 'You should not drink wine, neither you, nor your children, forever.

<sup>7</sup> Furthermore you should not build houses, or sow seed, or plant a vineyard, or even own one; but all your days you should live in tents, so that you may live many days in the land where you sojourn.'

<sup>8</sup> We have obeyed the voice of Jonadab the son of Rechab, our father, in everything that he has ordered us, to drink no wine all our days, we, our wives, our sons, or our daughters.

<sup>9</sup> We have not built houses to live in; nor do we own a vineyard, field, or seed.

<sup>10</sup> We have dwelt in tents, and have obeyed, and done everything that Jonadab our forefather commanded us.

<sup>11</sup> But when Nebuchadnezzar king of Babylon invaded the land, we said, 'Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Arameans, which is why we are living in Jerusalem.'

<sup>12</sup> Then the word of the LORD came to Jeremiah, saying,

<sup>13</sup> "This is what the LORD of hosts, the God of Israel, says: Go, and say to the men of Judah and the inhabitants of Jerusalem, 'Will you not receive instruction and obey my words?' says the LORD.

<sup>14</sup> The words of Jonadab the son of Rechab, when he commanded his descendants not to drink wine, are followed to this day. They do not drink, for they obey their father's commandment. But I have repeatedly spoken to you, and you have not obeyed me.

<sup>15</sup> I have sent to you all my servants the prophets, sending them over and over, saying, "Turn now everyone from their evil way, and change your behavior, and go not after other gods to serve them, and you will dwell in the land I have given to you and to your forefathers. But you refused to pay attention or listen to me.

<sup>16</sup> But the descendants of Jonadab the son of Rechab have carried out the command their forefather gave them, but this people refuses to obey me.

<sup>17</sup> Therefore this is what the LORD, the God of hosts, the God of Israel says: 'I will bring on Judah and on all the inhabitants of Jerusalem all the disaster that I have pronounced against them, because I have spoken to them, but they have not listened. I have called to them, but they have not answered.'

<sup>18</sup> Then Jeremiah said to the house of the Rechabites, "This is what the LORD of hosts, the God of Israel says: 'You have obeyed the command of Jonadab your father, and kept all his precepts, and done everything that he commanded you.'"

<sup>19</sup> Therefore this is what the LORD of hosts, the God of Israel says: 'Jonadab the son of Rechab will not lack a man to serve me forever.'"

**DASV: Jeremiah 36**

<sup>1</sup> In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,

<sup>2</sup> "Get a scroll, and write on it all the words that I have spoken to you against Israel, Judah, and all the nations, from the day I spoke to you, from the days of Josiah until this day.

<sup>3</sup> It may be that the house of Judah will hear all the disaster I plan on doing to them and turn everyone from their evil way so that I may forgive their iniquity and their sin."

<sup>4</sup> So Jeremiah called Baruch the son of Neriah and Baruch wrote on the scroll all the words Jeremiah dictated that the LORD had spoken to him.

<sup>5</sup> Then Jeremiah commanded Baruch, saying, "I am banned from entering into the house of the LORD.

<sup>6</sup> Therefore go, and read from the scroll that you have written from my dictation of the words of the LORD. Read it to the people in the LORD's house on the fast day. Read them to all the people of Judah who come from their towns.

<sup>7</sup> It may be they will present their pleas before the LORD, and will turn each one from his evil way; for great is the anger and the wrath that the LORD has pronounced against this people."

<sup>8</sup> So Baruch the son of Neriah did everything that Jeremiah the prophet told him to do, reading from the scroll the words of the LORD in the LORD's house.

<sup>9</sup> Now in the ninth month of the fifth year of Jehoiakim the son of Josiah, king of Judah, all the people in Jerusalem and all who came from the towns of Judah to Jerusalem, proclaimed a fast before the LORD.

<sup>10</sup> Then Baruch read in the hearing of all the people from the scroll the words of Jeremiah in the house of the LORD, in the room of Gemariah the son of Shaphan, the scribe, in the upper court, at the entry of the New Gate of the LORD's house.

<sup>11</sup> When Micaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the scroll,

<sup>12</sup> he went down into the king's house, into the scribe's room and all the officials were sitting there, including Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the other officials.

<sup>13</sup> Then Micaiah declared to them everything that he had heard when Baruch had read the scroll to the people.

<sup>14</sup> Therefore all the officials sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Bring in your hand the scroll that you have read to the people, and come here." So Baruch the son of Neriah brought the scroll in his hand and came to them.

<sup>15</sup> They told him, "Sit down now and read it to us." So Baruch read it to them.

<sup>16</sup> When they had heard all the words, they turned toward each other in panic, and said to Baruch, "We must certainly report all these words to the king."

<sup>17</sup> So they asked Baruch, "Tell us now, how did you write all these words? Was this a dictation taken from Jeremiah's mouth?"

<sup>18</sup> Then Baruch replied, "He dictated all these words to me with his mouth, and I wrote them with ink on this scroll."

<sup>19</sup> Then the officials told Baruch, "Go, hide, both you and Jeremiah. Do not let anyone know where you are."

<sup>20</sup> Then they went to the king in the court, but they left the scroll in the room of Elishama the scribe. They reported all the words to the king.

<sup>21</sup> So the king sent Jehudi to fetch the scroll. He took it out of the room of Elishama the scribe. Jehudi read it to the king and all the officials that stood beside the king.

<sup>22</sup> Now the king was sitting in the winter house in the ninth month. There was a fire in the firepot before him.

<sup>23</sup> When Jehudi would finish reading three or four columns, then the king would cut it off with a knife, and throw it into the fire that was in the firepot, until the whole scroll was burned up in the fire that was in the firepot.

<sup>24</sup> The king and his servants who heard the words were not frightened and did not tear their clothes.

<sup>25</sup> Although Elnathan, Delaiah and Gemariah urged the king that he not burn the scroll, yet he refused to listen to them.

<sup>26</sup> The king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to arrest Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

<sup>27</sup> Then the word of the LORD came to Jeremiah, after the king had burned up the scroll, and the words that Baruch wrote from Jeremiah's dictation, saying,

<sup>28</sup> "Get another scroll, and write on it all the former words that were on the first scroll, which Jehoiakim the king of Judah has burned up.

<sup>29</sup> Now concerning Jehoiakim king of Judah you shall say: This is what the LORD says: You have burned up this scroll, saying, 'Why have you written in it that the king of Babylon will certainly come and destroy this land and will eliminate it, the people and animals?'

<sup>30</sup> Therefore this is what the LORD says concerning Jehoiakim king of Judah: 'None of his heirs will sit on the throne of David. His corpse will be thrown out enduring the heat of day and the frost at night.

<sup>31</sup> I will punish him and his descendants and his servants for their iniquity. I will bring on them, the inhabitants of Jerusalem, and on the people of Judah, all the disasters that I have pronounced against them.'" But they still refused to listen.

<sup>32</sup> Then Jeremiah took another scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote on it all the words Jeremiah dictated from the scroll that

Jehoiakim king of Judah had burned up in the fire. They added to it many similar messages as well.



**DASV: Jeremiah 37**

<sup>1</sup> Zedekiah the son of Josiah reigned as king, instead of Jehoiachin the son of Jehoiakim. He was appointed king of the land of Judah by Nebuchadnezzar king of Babylon.

<sup>2</sup> But neither he, nor his servants, nor the people of the land, listened to the words of the LORD, which he spoke by the prophet Jeremiah.

<sup>3</sup> King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, "Please pray to the LORD our God for us."

<sup>4</sup> Now Jeremiah could come and go as he pleased among the people for they had not yet put him in prison.

<sup>5</sup> Meanwhile Pharaoh's army had come out of Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they withdrew from their attack of Jerusalem.

<sup>6</sup> Then the word of the LORD came to the prophet Jeremiah, saying,

<sup>7</sup> "This is what the LORD, the God of Israel, says: This is what you will tell the king of Judah, who sent you to inquire of me: Pharaoh's army, which had come here to help you, will return back to their own land, to Egypt.

<sup>8</sup> The Chaldeans will come back and attack this city. They will capture it and burn it down.

<sup>9</sup> This is what the LORD says, Do not deceive yourselves, saying, 'The Chaldeans will certainly withdraw from us;' for they will not go away.

<sup>10</sup> For even if you had defeated the whole army of the Chaldeans who had attacked you, so that there would be only wounded men among them, yet they still would get up each one of them from his tent and burn this city down."

<sup>11</sup> When the army of the Chaldeans had withdrawn from Jerusalem as a result of the approach of Pharaoh's army,

<sup>12</sup> then Jeremiah went out of Jerusalem to go into the land of Benjamin, to receive his share of property there among the people.

<sup>13</sup> When he was passing through the Benjamin Gate, a captain of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah. He arrested Jeremiah the prophet, saying, "You are deserting to the Chaldeans."

<sup>14</sup> Then Jeremiah said, "That's a lie; I am not deserting to the Chaldeans." But he refused to listen to him. So Irijah arrested Jeremiah and brought him to the officials.

<sup>15</sup> The officials were angry with Jeremiah and beat him, then put him in prison in the house of Jonathan the scribe, for they had converted it into a prison.

<sup>16</sup> Jeremiah was put in prison into a cistern cell and was kept there a long time.

<sup>17</sup> Then King Zedekiah sent and brought him out. The king secretly asked him in

his palace, "Is there any word from the LORD?" Jeremiah replied, "There is," then he said, "you will be delivered into the hand of the king of Babylon."

<sup>18</sup> Then Jeremiah complained to King Zedekiah, "What have I done wrong against you or against your servants or this people, that you have put me in prison?"

<sup>19</sup> Where are your prophets now who prophesied to you, saying, 'The king of Babylon will not come against you or against this land?'

<sup>20</sup> So now hear, I beg you, O my lord the king, please let my pleading come before you, that you do not return me to the house of Jonathan the scribe, or I will end up dying there."

<sup>21</sup> Then Zedekiah the king commanded, and they confined Jeremiah in the courtyard of the guard. They gave him a loaf of bread daily out of the bakers' street, until all the bread in the city was gone. So Jeremiah stayed in the courtyard of the guard.

**DASV: Jeremiah 38**

<sup>1</sup> Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jehucal the son of Shelemiah, and Pashhur the son of Malchijah, heard the words that Jeremiah spoke to all the people, saying,

<sup>2</sup> "This is what the LORD says, 'Anyone who stays in this city will die by the sword, famine, or plague; but anyone who surrenders to the Chaldeans will live, and their lives will be their reward and they will live.'"

<sup>3</sup> "This is what the LORD says, 'This city will surely be given into the hand of the army of the king of Babylon and he will capture it.'"

<sup>4</sup> Then the princes said to the king, "Please, let this man be put to death; because he is demoralizing the soldiers and all the people who remain in this city by telling them such things, for this man does not seek the welfare of this people, but their harm."

<sup>5</sup> Zedekiah the king said, "He is in your hand; for the king can do nothing to stop you."

<sup>6</sup> So they took Jeremiah and threw him into the cistern of Malchijah the king's son, that was in the courtyard of the guard. They let down Jeremiah with ropes. There was no water in the cistern, only mud and Jeremiah sank into the muck.

<sup>7</sup> Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the cistern. While the king was sitting in the gate of Benjamin,

<sup>8</sup> Ebed-melech went out of the king's house, and spoke to the king, saying,

<sup>9</sup> "My lord the king, these men were wrong in what they did to Jeremiah the prophet, whom they have thrown into the cistern. He is likely to die of hunger there because there is no food left in the city."

<sup>10</sup> Then the king commanded Ebed-melech the Ethiopian, saying, "Take with you thirty men from here and pull up Jeremiah the prophet out of the cistern, before he dies."

<sup>11</sup> So Ebed-melech took the men with him and went into the palace of the king under the treasury, and got some old rags and worn out clothes, and let them down by ropes into the cistern to Jeremiah.

<sup>12</sup> Ebed-melech the Ethiopian said to Jeremiah, "Put these rags and worn out clothes under your armpits to cushion the ropes." So Jeremiah did it.

<sup>13</sup> Then they drew up Jeremiah with the ropes, and pulled him up out of the cistern but Jeremiah still was confined to the courtyard of the guard.

<sup>14</sup> Then Zedekiah the king sent and brought Jeremiah the prophet to him at the third entrance of the house of the LORD. The king said to Jeremiah, "I want to ask you something don't hide anything from me."

<sup>15</sup> Then Jeremiah said to Zedekiah, "If I tell you, won't you kill me? If I give you advice, you will not listen to me anyway."

<sup>16</sup> So Zedekiah the king secretly swore to Jeremiah, "As the LORD lives, who gives us breath, I will not put you to death, nor I will hand you over to these men who are seeking your life."

<sup>17</sup> Then Jeremiah said to Zedekiah, "This is what the LORD, the God of hosts, the God of Israel, says: 'If you will surrender to the king of Babylon's officials, then your life will be spared, and this city will not be burned down; both you and your family will live.'

<sup>18</sup> But if you refuse to surrender to the king of Babylon's officials, then this city will be given into the hand of the Chaldeans, and they will burn it down, and you will not escape from their hand."

<sup>19</sup> Zedekiah the king responded to Jeremiah, "I am afraid of the Judeans who have deserted to the Chaldeans, lest the Chaldeans deliver me into their hands, and they torture me."

<sup>20</sup> But Jeremiah said, "They will not hand you over to them. Please obey the voice of the LORD, in what I just told you so that it may go well for you, and your life may be spared."

<sup>21</sup> But if you refuse to surrender, this is the word that the LORD has showed me:

<sup>22</sup> All the women that are left in the king of Judah's palace will be brought out to the king of Babylon's officials, and those women will say, 'Your trusted friends have betrayed you and have overcome you. Now your feet are stuck in the mire, they have abandoned you.'

<sup>23</sup> They will bring out all your wives and children to the Chaldeans. You will not escape out of their hand, but you will be captured by the king of Babylon and this city will be burned down."

<sup>24</sup> Then said Zedekiah to Jeremiah, "Don't let anyone know about this conversation, and you will not die."

<sup>25</sup> But if the officials hear that I have talked with you, and they come to you, and demand from you, 'Tell us now what you have told the king. Don't hide it from us, and we will not put you to death. Also tell us what the king said to you.'

<sup>26</sup> Then just tell them, 'I presented my pleas before the king, so that he would not force me to return to Jonathan's house to die there.'"

<sup>27</sup> Then all the officials did in fact come to Jeremiah and ask him, but he told them exactly what the king had told him to. So they stopped questioning him for they were unaware of what was said.

<sup>28</sup> So Jeremiah stayed in the courtyard of the guard until the day that Jerusalem was captured.

**DASV: Jeremiah 39**

<sup>1</sup> When Jerusalem was captured, in the tenth month of the ninth year of King Zedekiah of Judah, King Nebuchadnezzar of Babylon and all his army came against Jerusalem and besieged it.

<sup>2</sup> In the ninth day of fourth month of the eleventh year of Zedekiah, a breach was made in the city wall.

<sup>3</sup> All the officials of the king of Babylon entered and sat in the Middle Gate. Among them were Nergal-sharezer of Samgar, Nebo-Sarsechim, a chief officer, Nergal-sharezer, a leading dignitary, along with all the rest of the officials of the king of Babylon.

<sup>4</sup> When King Zedekiah of Judah and all the soldiers saw them, they fled leaving the city at night by the way of the king's garden, through the gate between the two walls. They headed toward the Arabah.

<sup>5</sup> But the army of the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho. After they had captured him, they brought him up to King Nebuchadnezzar of Babylon at Riblah in the land of Hamath. He rendered judgment on him there.

<sup>6</sup> Then the king of Babylon executed the sons of Zedekiah in Riblah before his eyes. The king of Babylon also executed all the nobles of Judah.

<sup>7</sup> Then he put out Zedekiah's eyes, and bound him in chains and took him to Babylon.

<sup>8</sup> The Chaldeans burned down the king's palace, and the houses of the people, and broke down the walls of Jerusalem.

<sup>9</sup> Then Nebuzaradan the captain of the guard deported to Babylon the rest of the people who remained in the city, those who had deserted to him, and the rest of the people who remained.

<sup>10</sup> But Nebuzaradan the captain of the guard left in the land of Judah some of the poor of the people who had nothing. He gave them vineyards and fields at that time.

<sup>11</sup> Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

<sup>12</sup> "Take him, and look after him. Don't harm him. Do for him whatever he tells you to."

<sup>13</sup> So Nebuzaradan the captain of the guard and Nebushazban, the chief officer, and Nergal-sharezer, the leading dignitary, and all the chief officers of the king of Babylon

<sup>14</sup> sent and took Jeremiah out of the courtyard of the guard, and turned him over to Gedaliah the son of Ahikam, the son of Shaphan, so that he could take him back home. So he continued to live among the people.

<sup>15</sup> Now the word of LORD came to Jeremiah, while he was incarcerated in the courtyard of the guard, saying,

<sup>16</sup> "Go, and tell Ebed-melech the Ethiopian, 'This is what the LORD of hosts, the God of Israel, says: Look, I am going to carry out my words on this city for evil, and not for good. In that day they will be accomplished before you.

<sup>17</sup> But I will deliver you in that day,' says the LORD; 'and you will not be turned over to the men you are afraid of.

<sup>18</sup> For I will certainly save you, and you will not fall by the sword, but your life will be spared as a war prize for you, because you put your trust in me,'" says the LORD.

**DASV: Jeremiah 40**

<sup>1</sup> The word that came to Jeremiah from the LORD, after Nebuzaradan the captain of the guard had let him go from Ramah. He had taken him there bound in chains among all the captives of Jerusalem and Judah who were being deported to Babylon.

<sup>2</sup> The captain of the guard took Jeremiah, and said to him, "The LORD your God pronounced disaster on this place.

<sup>3</sup> Now the LORD has brought it about and has done just as he said he would, because you have sinned against the LORD, and have not obeyed his voice, therefore this disaster has happened to you.

<sup>4</sup> Now, look I am releasing you this day from the chains that are on your hands. If you want, come with me to Babylon and I will take good care of you; but if you don't want to come with me into Babylon, you don't have to. Look, all the land is before you; go wherever it seems good and right to you."

<sup>5</sup> Now before he turned to leave, he said, "Go back then to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed governor over the towns of Judah, and live with him among the people or go wherever you want to." So the captain of the guard gave him food and a gift and let him go

<sup>6</sup> Then Jeremiah went to Gedaliah the son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

<sup>7</sup> Now when all the military commanders who were in the fields and their troops, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had given him authority over the men, women, children, and the poorest of the land who had not been deported as exiles to Babylon,

<sup>8</sup> they came to Gedaliah at Mizpah. These included 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 the Maacathite, they and their men.

<sup>9</sup> Now 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 go well for you.

<sup>10</sup> As for me, I will live at Mizpah, to stand before the Chaldeans that will come to us. But you may gather wine, summer fruits and olive oil, and put them in your containers, and live in the towns you have taken over."

<sup>11</sup> Likewise when all the Jews who were in Moab, Ammon, Edom, and in all the other countries, heard that the king of Babylon had left a remnant of people to stay in Judah, and that he had set Gedaliah the son of Ahikam, the son of Shaphan, to govern them;

<sup>12</sup> then all the Judeans began to return out of all places where they had been driven. They came back to the land of Judah, to Gedaliah at Mizpah and gathered a great harvest of wine and summer fruit.

<sup>13</sup> Johanan the son of Kareah, and all the military commanders who were in the fields, came to Gedaliah to Mizpah,

<sup>14</sup> and said to him, "Are you aware that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to assassinate you?" But Gedaliah the son of Ahikam did not believe them.

<sup>15</sup> Then Johanan the son of Kareah spoke privately with Gedaliah in Mizpah, saying, "Please let me go, and I will kill Ishmael the son of Nethaniah, and no one will ever know about it. Why should he kill you resulting in all the Jews who are gathered to you being scattered, and the remnant of Judah perish?"

<sup>16</sup> But Gedaliah the son of Ahikam told to Johanan the son of Kareah, "Do not do such a thing; for what you are saying about Ishmael is a lie."



**DASV: Jeremiah 41**

<sup>1</sup> Now it came to pass in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the royal family and one of the chief officers of the king, along with ten men, came to Gedaliah the son of Ahikam at Mizpah. There they ate bread together in Mizpah.

<sup>2</sup> Then Ishmael the son of Nethaniah and the ten men who were with him got up and struck Gedaliah the son of Ahikam the son of Shaphan killing him with the sword. He was the one whom the king of Babylon had appointed as governor over the land.

<sup>3</sup> Ishmael also killed all the Jews who were with Gedaliah at Mizpah, including the Chaldeans soldiers who happened to be there.

<sup>4</sup> The next day after he had assassinated Gedaliah, before anyone knew it,

<sup>5</sup> eighty men arrived from Shechem from Shiloh and Samaria, with their beards shaved off, their clothes torn, and having cut themselves, with grain offerings and incense in their hand to present them at the house of the LORD.

<sup>6</sup> Ishmael the son of Nethaniah went out of Mizpah to meet them, weeping as he went. As he met them he said to them, "Come to Gedaliah the son of Ahikam."

<sup>7</sup> When they entered the middle of the city, Ishmael the son of Nethaniah and the men who were with him, slaughtered them and threw their corpses into a cistern.

<sup>8</sup> But there were ten men among them who said to Ishmael, "Do not kill us, for we have stores of wheat, barley, olive oil, and honey hidden in a field." So he spared them and did not kill them along with their companions.

<sup>9</sup> Now the cistern in which Ishmael had thrown all the dead bodies of those he had slain, along with Gedaliah, was the one that King Asa had built as a defense against King Baasha of Israel. Ishmael the son of Nethaniah filled it with those who had been killed.

<sup>10</sup> Then Ishmael took captive all the rest of the people who were in Mizpah, including the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to go over to the Ammonites.

<sup>11</sup> But when Johanan the son of Kareah, and all the military commanders who were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

<sup>12</sup> they took all the men, and went to attack Ishmael the son of Nethaniah. They found him by the great pool in Gibeon.

<sup>13</sup> When all the people that were with Ishmael saw Johanan the son of Kareah, and all the military commanders who were with him, they were glad.

<sup>14</sup> So all the people who Ishmael had carried away captive from Mizpah turned around and went over joining Johanan the son of Kareah.

<sup>15</sup> But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

<sup>16</sup> Then Johanan the son of Kareah took all the military commanders that were with him, all those left of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had assassinated Gedaliah the son of Ahikam, including the soldiers, women, children, and the eunuchs whom Johanan brought back from Gibeon.

<sup>17</sup> They left and settled in Geruth Chimham, which is near Bethlehem, intending to head down to Egypt.

<sup>18</sup> They were afraid of what the Chaldeans would do when they found out that Ishmael the son of Nethaniah had assassinated Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

**DASV: Jeremiah 42**

<sup>1</sup> Then all the military commanders, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least to the greatest, approached  
<sup>2</sup> and said to Jeremiah the prophet, "Please hear our pleas and pray to the LORD your God for us, even for all this remnant; for there are only a few of us left out of many, as your eyes can clearly see.

<sup>3</sup> May the LORD your God show us the way we should go, and what we should do."

<sup>4</sup> Then Jeremiah the prophet said to them, "I have heard you. I will pray to the LORD your God as you have requested; whatever the LORD answers you, I will tell you. I will keep nothing back from you."

<sup>5</sup> Then they said to Jeremiah, "May the LORD be a true and faithful witness against us, if we do not do everything that the LORD your God sends you to tell us.

<sup>6</sup> Whether it be good or bad, we will obey the voice of the LORD our God, to whom we are sending you, so that it may go well for us, when we obey the voice of the LORD our God."

<sup>7</sup> After ten days the word of the LORD came to Jeremiah.

<sup>8</sup> Then he summoned Johanan the son of Kareah, and all the military commanders that were with him, and all the people from the least to the greatest.

<sup>9</sup> Then he told them, "This is what the LORD, the God of Israel, to whom you sent me to present your request to him, says:

<sup>10</sup> 'If you will stay in this land, then I will build you up, and not pull you down. I will plant you, and not uproot you; for I am sorry for the disaster that I have inflicted on you.

<sup>11</sup> Do not be afraid of the king of Babylon, whom you are now afraid of. Do not be afraid of him, says the LORD, for I am with you to save you, and to deliver you from his hand.

<sup>12</sup> I will grant you mercy, so that he will have mercy on you and let you to return to your own land.'

<sup>13</sup> But if you say, 'We will not stay in this land;' thereby disobeying the voice of the LORD your God,

<sup>14</sup> saying, 'No, we will go to the land of Egypt and live there, where we will not experience war, hear the war trumpets, or be hungry for bread.'

<sup>15</sup> Now listen to the word of the LORD, O remnant of Judah: 'This is what the LORD of hosts, the God of Israel, says: if you are determined to enter Egypt, and go to settle there;

<sup>16</sup> then the sword that you fear, will overtake you there in the land of Egypt. The famine that you are afraid of will follow you right down into Egypt which is where you will die.

<sup>17</sup> So everyone who is determined to go to Egypt to settle there will die by the sword, famine, and plague. None of them will survive or escape from the disaster that I will bring on them.'

<sup>18</sup> For this is what the LORD of hosts, the God of Israel, says: 'As my anger and wrath have been poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you, when you enter into Egypt. You will be an execration, and an object of horror, a curse, and a mockery and you will never again see this place.'

<sup>19</sup> The LORD has told you, O remnant of Judah, 'do not go down into Egypt.' Know for sure that I have warned you today.

<sup>20</sup> For you have made a fatal mistake; for you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and whatever the LORD our God says, tell us and we will do it.'

<sup>21</sup> This day I have told you, but you have not obeyed the voice of the LORD your God by doing anything that he sent me to tell you.

<sup>22</sup> Now therefore know for certain that you will die by the sword, famine, and plague in the place you want to go to settle."

**DASV: Jeremiah 43**

<sup>1</sup> When Jeremiah finished speaking to all the people all the words of the LORD their God, with which the LORD their God had sent him to them,

<sup>2</sup> then Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men said to Jeremiah, "You are lying. The LORD our God has not sent you to say, 'You should not go to Egypt to settle there.'

<sup>3</sup> It is Baruch the son of Neriah who is inciting you against us, to deliver us into the hand of the Chaldeans, that they may put us to death and deport us to Babylon."

<sup>4</sup> So Johanan the son of Kareah, all the military commanders, and all the people, refused to obey the voice of the LORD to stay in the land of Judah.

<sup>5</sup> But Johanan the son of Kareah, and all the military commanders, took with them all the remnant of Judah who had returned to settle in the land of Judah from all the nations where they had been driven,

<sup>6</sup> including the men, women, children, the king's daughters, and every person who Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, along with Jeremiah the prophet and Baruch the son of Neriah.

<sup>7</sup> They went to the land of Egypt, for they refused to obey the voice of the LORD and so they came to Tahpanhes.

<sup>8</sup> Then the word of the LORD came to Jeremiah in Tahpanhes, saying,

<sup>9</sup> "Take great stones in your hand and bury them in mortar in the pavement, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the people of Judah.

<sup>10</sup> Say to them, 'This is what the LORD of hosts, the God of Israel, says: Look, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne on these stones that I have hid. He will spread his royal canopy over them.

<sup>11</sup> He will come and attack the land of Egypt. Those who are destined for death will die. Those who are destined for captivity will go into captivity. Those who are destined for the sword will die by the sword.

<sup>12</sup> I will kindle a fire in the houses of the gods of Egypt; he will burn them, and carry them away captive. He will pick Egypt as clean as a shepherd picking fleas from his cloak. He will leave there safely.

<sup>13</sup> He will also break the pillars of house of the sun in the land of Egypt and the houses of the gods of Egypt he will burn down."

**DASV: Jeremiah 44**

<sup>1</sup> The word that came to Jeremiah concerning all the Jews living in the land of Egypt, at Migdol, Tahpanhes, and Memphis, and in the region of southern Egypt, saying,

<sup>2</sup> This is what the LORD of hosts, the God of Israel, says: "You have seen all the disaster that I have brought on Jerusalem and on all the cities of Judah. Look, even today they are still in ruins and uninhabited.

<sup>3</sup> This is because of their wickedness which they have done provoking me to anger, in that they went to burn incense and serve other gods, that neither they, nor you, nor your forefathers knew.

<sup>4</sup> Yet I repeatedly sent to you all my servants the prophets, saying, 'Please do not do this disgusting thing that I hate.'

<sup>5</sup> But they refused to listen, or incline their ear to turn from their wickedness and to stop burning incense to other gods.

<sup>6</sup> So my wrath and anger was poured out, and burned in the cities of Judah and in the streets of Jerusalem. They became the desolate wasteland that they are to this day.

<sup>7</sup> Now this is what the LORD, the God of hosts, the God of Israel, says: Why are you hurting yourselves? Why destroy every man, woman, child and infant from the midst of Judah, leaving you with not even a remnant left?

<sup>8</sup> Why provoke me to anger with the idolatrous works of your hands, burning incense to other gods in the land of Egypt, where you have settled? You will be destroyed and become an example used to curse and ridicule among all the nations of the earth.

<sup>9</sup> Have you forgotten the wickedness done by your forefathers, the kings of Judah and their wives, and even your own wickedness, and the wickedness of your wives which they committed in the land of Judah and in the streets of Jerusalem?

<sup>10</sup> They have shown no contrition even to this day. They have not feared or walked in my law, or in my statutes, that I set before you and before your forefathers.

<sup>11</sup> Therefore this is what the LORD of hosts, the God of Israel, says: Look, I am determined to bring disaster against you, even to destroy Judah completely.

<sup>12</sup> I will take the remnant of Judah, who have determined to go to the land of Egypt and to settle there, and they will all be consumed. In the land of Egypt they will fall and die by the sword or famine. They will die from the least to the greatest by the sword or famine. They will become an object of execration, horror, cursing and ridicule.

<sup>13</sup> I will punish those who live in the land of Egypt, just as I have punished Jerusalem, by the sword, famine, and plague.

<sup>14</sup> None of the remnant of Judah, who have gone to the land of Egypt to settle there, will escape or survive to return to the land of Judah. Even though they have a desire to return to live there, none will return except a few refugees."

<sup>15</sup> Then all the men who knew that their wives had burned incense to other gods, and all the women who were present, a great assembly of all the people who lived in Pathros in the land of Egypt, answered Jeremiah, saying,

<sup>16</sup> "As for the word that you have spoken to us in the name of the LORD, we will not listen to you.

<sup>17</sup> But we will do everything that we have vowed. We will burn incense to the Queen of Heaven, and pour out drink offerings to her, just as we, our forefathers, our kings and our officials have done in the cities of Judah, and in the streets of Jerusalem. For then we had plenty of food, were well-off, and had no trouble.

<sup>18</sup> But since we stopped burning incense to the Queen of Heaven, and pouring out drink-offerings to her, we have lacked everything, and have been consumed by the sword and famine."

<sup>19</sup> The women continued, "When we burned incense to the Queen of Heaven, and poured out drink offerings to her, did our husbands not know that we were making cakes to worship her, and pouring out drink offerings to her?"

<sup>20</sup> Then Jeremiah said to all the people, both men and women, even to all the people who had replied to him, saying,

<sup>21</sup> "The incense that you, your forefathers, your kings and officials and the people of the land burned in the cities of Judah and in the streets of Jerusalem, did not the LORD remember it? Did it not come into his mind?

<sup>22</sup> At last the LORD could no longer bear your evil deeds and the disgusting things that you were doing; that is the reason your land become desolate, an object of horror, and a curse, uninhabited, as it is to this day.

<sup>23</sup> Because you have burned incense, and because you have sinned against the LORD, and have not obeyed the voice of the LORD, or walked in his law, statutes or testimonies, therefore this evil has happened to you, as it is to this day."

<sup>24</sup> Then Jeremiah said to all the people, especially to all the women, "Hear the word of the LORD, all you Judeans who are in the land of Egypt:

<sup>25</sup> This is what the LORD of hosts, the God of Israel, says, You and your wives have done what your mouths have promised when you said, 'We will certainly perform our vows that we have made to burn incense to the Queen of Heaven, and to pour out drink offerings to her.' Alright then, keep your promises and perform your vows.

<sup>26</sup> Therefore hear the word of the LORD, all Judeans who live in the land of Egypt: 'Look, I have sworn by my great name, says the LORD, that my name will no longer be invoked by the mouth of anyone from Judah in all the land of Egypt, saying, 'As the sovereign LORD lives.'

<sup>27</sup> Look, I will watch over them for disaster and not for good. All the people of Judah who are in the land of Egypt will perish by the sword and famine, until not one of them is left.

<sup>28</sup> Those who manage to escape the sword, and return from the land of Egypt into the land of Judah, will be few in number. All the remnant of Judah, who have gone into the land of Egypt to settle there will know whose word will stand, mine or theirs.

<sup>29</sup> This will be the sign to you, says the LORD, that I will punish you in this place, that you may know that my words will surely stand against you to bring disaster.

<sup>30</sup> This is what the LORD says, 'Look, I will give Pharaoh Hophra, king of Egypt into the hand of his enemies, and into the hand of those seeking his life; just as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy and sought his life.'



**DASV: Jeremiah 45**

<sup>1</sup> The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of King Josiah of Judah, saying,

<sup>2</sup> "This is what the LORD, the God of Israel, says to you, Baruch:

<sup>3</sup> You said, 'Woe is me! For the LORD has added sorrow to my pain; I am weary from groaning and can't find any rest.'

<sup>4</sup> This is what you will say to him, This is what the LORD says:

Look, that which I have built

I will break down,

and that which I have planted

I will uproot.

This is what I will do throughout the entire land.

<sup>5</sup> Are you seeking great things for yourself? Do not seek them; for, look, I will bring disaster on all flesh, says the LORD; but your life I will give you as a war prize wherever you go."

**DASV: Jeremiah 46**

- <sup>1</sup> The word of the LORD that came to Jeremiah the prophet concerning the nations.
- <sup>2</sup> About Egypt: concerning the army of Pharaoh Neco king of Egypt, which was camped by the Euphrates River at Carchemish. Now King Nebuchadnezzar of Babylon defeated this army in the fourth year of Jehoiakim the son of Josiah, king of Judah.
- <sup>3</sup> "Prepare your buckler and shield,  
and get ready for battle.
- <sup>4</sup> Harness the horses,  
mount your steeds.  
Take your positions with your helmets,  
sharpen your spears.  
Put on your armor.
- <sup>5</sup> What do I see?  
They are terrified and retreating.  
Their warriors are defeated,  
and quickly fleeing without looking back.  
Terror is on every side," says the LORD.
- <sup>6</sup> "Even the quickest cannot get away,  
nor can the mighty warrior escape.  
In the north by the Euphrates River  
they have stumbled and fallen.
- <sup>7</sup> Who is this that rises up like the Nile,  
like rivers whose flooding waters surge?
- <sup>8</sup> Egypt rises up like the Nile,  
like the flood waters of surging rivers.  
He says, 'I will rise up,  
I will cover the earth;  
I will destroy cities and their inhabitants.'
- <sup>9</sup> Go ahead, you horses;  
and charge, you chariots.  
Let the warriors move out;  
Cush and Put, that carry the shields,  
and the soldiers of Lydia skilled with the bow.
- <sup>10</sup> For this is the day of the Lord, the LORD of hosts,  
a day of vengeance that he will avenge himself on his enemies.  
The sword will devour until it is satisfied,  
it will drink its fill of their blood.  
For the Lord, the LORD of hosts, holds a sacrifice  
in the north country by the Euphrates River.

- <sup>11</sup> Go up into Gilead and get medicinal balm,  
O virgin daughter of Egypt.  
It is worthless to use so many medicines;  
for there is no healing for you.
- <sup>12</sup> The nations have heard of your shame,  
and the earth is full of your outcry;  
one mighty warrior has stumbled over another,  
they both have fallen together."
- <sup>13</sup> The word that the LORD spoke to Jeremiah the prophet, how that  
Nebuchadnezzar king of Babylon would come and attack the land of Egypt.
- <sup>14</sup> "Announce it in Egypt,  
and proclaim it in Migdol,  
and declare it in Memphis and Tahpanhes.  
Take your position and prepare for battle;  
the sword will devour those around you.
- <sup>15</sup> Why are your soldiers lying face down?  
They cannot stand,  
because I, the LORD have knocked them down.
- <sup>16</sup> He will make many stumble,  
yes, they will fall on top of one another.  
They will say, 'Get up, let's go back to our own people,  
and to the land of our birth,  
away from the sword of the oppressor.'
- <sup>17</sup> Call Pharaoh king of Egypt  
'A blustery noise who has missed his opportunity.'
- <sup>18</sup> As surely as I live," says the King, whose name is the LORD of hosts,  
a conqueror is coming  
as impressive as Mount Tabor among the mountains,  
and as Carmel by the sea.
- <sup>19</sup> Pack your bags for deportation,  
O daughter who lives in Egypt,  
for Memphis will become a wasteland,  
and a ruin, without inhabitant.
- <sup>20</sup> Egypt is a beautiful heifer,  
but a horsefly is coming from the north--  
it is coming.
- <sup>21</sup> Also her mercenaries in her midst are like fattened calves;  
they too will turn and run,  
they will not stand their ground;  
for the day of their disaster is come on them,  
the time of their punishment.
- <sup>22</sup> Egypt's sound will be like a serpent slithering away;

for the enemy troops march in,  
and come against her with axes,

like those who chop down trees.

<sup>23</sup> They will cut down her forest," says the LORD,

"though it is impenetrable;

because they are more numerous than the locusts,  
absolutely innumerable.

<sup>24</sup> The daughter of Egypt will be put to shame;

she will be delivered into the hand of the people of the north."

<sup>25</sup> The LORD of hosts, the God of Israel, says: "Look, I will punish Amon the god of Thebes, Pharaoh, and Egypt, along with her gods and her kings, even Pharaoh and those who trust in him.

<sup>26</sup> I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadnezzar king of Babylon and his army. Afterward, however, Egypt will be inhabited as in the days of old," says the LORD.

<sup>27</sup> "O Jacob my servant, do not be afraid

or troubled, O Israel;

for I will save you from distance lands,

and your descendants from the land of their captivity.

Jacob will return and will be quiet and relaxed,

and no one will make them afraid.

<sup>28</sup> Do not be afraid, O Jacob my servant," says the LORD;

"for I am with you.

For I will totally destroy all the nations

where I have driven you.

But I will not totally destroy you,

but I will discipline you fairly,

and I will by no means let you go unpunished."

**DASV: Jeremiah 47**

<sup>1</sup> The word of the LORD that came to Jeremiah the prophet concerning the Philistines, before Pharaoh attacked Gaza.

<sup>2</sup> "This is what the LORD says:

Look, waters are rising out of the north,  
and it will become an overflowing flood.

It will overflow the land and everything in it,  
the city and those who live there.

The people will cry out,  
and all the inhabitants of the land will wail,

<sup>3</sup> at the noise of the stomping of their stallions hoofs,  
at the rushing of their chariots,  
at the rumbling of their wheels.

Even parents will not look back to their children  
because their hands fall helplessly limp.

<sup>4</sup> For the day is coming that will destroy all the Philistines,  
and cut off from Tyre and Sidon every ally who is left.

For the LORD will destroy the Philistines,  
the remnant of the island of Crete.

<sup>5</sup> Gaza will shave its head in despair;

Ashkelon will be silenced.

O remnant of their coastal plain,  
how long will you slash yourself?

<sup>6</sup> O sword of the LORD,

how long will it be until you are quieted?

Put yourself back into your sheath;  
rest and be still.

<sup>7</sup> How can you be quiet,

seeing the LORD has given you an order?

He has assigned it,

against Ashkelon and against the seacoast."

**DASV: Jeremiah 48**

- <sup>1</sup> About Moab.  
"This is what the LORD of hosts, the God of Israel, says:  
    Woe to Nebo! For it is laid waste.  
        Kiriathaim is put to shame, it is captured;  
        the fortress is put to shame and torn down.
- <sup>2</sup> Moab will be famous no more;  
    in Heshbon they have plotted evil against her:  
        'Come, and let us cut her off from being a nation.'  
    O Town of Madmen you will be silenced,  
        the sword will pursue you.
- <sup>3</sup> The cries of despair from Horonaim are:  
    'Devastation and great destruction!'
- <sup>4</sup> Moab is destroyed;  
    her little ones will cry out.
- <sup>5</sup> For going up the Ascent of Luhith,  
    there will be continual weeping;  
    for at the Descent of Horonaim  
        cries of distress will be heard  
        because of the destruction.
- <sup>6</sup> Flee, save your lives,  
    like a sole surviving juniper bush in the desert.
- <sup>7</sup> Because you trusted in your achievements and treasures,  
    you also will be taken captive.  
    Your god Chemosh will go into captivity too,  
        along with its priests and attendants.
- <sup>8</sup> The destroyer will come on every town,  
    and no town will escape;  
    the valley also will perish,  
    and the plain will be destroyed,  
        just as the LORD has said.
- <sup>9</sup> Give wings to Moab,  
    so that he may fly and get away.  
    Her towns will become ruins,  
        without anyone to live in them.
- <sup>10</sup> Cursed be one who is slack in doing the work of the LORD;  
    cursed be the one who restrains his sword from bloodshed.
- <sup>11</sup> Moab has been at ease from his youth,  
    like wine left to settle on its dregs,  
        it has not been poured from flask to flask,  
    neither has he gone into exile.  
    Therefore it retains its flavor,

- and its aroma is unchanged.
- <sup>12</sup> Therefore, the days are coming," says the LORD,  
"that I will send to him those who pour it out,  
and they will pour him off;  
and they will empty it out,  
then break their jars in pieces.
- <sup>13</sup> Then Moab will be ashamed of their god Chemosh,  
as the house of Israel was ashamed of Bethel, their confidence.
- <sup>14</sup> How can you claim, 'We are heroes,  
valiant warriors?'
- <sup>15</sup> Moab will be destroyed,  
and they will scale into its cities.  
His chosen young men are gone down to the slaughter,"  
says the King, whose name is the LORD of hosts.
- <sup>16</sup> "The disaster of Moab is coming near,  
and its doom quickly approaches.
- <sup>17</sup> All you who are around him, mourn for him,  
and all you who know his name, say,  
'How is the strong scepter broken,  
the splendid staff!'
- <sup>18</sup> Come down from your glory,  
sit on the parched ground,  
O daughter dwelling in Dibon.  
For the destroyer of Moab is come up against you,  
he has destroyed your strongholds.
- <sup>19</sup> O inhabitant of Aroer, stand by the road and watch.  
Ask the man who flees,  
and the woman who escapes;  
'What happened?'
- <sup>20</sup> Moab is put to shame,  
for it is broken down.  
Wail and cry out.  
Proclaim it by the Wadi Arnon,  
'Moab has been destroyed.'
- <sup>21</sup> Judgment has come on the towns of the plain,  
<sup>22</sup> on Holon, Jahzah, and Mephaath,  
<sup>23</sup> on Dibon, Nebo, and Beth-diblathaim,  
<sup>24</sup> on Kiriathaim, Beth-gamul, and Beth-meon,  
on Kerioth, and Bozrah,  
and on all the towns of the land of Moab,  
far and near.
- <sup>25</sup> The horn of Moab is cut off,  
and his arm is broken," says the LORD.

- <sup>26</sup> "Get him drunk,  
for he has exalted himself against the LORD.  
Let Moab wallow in his own vomit,  
and become a laughingstock.
- <sup>27</sup> For was not Israel a laughingstock to you?  
Was he caught among thieves  
that whenever you spoke of him,  
you scornfully shook your head?
- <sup>28</sup> O inhabitants of Moab, leave your towns,  
dwell in the rocks;  
be like a dove that makes her nest on the cliffs of a gorge.
- <sup>29</sup> We have heard of the pride of Moab;  
indeed, he is very proud.  
His conceitedness, pride, arrogance,  
and the haughtiness of his heart are obvious.
- <sup>30</sup> I know his insolence," says the LORD,  
his bragging is empty;  
his boastings accomplish nothing.
- <sup>31</sup> Therefore I will wail for Moab;  
yes, I will cry out for all Moab;  
for the people of Kir-heres I will mourn.
- <sup>32</sup> More than Jazer weeps,  
I will weep for you, O vine of Sibmah.  
Your branches extended to the Dead Sea,  
they reach even to the town of Jazer,  
even on your summer fruits and on your grape harvest  
the destroyer is fallen.
- <sup>33</sup> Gladness and joy is taken away  
from the fruitful orchards of the land of Moab.  
I have dried up wine from the winepresses;  
no one will tread them with shouts of joy;  
there will be shouting,  
but it will not be shouts of joy.
- <sup>34</sup> The cries of Heshbon to Elealeh can be heard,  
as far as Jahaz they utter their voice,  
from Zoar all the way to Horonaim and Eglath-shelishiyah,  
for even the waters of Nimrim will become a wasteland.
- <sup>35</sup> I will make an end of Moab," says the LORD,  
"those who sacrifice on the high places,  
and those who burn incense to their gods.
- <sup>36</sup> Therefore my heart grieves for Moab like the dirge of a flute,  
and like pipes mourning for the men of Kir-heres.  
Therefore the wealth they have gotten is gone.



- <sup>37</sup> For every head is shaved bald,  
and every beard cut off,  
on all the hands are slashings,  
and around their waists is sackcloth.
- <sup>38</sup> On all the housetops of Moab  
and in its streets there is lamentation everywhere;  
for I have broken Moab like an unwanted jar,"  
says the LORD.
- <sup>39</sup> "How it shattered!  
O how they wail!  
How Moab has turned away in shame!  
So Moab has become an object of ridicule and horror  
to all who are around him."
- <sup>40</sup> For this is what the LORD says:  
"Look, he will swoop down like an eagle,  
and will spread his wings over Moab.
- <sup>41</sup> Kerioth will be captured,  
and the strongholds seized.  
The hearts of the warriors of Moab on that day  
will be like the heart of a woman having labor pains.
- <sup>42</sup> Moab will be destroyed as a people,  
because he has exalted himself against the LORD.
- <sup>43</sup> Terror, the pit, and the snare, is your destiny,  
O inhabitant of Moab," says the LORD.
- <sup>44</sup> "The one who flees from fear  
will fall into the pit;  
the one who climbs out of the pit  
will be taken by the snare.  
For I will bring on him, even on Moab,  
the year of their punishment," says the LORD.
- <sup>45</sup> "They who fled stand exhausted under the shadow of Heshbon;  
for a fire is gone out of Heshbon,  
and a flame from the hometown of Sihon.  
It will burn the forehead of Moab,  
and the skulls of the riotous rebels.
- <sup>46</sup> Woe to you, O Moab!  
The people of the god Chemosh are undone.  
For your sons are taken away captive,  
and your daughters into exile.
- <sup>47</sup> Yet I will bring back the exiles of Moab  
in the latter days," says the LORD.  
This is the end of the judgment on Moab.

**DASV: Jeremiah 49**

- <sup>1</sup> About the Ammonites.  
 This is what the LORD says:  
 "Does Israel have no sons?  
 Does he have no heirs?  
 Why then do those who worship Milcom dispossess Gad,  
 and its people live in its towns?"
- <sup>2</sup> Therefore, the days are coming," says the LORD,  
 "that I will cause the battle cry to be heard  
 against Rabbah of the Ammonites;  
 it will become a heap of rubble,  
 and her villages will be burned down.  
 Then Israel will take back possession  
 from those who dispossessed her,"  
 says the LORD.
- <sup>3</sup> "Wail, O Heshbon, for Ai of the Ammonites is destroyed;  
 cry, you villages around Rabbah;  
 clothe yourself with sackcloth and lament,  
 rush back and forth inside the walls;  
 for Milcom will go into captivity,  
 along with its priests and attendants.
- <sup>4</sup> Why do you brag about your valleys,  
 your flowing valleys, O faithless daughter?  
 Who trusted in her treasures, boasting,  
 'Who can attack me?'
- <sup>5</sup> Look, I will bring a terror on you,"  
 says the Lord, the LORD of hosts,  
 "From all your neighbors around you,  
 you will be driven out each one of you,  
 and there will be no one to gather the fugitives.
- <sup>6</sup> But afterward, I will bring back the exiles of the Ammonites,"  
 says the LORD.
- <sup>7</sup> About Edom.  
 This is what the LORD of hosts, says:  
 "Is wisdom no more in Teman?  
 Has counsel perished from the prudent?  
 Has their wisdom vanished?"
- <sup>8</sup> Flee, turn back, hide in the depths,  
 O inhabitants of Dedan;  
 I will bring the disaster of Esau on him.  
 At that time I will punish him.

- <sup>9</sup> If grape-gatherers came to you,  
    would they not leave some grapes behind?  
    If thieves came at night,  
    would they not pillage until they had enough?
- <sup>10</sup> But I have stripped Esau bare,  
    I have uncovered his hiding places,  
    and he will not be able to hide himself.  
    His descendants are destroyed,  
    along with his relatives and his neighbors.  
    Edom itself will be no more.
- <sup>11</sup> Leave your orphans;  
    I will keep them alive;  
    and let your widows trust in me."
- <sup>12</sup> For this is what the LORD says: "If those who do not deserve to drink from the cup still must drink it, how can you imagine that you will go unpunished? You will not go unpunished, but will surely drink it.
- <sup>13</sup> For I have sworn by myself," says the LORD, "that Bozrah will become an object of horror, a ridicule, a heap of rubble, and a curse. All its towns will be perpetual ruins.
- <sup>14</sup> I have heard a message from the LORD,  
    and an ambassador has been sent among the nations, announcing,  
'Gather yourselves together.  
    Come attack her.  
    Prepare for battle.
- <sup>15</sup> For I have made you small among the nations,  
    and despised among all people.
- <sup>16</sup> For the terror you cause,  
    and the pride of your heart have deceived you,  
    O you who live in the rocky cliffs,  
    who hold the heights of the hill.  
    Though you make your nest as high as the eagle,  
    from there I will bring you down," says the LORD.
- <sup>17</sup> "Edom will become an object of horror;  
    every one who passes by will be astonished,  
    and will be appalled at all its wounds.
- <sup>18</sup> Just like when Sodom and Gomorrah were overthrown  
    and its neighboring towns," says the LORD,  
    "no one will live there,  
    neither will anybody settle there.
- <sup>19</sup> He will come up like a lion from the thickets of the Jordan  
    against the perennial pastureland;  
    for I will suddenly chase them back away from it.

Then I will appoint over it whomever I choose.

For who is like me?

Who will call me into court?

Who is the shepherd who can stand in opposition to me?"

<sup>20</sup> Therefore hear the plan of the LORD,  
that he has made against Edom.

These are his purposes that he intends to carry out  
against the inhabitants of Teman.

They will drag them away,  
even the little sheep of the flock;  
their own pasture will be completely destroyed.

<sup>21</sup> The earth will tremble at the crash of their downfall;  
their cry will echo to the Red Sea.

<sup>22</sup> He will soar and fly like the eagle,  
and spread out his wings against Bozrah.  
The heart of the warriors of Edom in that day  
will be like the heart of a woman in labor.

<sup>23</sup> About Damascus.

"Hamath and Arpad are distressed,  
for they have heard the bad news.

Their courage melts away;  
they are troubled like the raging sea,  
that cannot be calmed.

<sup>24</sup> Damascus has become feeble,  
she has turned herself to flee,  
and trembling has seized her,  
anguish and sorrows have grabbed a hold of her,  
like a woman in labor.

<sup>25</sup> How is the famous city forsaken,  
the city formerly filled with joy?

<sup>26</sup> Her young men will fall in her city squares,  
and all her warriors will be silenced in that day,"  
says the LORD of hosts.

<sup>27</sup> "I will kindle a fire in the wall of Damascus,  
and it will devour the palaces of Ben-hadad."

<sup>28</sup> About Kedar and the kingdoms of Hazor, that Nebuchadnezzar king of Babylon  
conquered.

This is what the LORD says:

"Arise, go up to attack Kedar,  
and destroy the people of the east.

<sup>29</sup> Their tents and their flocks, they will take away;

they will carry away their curtains, goods, and camels;  
and observers will cry to them,

'Terror on every side!'

<sup>30</sup> "Flee, get out of there, hide in the depths,  
O inhabitants of Hazor," says the LORD;  
"for Nebuchadnezzar king of Babylon plans to attack you,  
and has definite intentions against you.

<sup>31</sup> Arise, get up against a nation that is at ease,  
that lives securely," says the LORD;  
"that has neither gates nor bars, but dwells alone.

<sup>32</sup> Their camels will be booty,  
and the multitude of their cattle spoil.

I will scatter to all the winds  
those who have cut the corners of their foreheads.

I will bring disaster on them from every direction," says the LORD.

<sup>33</sup> Then Hazor will be a dwelling place for jackals,  
a wasteland forever.

No one will dwell there,  
neither will anybody settle there."

<sup>34</sup> The word of the LORD that came to Jeremiah the prophet concerning Elam, in  
the beginning of the reign of King Zedekiah of Judah, saying,

<sup>35</sup> "This is what the LORD of hosts says:

"Look, I will break the bow of Elam,  
the main source of their might.

<sup>36</sup> On Elam I will bring the four winds from the four quarters of heaven,  
and will scatter them to all those winds.

The fugitives of Elam will flee  
and they will be scattered into every nation.

<sup>37</sup> I will cause Elam to be terrified before their enemies,  
and before those who seek their life.

I will bring disaster on them,  
even my fierce anger," says the LORD.

"I will send the sword after them,  
until I have consumed them.

<sup>38</sup> I will set my throne in Elam,  
and will destroy their king and officials from there,"  
says the LORD.

<sup>39</sup> "But in the latter days,  
I will bring back the exiles of Elam,"  
says the LORD.

**DASV: Jeremiah 50**

- <sup>1</sup> The word that the LORD spoke concerning Babylon,  
concerning the land of the Chaldeans,  
by Jeremiah the prophet.
- <sup>2</sup> "Declare among the nations and proclaim,  
and set up a signal flag.  
Proclaim it and do not conceal, say,  
'Babylon will be taken captive;  
her god Bel is put to shame,  
Marduk is dismayed.  
Her images are put to shame,  
her idols are dismayed.
- <sup>3</sup> For out of the north a nation will come to attack her.  
It will turn her land into a wasteland,  
and no one will dwell there.  
Both humans and animals have fled.'
- <sup>4</sup> In those days and at that time," says the LORD,  
"the people of Israel will come,  
they and the people of Judah together.  
They will go on their way weeping,  
and will seek the LORD their God.
- <sup>5</sup> They will ask the way to Zion  
with their faces toward it.  
They will come and join themselves to the LORD  
in an everlasting covenant  
that will never be forgotten.
- <sup>6</sup> My people have been lost sheep.  
Their shepherds have led them astray.  
They have turned them loose on the mountains.  
They have wandered from mountain to hill.  
They have forgotten their way back to their resting place.
- <sup>7</sup> All who found them devoured them;  
their enemies said, 'We are not guilty,  
because they have sinned against the LORD,  
the habitation of righteousness,  
even the LORD, the hope of their forefathers.'
- <sup>8</sup> Flee out of the midst of Babylon,  
and get out of the land of the Chaldeans,  
and be like male goats leading the flocks.
- <sup>9</sup> For I will stir up and bring up against Babylon  
a company of great nations from the north country.  
They will draw up their battle lines against her;

- from there she will be captured.  
Their arrows will be like those of a skilled warrior  
who does not return empty-handed.
- <sup>10</sup> Chaldea will be plundered.  
All who loot her will be satisfied," says the LORD.
- <sup>11</sup> "Be glad and rejoice,  
O you who plundered my inheritance,  
you romp around like a heifer that treads out the grain,  
and neigh like a stallion.
- <sup>12</sup> Your mother will be totally shamed;  
she who bore you will be disgraced.  
She will be the least significant of the nations,  
a wilderness, a parched and desert land.
- <sup>13</sup> Because of the wrath of the LORD  
she will uninhabited.  
She will be a deserted wasteland;  
everyone who goes by Babylon will be appalled,  
and hiss in ridicule at all her wounds.
- <sup>14</sup> Take up your battle position against Babylon,  
all you who bend the bow.  
Shoot at her,  
spare no arrows;  
she has sinned against the LORD.
- <sup>15</sup> Shout a battle cry against her from all sides.  
She surrenders.  
Her bulwarks have fallen,  
her walls are torn down.  
For this is the vengeance of the LORD;  
take vengeance on her.  
As she has done to others,  
do to her.
- <sup>16</sup> Cut off the sower from Babylon,  
and the one who swings the sickle in the time of harvest.  
For fear of the oppressing sword  
they all will return to their own people,  
and all will flee to their homelands.
- <sup>17</sup> Israel is like sheep the lions have scattered.  
First, the king of Assyria devoured them;  
and now Nebuchadnezzar king of Babylon has gnawed on his bones."
- <sup>18</sup> Therefore this is what the LORD of hosts, the God of Israel, says:  
"I will punish the king of Babylon and his land,

- as I have already punished the king of Assyria.
- <sup>19</sup> Then I will bring Israel again to his pasture,  
and he will feed on Carmel and Bashan,  
and his appetite will be satisfied on the hills of Ephraim  
and in Gilead.
- <sup>20</sup> In those days and at that time," says the LORD,  
"the sin of Israel will be sought for,  
but there will be none,  
and the sins of Judah,  
but they will not be found.  
For I will pardon those I have left as a remnant.
- <sup>21</sup> Go up against the land of Merathaim, go against it,  
attack the inhabitants of Pekod;  
kill and totally destroy them," says the LORD,  
"Do everything I have commanded you.
- <sup>22</sup> The din of battle is in the land,  
and great destruction.
- <sup>23</sup> How is the hammer of the whole earth  
cut down and broken!  
How Babylon has become an object of horror among the nations!
- <sup>24</sup> I have set a snare for you,  
and you are trapped before you even knew it, O Babylon.  
You were discovered and caught,  
because you have opposed the LORD.
- <sup>25</sup> The LORD has opened his armory,  
and has brought out the weapons of his indignation;  
for the Lord, the LORD of hosts,  
has a mission to accomplish in the land of the Chaldeans.
- <sup>26</sup> Come against her from far way;  
open up her granaries;  
pile her up like heaps of grain,  
and totally destroy her,  
let nothing be left of her.
- <sup>27</sup> Slay all her young bulls,  
let them go down to the slaughter.  
Woe to them!  
For their day has come,  
the time of their punishment.
- <sup>28</sup> The sound of fugitives and refugees  
come from the land of Babylon,  
to declare in Zion the vengeance of the LORD our God,  
revenge for what was done to his temple.



- <sup>29</sup> Call for the archers to come against Babylon,  
all those who bend the bow.  
Set up camp surrounding her;  
let none of them escape.  
Repay her according to her deeds;  
do to her, just as she has done.  
She has haughtily defied the LORD,  
the Holy One of Israel.
- <sup>30</sup> Therefore her young men will fall in her squares,  
and all her warriors will be silenced in that day,"  
says the LORD.
- <sup>31</sup> "I am against you, O arrogant one,"  
says the Lord, the LORD of hosts,  
"for your day has come,  
the time when I will punish you.
- <sup>32</sup> The proud one will stumble and fall,  
and no one will help you up.  
I will kindle a fire in his cities,  
and it will burn up everything around him."
- <sup>33</sup> This is what the LORD of hosts, says:  
"The people of Israel are oppressed,  
along with the people of Judah.  
All those who took them captive hold them;  
they refuse to let them go.
- <sup>34</sup> Their Redeemer is strong;  
the LORD of hosts is his name.  
He will thoroughly plead their cause,  
that he may give rest to the earth,  
while the inhabitants of Babylon will face turmoil.
- <sup>35</sup> A sword is against the Chaldeans, says the LORD,  
and against the inhabitants of Babylon,  
and against her officials and sages.
- <sup>36</sup> A sword is against her diviners,  
and they will become fools.  
A sword is against her warriors,  
and they will be seized by terror.
- <sup>37</sup> A sword is against their horses,  
and against their chariots,  
and against all the foreign troops in her midst.  
They will become like women.  
A sword is against her treasures,  
and they will be plundered.

- <sup>38</sup> A drought is against her waters,  
and they will be dried up.  
For it is a land of carved images,  
and they go mad,  
terrified of their idols.
- <sup>39</sup> Therefore the wild animals of the desert  
with the wolves will dwell there,  
Ostriches will dwell there.  
It will be uninhabited forever;  
no one will dwell there from generation to generation.
- <sup>40</sup> As when God overthrew Sodom and Gomorrah  
and its neighboring cities," says the LORD,  
"So no one will dwell there,  
neither will any human being settle there.
- <sup>41</sup> A people is coming from the north;  
and a great nation and many kings are stirring  
from the end of the earth.
- <sup>42</sup> They take hold of bow and spear;  
they are cruel and have no mercy.  
Their voices roar like the sea;  
they ride on horses,  
every one lined up like a warrior in battle formation.  
They are coming against you, O daughter of Babylon.
- <sup>43</sup> The king of Babylon has heard the report of them,  
and his hands hang limp;  
anguish has taken hold of him,  
and pain like a woman in labor.
- <sup>44</sup> I will come up like a lion from the thickets of the Jordan  
against the perennial pasture.  
I will suddenly chase them away from her;  
I will appoint over him whomever I choose.  
Who is like me?  
Who will call me into court?  
Who is the shepherd who can stand in opposition to me?"
- <sup>45</sup> Therefore hear the plan of the LORD,  
that he has made against Babylon.  
These are his purposes that he intends to carry out  
against the land of the Chaldeans.  
They will drag them away,  
even the little sheep of the flock;  
their own pasture will be completely destroyed.
- <sup>46</sup> At the sound of the taking of Babylon the earth trembles,  
and its cry will be heard among the nations.

**DASV: Jeremiah 51**

- <sup>1</sup> This is what the LORD says:  
    "Look, I will raise up against Babylon,  
        and against those who live in Leb-Kamai,  
            a destroying wind.
- <sup>2</sup> I will send foreigners to Babylon,  
    who will winnow, blowing her away like chaff.  
    They will empty her land.  
    For in the day of trouble they will attack her  
    from every direction.
- <sup>3</sup> Do not let the archer bend his bow,  
    or let him put on his armor.  
    Do not spare her young men;  
    totally destroy her army.
- <sup>4</sup> They will fall down slain in the land of the Chaldeans,  
    and be run through by a sword in her streets.
- <sup>5</sup> For Israel and Judah have not been forsaken,  
    by their God, the LORD of hosts,  
    though their land is full of guilt  
    against the Holy One of Israel.
- <sup>6</sup> Get out of Babylon,  
    each person should save their own life,  
    Do not be destroyed in the punishment of her iniquity.  
    For it is the time of the LORD's vengeance;  
    he will pay her back for what she has done.
- <sup>7</sup> Babylon has been a golden cup in the LORD's hand,  
    that made all the earth drunk.  
    The nations have drunk of her wine;  
    resulting in the nations going mad.
- <sup>8</sup> Babylon will suddenly fall and be destroyed.  
    Wail for her, get medicinal balm for her pain,  
    if there is a chance that she may be healed.
- <sup>9</sup> 'We tried to heal Babylon,  
    but she could not be healed.  
    Abandon her,  
    and let each one of us go back to his own country;  
    for her judgment reaches to heaven,  
    and is lifted up even to the skies.'
- <sup>10</sup> The LORD has brought about our vindication;  
    come, and let us declare in Zion  
    the work of the LORD our God.
- <sup>11</sup> Sharpen the arrows;

fill the quivers.

The LORD has stirred up the spirit of the kings of the Medes,  
because his plan against Babylon is to destroy it,  
for it is the vengeance of the LORD,  
vengeance for his temple.

<sup>12</sup> Raise the flag signaling the attack of the walls of Babylon,  
reinforce the watchmen,  
post the guards,  
prepare the ambushes.

For the LORD has planned and done what he has spoken  
concerning the inhabitants of Babylon.

<sup>13</sup> O you who dwell along many waters,  
abundant in treasures,  
your end is come,  
the thread of your life is cut.

<sup>14</sup> The LORD of hosts has sworn by himself, saying,  
"Surely I will fill you with soldiers,  
like a swarm of locusts;  
they will lift up victory shouts over you."

<sup>15</sup> He has made the earth by his power;  
he has established the world by his wisdom,  
and by his understanding has stretched out the heavens.

<sup>16</sup> When he utters his voice,  
the waters in the heavens roar.  
He causes the clouds to ascend from the ends of the earth;  
he makes lightning accompany the rain,  
and brings the wind out of his storehouses.

<sup>17</sup> Everyone is stupid and without knowledge;  
every goldsmith will be put to shame by his idols;  
for his cast images are a delusion,  
and there is no breath in them.

<sup>18</sup> They are worthless,  
a total mockery.  
In the time of their punishment, they perish.

<sup>19</sup> The Portion of Jacob is not like these,  
for he is the one who formed all things.  
Israel is the tribe of his inheritance,  
the LORD of hosts is his name.

<sup>20</sup> You are my war-club, and weapon for battle.  
With you I will smash the nations;  
with you I will destroy kingdoms.

- <sup>21</sup> With you I will smash to pieces the horse and his rider;  
<sup>22</sup> with you I will smash to pieces the chariot and its rider.  
    With you I will smash to pieces man and woman,  
        and with you I will smash to pieces the old and the young.  
        and with you I will smash to pieces the young man and woman,  
<sup>23</sup> and with you I will smash to pieces the shepherd and his flock,  
        and with you I will smash to pieces the farmer and his team of oxen,  
        and with you I will smash to pieces governors and rulers.  
<sup>24</sup> I will repay Babylon and all the inhabitants of Chaldea  
    for all the damage they have done in Zion  
        before your eyes," says the LORD.  
<sup>25</sup> "I am against you, O destroying mountain," says the LORD,  
    "you who destroy all the earth.  
    I will stretch out my hand against you,  
        and roll you down off cliffs,  
        and will make you like a burnt mountain.  
<sup>26</sup> They will not take one of your stones for a cornerstone,  
    or a rock for foundations;  
    you will be a heap of ruins forever," says the LORD.  
  
<sup>27</sup> "Set up a signal flag in the land!  
    Blow the war trumpet among the nations!  
    Prepare the nations for war against her;  
        summon the kingdoms of Ararat, Minni, and Ashkenaz against her;  
        appoint a commander-in-chief against her;  
        cause the horses to come up like a swarm of locusts.  
<sup>28</sup> Prepare the nations against her,  
    the kings of the Medes and its governors,  
    and all its rulers, and all the countries they rule.  
<sup>29</sup> The land trembles and writhes in pain.  
    For the purposes of the LORD against Babylon stand,  
        to make the land of Babylon desolate without inhabitant.  
<sup>30</sup> The warriors of Babylon have given up fighting;  
    they remain in their strongholds.  
    Their strength has failed;  
        they have become weak as women.  
    Her houses are set on fire;  
        the bars of her gates are broken.  
<sup>31</sup> One runner will run to meet another,  
    and one messenger to the next,  
    to tell the king of Babylon that his city is taken  
        from one end to the other.  
<sup>32</sup> The river fords have been captured,

and the marshes have been set on fire,  
and the warriors are terrified."

<sup>33</sup> For this is what the LORD of hosts, the God of Israel says:  
"The daughter of Babylon is like a threshing floor  
at the time when it has been trampled out;  
yet a little while and the time of her harvest will come.

<sup>34</sup> "Nebuchadnezzar the king of Babylon has devoured me,  
he has crushed me,  
he has made us like an empty jar,  
like a sea monster he has swallowed me up,  
he has filled his belly with my delicacies;  
he has spit me out.

<sup>35</sup> May the violence done to me and to my relatives  
be repaid on Babylon,"  
the inhabitants of Zion will say.  
"May my blood be avenged on the inhabitants of Chaldea,"  
Jerusalem will say.

<sup>36</sup> Therefore this is what the LORD says:  
"I will plead your case,  
and will avenge you.  
I will dry up her sea,  
and make her fountain dry.

<sup>37</sup> Babylon will become a heap of rubble,  
a dwelling-place for jackals,  
an object of horror,  
and ridicule hissing, without inhabitant.

<sup>38</sup> They will roar together like young lions;  
they will growl like lion cubs.

<sup>39</sup> When they are excited, I will make their feast,  
and I will make them drunk, that they may rejoice,  
and fall into a perpetual sleep never to wake up,"  
says the LORD.

<sup>40</sup> "I will bring them down like lambs to the slaughter,  
like rams and male goats.

<sup>41</sup> O how Sheshach has been captured!  
The praise of the whole earth seized!  
How has Babylon become an object of horror  
among the nations!

<sup>42</sup> The sea has flooded over Babylon;  
she has been covered by its roaring billows.

<sup>43</sup> Her cities have become an object of horror,

- a desert wasteland,  
a land wherein no one lives,  
neither does anybody even pass by.
- <sup>44</sup> I will execute judgment on Bel in Babylon,  
and I will make him vomit up what he has swallowed down.  
The nations will not flow into him anymore;  
the wall of Babylon will fall.
- <sup>45</sup> My people, get out of her.  
Each of you save yourselves  
from the fierce anger of the LORD.
- <sup>46</sup> Do not lose heart,  
neither fear the rumor heard in the land;  
for rumors will come one year,  
and then another the next year.  
There will be violence in the land,  
ruler against ruler.
- <sup>47</sup> Therefore the days will come,  
when I will execute judgment  
on the carved images of Babylon.  
Her whole land will be disgraced;  
and all her slain will fall in the midst of her.
- <sup>48</sup> Then the heavens and the earth,  
and all who are in them,  
will shout for joy over Babylon.  
For the destroyers will attack her from the north," says the LORD.
- <sup>49</sup> Babylon will fall for the slain of Israel who have fallen,  
just as the slain of all the earth have fallen because of Babylon.
- <sup>50</sup> You who have escaped the sword,  
leave, do not stick around.  
Remember the LORD from a distant land,  
and let Jerusalem come to mind.
- <sup>51</sup> We are disgraced, because we have heard the insults;  
shame has covered our faces,  
for foreigners have come  
into the sanctuaries of the LORD's house.
- <sup>52</sup> "Therefore, the days are coming," says the LORD,  
that I will execute judgment on her carved images.  
The wounded throughout her land will groan.
- <sup>53</sup> Though Babylon attempts to climb up to heaven,  
and though she fortifies the towering heights,  
yet from me destroyers will come against her," says the LORD.

- <sup>54</sup> The sound of cries come from Babylon,  
and the uproar of great destruction from the land of the Chaldeans!
- <sup>55</sup> For the LORD is laying Babylon waste,  
and silencing her loud noise.  
Their waves roar like many waters;  
the noise of their voice resounds.
- <sup>56</sup> For the destroyer is come against her,  
even against Babylon.  
Her warriors are captured,  
their bows are broken in pieces.  
For the LORD is a God who punishes fairly;  
he will surely repay in full.
- <sup>57</sup> "I will make her officials and wise men drunk,  
also her governors, rulers, and her warriors.  
They will fall into a perpetual sleep never to wake up,"  
says the King, whose name is the LORD of hosts.
- <sup>58</sup> This is what the LORD of hosts says:  
"The broad walls of Babylon will be totally demolished.  
Her high gates will be burned.  
The peoples toil for nothing,  
and the nations weary themselves only for the fire."
- <sup>59</sup> The word which Jeremiah the prophet commanded Seraiah the son of Neriah,  
the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in  
the fourth year of his reign. Now Seraiah was a chief of staff.
- <sup>60</sup> Jeremiah wrote on a scroll all the disasters that were to come on Babylon--all  
these words that are written concerning Babylon.
- <sup>61</sup> Jeremiah said to Seraiah, "When you come to Babylon, make sure you read all  
these words,
- <sup>62</sup> and say, 'O LORD, you have spoken concerning this place, to destroy it, so that  
no one will live there, neither human nor animal, but it will be desolate forever.'
- <sup>63</sup> When you have finished reading this scroll, tie a stone to it, and throw it into the  
middle of the Euphrates River.
- <sup>64</sup> Then say, 'This is how Babylon will sink, and will never rise again because of  
the disaster I will bring on her, and they will be exhausted.'"

These end the words of Jeremiah.



**DASV: Jeremiah 52**

<sup>1</sup> Zedekiah was twenty-one years old when he began to reign and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah.

<sup>2</sup> He did what was evil in the sight of the LORD, just as Jehoiakim had done.

<sup>3</sup> These things happened because of the anger of the LORD against Jerusalem and Judah, until he deported them out of his presence. Zedekiah rebelled against the king of Babylon.

<sup>4</sup> In the tenth day of the tenth month of the ninth year of his reign, Nebuchadnezzar king of Babylon came with his entire army against Jerusalem. They camped against it and built siege ramps all around it.

<sup>5</sup> So the city was under siege to the eleventh year of king Zedekiah.

<sup>6</sup> In the ninth day of the fourth month, the famine was severe in the city, so that there was no food for the people of the land.

<sup>7</sup> Then a breach was made in the city wall, and all the warriors fled. They went out of the city at night by the way of the gate between the two walls, which was by the king's garden. Now the Chaldeans had the city surrounded, nevertheless they escaped toward the Arabah.

<sup>8</sup> But the army of the Chaldeans pursued the king, and overtook Zedekiah in the plains of Jericho. All his army scattered, deserting him.

<sup>9</sup> Then they took the king, and carried him up to the king of Babylon at Riblah in the land of Hamath where he rendered judgment on him.

<sup>10</sup> The king of Babylon executed the sons of Zedekiah before his eyes. He also killed the officials of Judah in Riblah.

<sup>11</sup> Then he put out Zedekiah's eyes and the king of Babylon bound him in bronze chains, and brought him to Babylon, and put him in prison until the day of his death.

<sup>12</sup> Now in tenth day of the fifth month of the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, an official of the king of Babylon came into Jerusalem.

<sup>13</sup> He burned the temple of the LORD, the king's palace, and all the houses of Jerusalem. Every great house he burned down.

<sup>14</sup> Then all the army of the Chaldeans, who were with the captain of the guard, broke down all the walls surrounding Jerusalem.

<sup>15</sup> Then Nebuzaradan the captain of the guard deported some of the poorest of the people, the rest of the people who were left in the city, and traitors who deserted to the king of Babylon, along with the rest of the craftsmen.

<sup>16</sup> But Nebuzaradan the captain of the guard left some of the poorest of the land to be vinedressers and farmers.

<sup>17</sup> The pillars of bronze that were in the house of the LORD, the bases and the bronze sea that were in the house of the LORD, the Chaldeans broke into pieces, and carried off all the bronze to Babylon.

<sup>18</sup> They also took the pots, shovels, lamp snuffers, basins, and the ladles, and all the vessels of bronze that were used by priests in the temple service.

<sup>19</sup> The captain of the guard also took away all the cups, firepans, basins, pots, lampstands, ladles and cups and any other things made of gold or silver.

<sup>20</sup> The two pillars, the one sea with the twelve bronze oxen supporting it and the carts that King Solomon had made for the house of the LORD--the bronze of all these items was beyond weighing.

<sup>21</sup> Each pillar was 27 feet tall and 27 feet around. They were hollow with walls 3 inches thick.

<sup>22</sup> A capital of bronze on top of it was seven and a half feet tall, with latticework and pomegranate ornamentation around the capital, all in bronze. The second pillar was also the same with similar decorative pomegranates.

<sup>23</sup> There were 96 pomegranates on the sides and there were 100 pomegranates on the latticework.

<sup>24</sup> The captain of the guard took Seraiah, the chief priest, and Zephaniah the second ranking priest and the three door keepers.

<sup>25</sup> From the city he took an officer who was over the soldiers, and seven men who were the king's advisers, who were found in the city. The secretary of the commander-in-chief, who mustered the people of the land, and 60 men of the people of the land who were found inside the city.

<sup>26</sup> Then Nebuzaradan, the captain of the guard took them and brought them to the king of Babylon at Riblah.

<sup>27</sup> The king of Babylon struck them down, and put them to death at Riblah in the land of Hamath. So Judah was deported into exile out of his land.

<sup>28</sup> These are the people whom Nebuchadnezzar deported into exile. In the seventh year of his reign there were 3,023 Jews.

<sup>29</sup> In the eighteenth year, Nebuchadnezzar deported into exile 832 people from Jerusalem.

<sup>30</sup> In the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard deported into exile 745 Jews. All total there were 4,600 captives.

<sup>31</sup> In the thirty-seventh year of the exile of King Jehoiachin of Judah, on the twenty-fifth day of the twelfth month, that Evil-merodach king of Babylon, in the first year of his reign, graciously released King Jehoiachin of Judah and brought him out of prison.

<sup>32</sup> He spoke kindly to him, and set his throne higher than the throne of the other kings who were with him in Babylon.

<sup>33</sup> He took off his prison clothes and he regularly ate food at the king's table all the days of his life.

<sup>34</sup> For his allowance, there was a daily allowance given him by the king of Babylon as long as he lived until the day of his death.

**DASV: Digital American Standard Version****Lamentations 1 [Alphabetic Acrostic]**

- <sup>1</sup> א How the city sits all alone,  
that was once so full of people!  
She has become like a widow;  
she who was great among the nations!  
She was a princess ruling over the provinces,  
now she is forced into slave labor!
- <sup>2</sup> ב She weeps bitterly in the night,  
and her tears flow down her cheeks.  
Among all her lovers  
she has no one to comfort her.  
All her friends have betrayed her,  
and become her enemies.
- <sup>3</sup> ג Judah has gone into exile  
under affliction and harsh labor.  
She lives scattered among the nations;  
she finds no place of rest.  
All her pursuers have overtaken her  
in the midst of her hardships.
- <sup>4</sup> ד The roads to Zion mourn,  
because no one comes to the festivals.  
All her gates are deserted;  
her priests groan,  
her young women cry,  
and her situation is bitter.
- <sup>5</sup> ה Her adversaries have become her masters;  
her enemies prosper.  
The LORD has afflicted her  
for the multitude of her rebellions.  
Her young children are led away into captivity  
before the adversary.
- <sup>6</sup> ו All majesty has departed  
from the daughter of Zion.  
Her princes have become  
like deer unable to find pasture.  
They flee without strength  
before the hunter.
- <sup>7</sup> ז Jerusalem remembers  
in the days of her poverty and homelessness  
all her treasures owned in days of old.

- When her people fell into the hand of the enemy,  
and there was none to help her.  
The enemies saw her;  
they mock her downfall.
- <sup>8</sup> ¶ Jerusalem has sinned so badly  
that she has become unclean.  
All who honored her despise her,  
because they have seen her exposed nakedness.  
She groans and hides her face.
- <sup>9</sup> ¶ Her filthiness has soiled her skirts;  
she gave no thought to how it would end.  
Therefore her downfall was astonishing;  
she has no one to comfort her.  
"Look, O LORD, on my misery,  
for the enemy boasts of his victory."
- <sup>10</sup> ¶ The enemy has reached out his hand  
and seized all her treasures;  
for she has had to watch heathen nations  
invade her holy temple,  
even those whom you prohibited  
from entering into your assembly.
- <sup>11</sup> ¶ All her people groan, they search for food.  
They have traded their treasures for food  
just to stay alive.  
"Look, O LORD, and see,  
for I am despised."
- <sup>12</sup> ¶ Is it nothing to you,  
all you who pass by?  
Look, and see if there is any sorrow  
like my sorrow,  
which the LORD brought on me,  
when he afflicted me  
in the day of his fierce anger.
- <sup>13</sup> ¶ From on high he sent down fire  
into my bones.  
He spread a net for my feet;  
he made me turn back.  
He left me desolate;  
I am faint all the day long.
- <sup>14</sup> ¶ My transgressions are strapped on like a yoke,  
tied on by his hand.  
They are lashed on my neck.  
He has sapped my strength.

- The Lord has delivered me into their hands,  
those I cannot withstand.
- <sup>15</sup> **ו** The Lord has rejected  
all my warriors in my midst.  
He has called an assembly against me  
to crush my young men.  
The Lord has stomped like in a winepress  
the virgin daughter of Judah.
- <sup>16</sup> **ו** For these things I weep;  
my eyes stream with tears,  
because any comforter  
who could help is far from me.  
My children are ravaged  
because the enemy has prevailed.
- <sup>17</sup> **ו** Zion reaches out her hands,  
but there is no one to comfort her.  
The LORD has given orders against Jacob,  
that his neighbors should become his foes.  
Jerusalem has become  
filthy refuse among them.
- <sup>18</sup> **ו** The LORD is righteous,  
but I have rebelled against his command.  
Please listen, all you peoples,  
and see my sorrow.  
My young women and my young men  
have gone into exile.
- <sup>19</sup> **ו** I called for my lovers,  
but they deceived me.  
My priests and elders perished in the city  
while they searched for food to stay alive.
- <sup>20</sup> **ו** Look, O LORD,  
for I am in distress.  
My stomach churns,  
my heart is disturbed within me,  
for I have been very rebellious.  
Outside the sword bereaves;  
at home there is only death.
- <sup>21</sup> **ו** They have heard that I was groaning,  
yet there was no one to comfort me.  
All my enemies heard of my trouble;  
they are glad that you have done it.  
Bring on the day that you have announced,  
let them become like me.

<sup>22</sup> ¶ Let all their wickedness come before you;  
do to them,  
as you have done to me because of all my sin,  
for my moans are many,  
and my heart is faint.

**DASV: Lamentations 2 [Alphabetic Acrostic]**

- <sup>1</sup> א How the Lord has covered the daughter of Zion  
with a dark cloud in his anger!  
He has thrown down from heaven to the earth  
the beauty of Israel.  
He has not remembered his footstool  
in the day of his anger.
- <sup>2</sup> ב The Lord has swallowed up without mercy  
all the habitations of Jacob,  
He has torn down the strongholds  
of the daughter of Judah in his wrath.  
He has brought down to the ground,  
dishonoring the kingdom and its officials.
- <sup>3</sup> ג He has cut off in fierce anger  
all the might of Israel.  
He has drawn back his right hand  
precisely when the enemy attacked.  
He has burned up Jacob like a blazing fire  
that devours everything around it.
- <sup>4</sup> ד He has bent his bow like an enemy,  
with his right hand ready to shoot like a foe.  
He has slain all our impressive youth.  
In the tent of the daughter of Zion  
he has poured out his wrath like fire.
- <sup>5</sup> ה The Lord has become like an enemy,  
he has swallowed up Israel.  
He has swallowed up all her palaces;  
he has destroyed her strongholds.  
He has multiplied mourning and lamentation  
in the daughter of Judah.
- <sup>6</sup> ו He has violently destroyed his temple,  
like it was a mere garden hut.  
He has destroyed his place of sacred assembly.  
The LORD has abolished the festivals and Sabbath  
in Zion.  
He has despised in his fierce rage,  
the king and the priest.
- <sup>7</sup> ז The Lord has rejected his altar,  
he has despised his sanctuary.  
He has given up into the hands of the enemy  
the walls of her palaces.  
The foe has shouted in the house of the LORD,



- as if it were a festival day.
- <sup>8</sup> ¶ The LORD was determined to destroy  
the wall of the daughter of Zion.  
He stretched out the measuring line,  
he did not withdraw his hand from destroying it.  
He has made the rampart and wall lament;  
they both crumbled.
- <sup>9</sup> ʘ Her gates are driven into the ground;  
he has destroyed and broken the bars of her gates.  
Her king and officials are exiled among the nations.  
There is no more instruction;  
her prophets receive no vision from the LORD.
- <sup>10</sup> ʘ The elders of the daughter of Zion sit on the ground  
in silence.  
They have throw dust on their heads.  
They have clothed themselves with sackcloth.  
The young women of Jerusalem bow their heads  
down to the ground.
- <sup>11</sup> ʘ My eyes fail because of the tears,  
my stomach churns.  
My heart is poured out on the ground,  
because of the destruction of the daughter of my people,  
because the young children and infants  
faint in the city streets.
- <sup>12</sup> ʘ They say to their mothers,  
"Where is bread and wine?"  
when they faint as the wounded  
in the city streets,  
as their life is fades away  
in their mothers' arms.
- <sup>13</sup> ʘ What can I tell you?  
To what can I compare you,  
O daughter of Jerusalem?  
What can I liken you to,  
so that I might comfort you,  
O virgin daughter of Zion?  
For your demise is as deep as the sea.  
Who can heal you?
- <sup>14</sup> ʘ Your prophets have seen  
false and foolish visions for you.  
They have not exposed your sin,  
to turn you from captivity,  
but have seen false and misleading oracles

for you.

- 15 **o** All who pass by  
 clap their hands to mock you.  
 They hiss and wag their head  
 at the daughter of Jerusalem, saying,  
 "Is this the city that people called  
 'The perfection of beauty,  
 The joy of the whole earth?'"
- 16 **o** All your enemies gape at you.  
 They hiss and gnash their teeth.  
 They brag, "We have swallowed her up.  
 We've waited a long time for this day.  
 Now we have finally found it,  
 we have actually gotten see it."
- 17 **y** The LORD has done what he purposed;  
 he has fulfilled his word that he commanded  
 in the days of old.  
 He has thrown down without mercy.  
 He has caused the enemy to rejoice over you.  
 He has strengthened the might of your foes.
- 18 **y** Their heart cried out to the Lord:  
 O wall of the daughter of Zion,  
 let tears run down like a river  
 day and night.  
 Give yourself no respite;  
 let your eyes not rest.
- 19 **p** Get up, cry out in the night,  
 at the beginning of the night watches.  
 Pour out your heart like water  
 before the face of the Lord.  
 Lift up your hands toward him  
 for the life of your young children,  
 who faint from hunger  
 at the head of every street.
- 20 **r** Look, O LORD, and think about it!  
 Whom have you ever done this to!  
 Should women eat their offspring,  
 children whom they have cared for?  
 Should the priest and the prophet  
 be slain in the temple of the Lord?
- 21 **w** The youth and the old man are strewn  
 on the ground in the streets.  
 My young women and men

are killed by the sword.  
You have slain them  
in the day of your anger.  
You have slaughtered them  
without mercy.  
<sup>22</sup> ¶ You summoned my terrors on every side,  
as if it were a feast day.  
No one escaped or survived  
on the day of the LORD's anger.  
Those whom I cared for and brought up,  
my enemy has finished off.

**DASV: Lamentations 3 [Alphabetic Acrostic]**

- <sup>1</sup> א I am one who has seen affliction  
by the rod of his wrath.
- <sup>2</sup> ב He has driven me away  
and caused me to walk in darkness  
and not in light.
- <sup>3</sup> ג Surely he has turned his hand against me  
again and again, all day long.
- <sup>4</sup> ד He has worn out my flesh and skin;  
he has broken my bones.
- <sup>5</sup> ה He has besieged me,  
and surrounded me with poverty and hardship.
- <sup>6</sup> ו He has made me to dwell in darkness,  
like those who have been long dead.
- <sup>7</sup> ז He has walled me in  
so that I cannot get out.  
He has made my chains heavy.
- <sup>8</sup> ח Though I cry out and call for help,  
he shuts out my prayer.
- <sup>9</sup> ט He has blocked up my ways with cut stone;  
he has made my paths crooked.
- <sup>10</sup> י He is like a bear lying in wait for me,  
like a lion in an ambush.
- <sup>11</sup> יא He has pulled me off my paths,  
and tore me in pieces.  
He has left me ravaged.
- <sup>12</sup> יב He has bent his bow,  
and set me as a target for the arrow.
- <sup>13</sup> יג He has caused the shafts of his quiver  
to enter into my heart.
- <sup>14</sup> יד I have become a laughingstock to all my people,  
and their mocking song all day long.
- <sup>15</sup> יה He has filled me with bitterness;  
he has made me drunk with bitter wormwood.
- <sup>16</sup> יו He has ground my teeth with gravel;  
he has covered me with ashes.
- <sup>17</sup> יז You have removed peace from my soul;  
I have forgotten what prosperity is.
- <sup>18</sup> יח I said, "My strength is gone,  
including what I hoped for from the LORD."
- <sup>19</sup> יט Remember my poverty and homelessness,  
the bitter wormwood and the poison gall.

- 20 † My soul continually remembers it,  
 and is depressed within me.
- 21 † But this is what I call to mind  
 and therefore have I hope:
- 22 † The loyal love of the LORD never fails,  
 because his compassions never end.
- 23 † They are fresh every morning;  
 great is your faithfulness.
- 24 † "The LORD is my portion," I tell myself;  
 "therefore I will hope in him."
- 25 † The LORD is good to those who expectantly wait for him,  
 to the soul that seeks him.
- 26 † It is good that a person should hope  
 and quietly wait for the salvation of the LORD.
- 27 † It is good for a person  
 to bear the yoke in his youth.
- 28 † Let a person sit alone in silence,  
 because the LORD has laid it on him.
- 29 † Let him put his mouth in the dust,  
 for then there may be hope.
- 30 † Let him offer his cheek to the one slapping him;  
 let him be filled full of insults.
- 31 † For the Lord will not cast us away forever.
- 32 † For though he causes grief,  
 yet he will have compassion  
 according to the abundance of his loyal love.
- 33 † For he does not willingly afflict people  
 or grieve anyone.
- 34 † To crush underfoot  
 all the prisoners of the earth,
- 35 † to deprive a person of justice  
 in the presence of the Most High,
- 36 † to defraud a person in his lawsuit--  
 does the Lord not see it?
- 37 † Who can speak and have it come to pass  
 when the Lord has not ordained it?
- 38 † From the mouth of the Most High  
 does not come both good and bad?
- 39 † Why should anyone living complain  
 over the punishment for sins?
- 40 † Let us inspect and test our ways,  
 and return to the LORD.
- 41 † Let us lift up our heart

along with our hands to God in heaven.  
42 ו We have sinned and rebelled,  
yet you have not forgiven.  
43 ב You have wrapped yourself with anger and pursued us;  
you have killed without pity.  
44 ב You have wrapped yourself with a cloud,  
so that no prayer can get through.  
45 ב You have made us scum and rubbish  
among the peoples.  
46 פ All our enemies have opened their mouths wide  
against us.  
47 פ Panic and pitfall have come upon us,  
devastation and destruction.  
48 פ My eyes flow with streams of water,  
for the destruction of the daughter of my people.  
49 ע My eyes flow without ceasing,  
without stopping,  
50 ע until the LORD looks down,  
and sees from heaven.  
51 ע My eyes bring me grief,  
because of all the daughters of my city.  
52 צ They have hunted me like a bird,  
those who were my enemies without cause.  
53 צ They sought to put an end of me in the pit,  
and threw stones at me.  
54 צ Waters flowed over my head;  
I thought, "I'm done for."  
55 ק I called upon your name, O LORD,  
from the depths of the pit.  
56 ק You heard my voice:  
"Do not close your ears to my cry for help."  
57 ק You came near on the day I called on you;  
you said, "Do not be afraid."  
58 ר O Lord, you have pleaded my case;  
you have redeemed my life.  
59 ר O LORD, you have seen the wrong I have suffered;  
judge my case.  
60 ר You have seen all their vindictiveness,  
all their plots against me.  
61 ש You have heard their insults, O LORD,  
all their plots against me,  
62 ש the lips of my assailants whisper and murmur against me  
all day long.

- <sup>63</sup> ʘ Whether they are sitting or standing, see;  
I am the object of their ridiculing songs.
- <sup>64</sup> ʘ Pay them back, O LORD,  
according to the work of their hands.
- <sup>65</sup> ʘ Give them an insolent hard heart,  
let your curse come on them.
- <sup>66</sup> ʘ Pursue them in anger,  
and destroy them from under the LORD's heaven.

**DASV: Lamentations 4 [Alphabetic Acrostic]**

- <sup>1</sup> א How has gold lost its luster,  
how is the pure gold changed!  
The sacred stones are scattered  
at the head of every street.
- <sup>2</sup> ב The precious sons of Zion,  
are worth their weight in gold.  
How they are treated like clay pots,  
the work of the hands of the potter!
- <sup>3</sup> ג Even jackals provide their breasts  
to nurse their infants.  
The daughter of my people has become cruel,  
like ostriches in the desert.
- <sup>4</sup> ד The infant's tongue sticks to the roof of its mouth  
due to thirst.  
The young children beg for bread,  
but no one gives them a piece.
- <sup>5</sup> ה Those who used to feast on delicacies  
now are starved in the streets.  
Those who were brought up in scarlet  
claw through the rubbish heaps.
- <sup>6</sup> ו For the iniquity of the daughter of my people  
is greater than the sin of Sodom,  
that was overthrown in a moment,  
and no helping hand offered to her.
- <sup>7</sup> ז Our consecrated ones were purer than snow;  
they were whiter than milk.  
They were more ruddy than coral,  
their beauty like precious stones.
- <sup>8</sup> ח Now their faces are blacker than soot;  
they are not recognized in the streets.  
Their skin clings to their bones;  
it has withered like a dry stick.
- <sup>9</sup> ט Those who die by the sword  
are better than those who die from hunger.  
For these waste away,  
because of the lack of produce from the field.
- <sup>10</sup> י The hands of compassionate women  
have boiled their own children.  
They became their food  
when the daughter of my people was destroyed.
- <sup>11</sup> כ The LORD has expended his wrath;



- he has poured out his fierce anger.  
 He has kindled a fire in Zion,  
 which has consumed its foundations.
- <sup>12</sup> ל The kings of the earth did not believe,  
 nor all the inhabitants of the world,  
 that the foe and the enemy could ever enter  
 the gates of Jerusalem.
- <sup>13</sup> מ It was because of the sins of her prophets,  
 and the iniquities of her priests,  
 who have shed the blood of the just  
 in her midst.
- <sup>14</sup> נ They wander like the blind through the streets;  
 they are so defiled with blood  
 that no one would risk touching their garments.
- <sup>15</sup> ס "Get away! Unclean!" people shout at them,  
 "Get away! Get away! Don't touch us!"  
 So they fled away and wandered.  
 But the people among the nations say,  
 "They can't stay here anymore."
- <sup>16</sup> פ The anger of the LORD has scattered them;  
 he protects them no more.  
 They did not honor the priests,  
 or show favor to the elders.
- <sup>17</sup> צ Our eyes failed futilely looking for help;  
 from our watchtowers we were expectantly watching  
 for a nation that could not really save us.
- <sup>18</sup> ק They hunted down our steps,  
 so that we cannot walk in our streets.  
 Our end was near,  
 our days were numbered,  
 for our end has come.
- <sup>19</sup> ר Our pursuers were swifter  
 than the eagles in the sky.  
 They chased us on the mountains,  
 they set ambushes for us in the desert.
- <sup>20</sup> ש The very life breath of our nostrils,  
 the LORD's anointed king,  
 was caught in their pits.  
 Of whom we thought,  
 "Under his protective shadow  
 we shall live among the nations."
- <sup>21</sup> ת Rejoice and be glad,  
 O daughter of Edom,

you who lives in the land of Uz.  
The cup will be passed to you too;  
you will get drunk and be stripped naked.  
<sup>22</sup> ה The punishment of your iniquity is completed,  
O daughter of Zion.  
He will no longer keep you in exile.  
He will punish your sin,  
O daughter of Edom.  
He will expose your sins.

**DASV: Lamentations 5**

- <sup>1</sup> O LORD, remember what has happened to us.  
Look and see our disgrace.
- <sup>2</sup> Our inheritance has been turned over to strangers,  
our houses to foreigners.
- <sup>3</sup> We have become like fatherless orphans;  
our mothers have become like widows.
- <sup>4</sup> We must pay to drink our own water;  
we are forced to buy our own wood.
- <sup>5</sup> Our pursuers are breathing down our necks;  
we are exhausted but have no rest.
- <sup>6</sup> We have made an agreement with the Egyptians,  
and with the Assyrians in order to secure food.
- <sup>7</sup> Our fathers sinned and are gone;  
we have suffered for their sins.
- <sup>8</sup> Servants rule over us;  
there is no one to rescue us from their hands.
- <sup>9</sup> We get our bread at the peril of our lives,  
because the sword dominates the wilderness.
- <sup>10</sup> Our skin is black as an oven,  
because of the burning fever of famine.
- <sup>11</sup> They raped the women in Zion,  
virgins in the towns of Judah.
- <sup>12</sup> Officials were hung up by their hands;  
the elders were disrespected.
- <sup>13</sup> The young men were forced to grind at the mill;  
the children stumbled under loads of wood.
- <sup>14</sup> The elders have deserted the city gate;  
the young men abandoned their music.
- <sup>15</sup> The joy of our heart has ceased;  
our dance has turned to mourning.
- <sup>16</sup> The crown has fallen from our heads.  
Woe to us, for we have sinned!
- <sup>17</sup> Because of this our hearts are faint,  
for these things our eyes dim with tears.
- <sup>18</sup> The mountain of Zion is deserted;  
the jackals prowl around in it.
- <sup>19</sup> But you, O LORD, reign forever;  
your throne lasts from generation to generation.
- <sup>20</sup> Why do you always forget us?  
Why have you forsaken us for so long?
- <sup>21</sup> Restore us to yourself, O LORD,

and we will come back.

Renew our days as of old.

<sup>22</sup> But you have totally rejected us,  
you are still very angry with us.

**DASV: Digital American Standard Version**  
**DASV: Ezekiel 1**

<sup>1</sup> In the thirtieth year, on the fifth day of the fourth month, as I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God.

<sup>2</sup> On the fifth day of the month, in the fifth year of king Jehoiachin's captivity,

<sup>3</sup> the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Kebar River; and the hand of the LORD was on him there.

<sup>4</sup> As I looked, a windstorm came up out of the north, a huge cloud with lightning flashing, enveloped by a bright light, and in the middle of the fire was what appeared to be gleaming amber.

<sup>5</sup> In the middle of it was something that looked like four living creatures. This is a description of their appearance: they had a human form.

<sup>6</sup> Now each one had four faces and four wings.

<sup>7</sup> Their legs were straight; and the soles of their feet were like a calf's hoof; and they shined like burnished bronze.

<sup>8</sup> They had human hands under each of their wings on their four sides. Each of the four of them had four faces and four wings.

<sup>9</sup> Their wings touched one another. They did not turn when they moved, but each went straight forward.

<sup>10</sup> As for the appearance of their faces, they each had the face of a human, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle.

<sup>11</sup> Such were their faces. They each had two wings spread out above them touching each other, and the other two covered their bodies.

<sup>12</sup> They each went straight forward. Wherever the spirit would go, they went too, without turning as they went.

<sup>13</sup> In the middle of the living creatures was something like blazing coals of fire, like torches. The fire moved back and forth among the living creatures. It was bright and lightning flashed out of the fire.

<sup>14</sup> The living creatures darted back and forth like flashes of lightning.

<sup>15</sup> Now as I looked at the living creatures, I saw one wheel on the ground beside each of the four living creatures.

<sup>16</sup> The appearance of the wheels and their construction was like gleaming beryl. They all looked alike. Their construction was like a wheel within a wheel.

<sup>17</sup> When they moved in any of the four directions they faced, they did not turn as they moved.

<sup>18</sup> The wheel rims were tall and impressive, and the rims of all four were full of eyes all the way around.

<sup>19</sup> When the living creatures moved, the wheels moved beside them. When the living creatures lifted off the ground, the wheels rose too.

<sup>20</sup> Wherever the spirit would go, they went also, and the wheels lifted off with them, because the spirit of the living creature was in the wheels.

<sup>21</sup> When they moved, the wheels moved; and when they stopped, the wheels stopped; and when they lifted off the earth, the wheels lifted off with them, for the spirit of the living creatures was in the wheels.

<sup>22</sup> Now over the head of the living creatures there was something that looked like a surface made of shining crystal, stretched out over their heads.

<sup>23</sup> Under the surface their wings were spread, each one toward the other. Each one had two wings covering its body.

<sup>24</sup> When they moved, I heard the sound of their wings like the roar of rushing water, like the voice of the Almighty, a sound of an uproar like an army. When they stood, they let their wings down.

<sup>25</sup> There was a voice above the surface over their heads; whenever they stood still, they let their wings down.

<sup>26</sup> Above the surface that was over their heads was something like a throne, that looked like a blue sapphire. Above what looked like the throne was someone who had the appearance of a human being.

<sup>27</sup> I saw like glowing amber, like a fire around him from his waist up. From his waist down I saw what looked like fire, and a bright splendor surrounded him.

<sup>28</sup> Like a rainbow on a cloudy day after a rain shower is what the brightness around him looked like. It looked like the glory of the LORD. When I saw it, I fell on my face, and I heard a voice of someone speaking.

**DASV: Ezekiel 2**

<sup>1</sup> He said to me, "Son of man, stand up on your feet, and I will speak to you."

<sup>2</sup> When he spoke to me, the Spirit entered into me and set me on my feet and I heard him talking to me.

<sup>3</sup> He told me, "Son of man, I am sending you to the Israelites, to a nation that is rebellious, who have rebelled against me. They and their fathers have revolted against me to this very day.

<sup>4</sup> The descendants are also obstinate and hard-hearted. I am sending you to them and you will tell them, 'This is what the sovereign LORD says.'

<sup>5</sup> Whether they listen or not – for they are a rebellious house – they will realize that there has been a prophet among them.

<sup>6</sup> And you, son of man, do not be afraid of them. Do not be afraid of their words, though you are surrounded by thorns and thistles, and you have to live among scorpions. Do not be afraid of their words or be terrified by their looks, for they are a rebellious house.

<sup>7</sup> You must speak my words to them, whether they will listen or not, for they are rebellious.

<sup>8</sup> But you, son of man, listen to what I tell you. Do not rebel like that rebellious house. Open your mouth and eat what I am giving you."

<sup>9</sup> Then I looked and saw a hand was stretched out toward me and in it was a written scroll.

<sup>10</sup> He unrolled it in front of me and it was written on the front and back; and there were written on it laments, mourning and woe.

**DASV: Ezekiel 3**

<sup>1</sup> He said to me, “Son of man, eat what you find here. Eat this scroll, then go, speak to the house of Israel.”

<sup>2</sup> So I opened my mouth and he gave me the scroll to eat.

<sup>3</sup> Then he said to me, “Son of man, feed your belly, and fill your stomach with this scroll I am giving to you.” So I ate it. It was sweet as honey in my mouth.

<sup>4</sup> Then he told me, “Son of man, go to the house of Israel, and tell them my words.

<sup>5</sup> For you are not sent to a people of an unintelligible speech or a difficult language, but to the house of Israel—

<sup>6</sup> not to many peoples of an unintelligible speech or a difficult language, whose words you cannot understand. Surely, if I sent you to them, they would listen to you.

<sup>7</sup> But the house of Israel will not listen to you because they will not even listen to me. For the entire house of Israel is hard-headed and stubborn hearted.

<sup>8</sup> Look, I have made your face as hard as their faces, and made you as hard-headed as they are.

<sup>9</sup> I have made your head harder than flint. Do not be afraid of them, or terrified by their looks, for they are a rebellious house.”

<sup>10</sup> Then he said, “Son of man, all my words that I will tell you take to your heart and listen carefully.

<sup>11</sup> Go to the exiles, to your people, and speak to them, and tell them, ‘This is what the sovereign LORD says,’ whether they listen or not.”

<sup>12</sup> Then the Spirit lifted me up, and I heard behind me the sound a loud rumbling as the glory of the LORD rose from its place.

<sup>13</sup> It was the sound of the wings of the living creatures as they brushed against one another, and the sound of the wheels beside them producing a great rumbling sound.

<sup>14</sup> So the Spirit lifted me up, and took me away. I went with bitterness and fury in my spirit; and the hand of the LORD was firm on me.

<sup>15</sup> Then I came to the exiles at Tel-Aviv, who lived by Kebar River. I just sat there for seven days among them totally overwhelmed.

<sup>16</sup> At the end of seven days, the word of the LORD came to me saying:

<sup>17</sup> “Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word at my mouth, give them a warning from me.

<sup>18</sup> If I tell the wicked, ‘You will surely die,’ and you give him no warning, or do not speak out to warn the wicked to turn from his wicked way, to save his life; that wicked person will die in his sin; and I will hold you responsible for his blood.

<sup>19</sup> But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he will die in his sin; but you have saved your own life.



<sup>20</sup> If a righteous person turns from his righteousness, and commits iniquity, and I put a stumbling block in front of him, he will die; because you have not warned him, he will die in his sin, and the righteous deeds which he has done will not be remembered. I will hold you responsible for his blood.

<sup>21</sup> If, however, you warn the righteous person, so that the righteous person does not sin, he will surely live, because he accepted the warning; and you will have saved your own life.”

<sup>22</sup> Then the hand of the LORD was on me; and he said to me, “Get up, go out into the valley, and I will speak with you there.”

<sup>23</sup> So I got up, and went out into the valley and the glory of the LORD stood there, like the glory that I saw by the Kebar River; and I fell on my face.

<sup>24</sup> Then the Spirit entered into me, and set me on my feet. He spoke with me and said, “Go, shut yourself up inside your house.

<sup>25</sup> But as for you, son of man, they will put ropes on you, and will tie you up, and you will not be able to go out among them.

<sup>26</sup> I will make your tongue cleave to the roof of your mouth, so that you will be speechless and unable to rebuke them; for they are a rebellious house.

<sup>27</sup> But when I speak with you, I will open your mouth, and you will tell them, ‘This is what the sovereign LORD says.’ The one who hears, let him hear; and the one who refuses to listen, let him refuse; for they are a rebellious house.”

**DASV: Ezekiel 4**

<sup>1</sup> “Now you, son of man, get a brick, and put it in front of you. Inscribe a city on it, Jerusalem.

<sup>2</sup> Lay siege against it. Build siege works against it and put up a ramp against it. Set up camps against it, and station battering rams around it.

<sup>3</sup> Take an iron griddle, and set it up as an iron wall between you and the city. Focus your face on it, for it will be besieged. You yourself are to lay siege against it. This will be a sign to the house of Israel.

<sup>4</sup> Then lie on your left side, and place the sins of the house of Israel on yourself. You will bear their sin for as many days as you lie on your side.

<sup>5</sup> For I have assigned you the number of days equal to the number of the years of their sin, 390 days. This is how you will bear the sin of the house of Israel.

<sup>6</sup> When you have accomplished this, you will lie down on your right side, and you are to bear the sin of the house of Judah. I have assigned to you forty days, one day for each year.

<sup>7</sup> Set your face toward the siege of Jerusalem, and with your arm bared, prophesy against it.

<sup>8</sup> Look, I will lash you down with ropes so that you will not be able to turn from one side to the other, until you have accomplished the days of your siege.

<sup>9</sup> Get some wheat, barley, beans, lentils, millet and spelt; and put them in one container, and make bread from it. During the 390 days that you lie on your side you will eat it.

<sup>10</sup> Your food that you will eat will be rationed out eight ounces a day and you shall eat it at the set times.

<sup>11</sup> You should drink water by measure, a pint and a half, drink it at the set times.

<sup>12</sup> Eat the food as you would barley cakes. You are to bake it on a fire using dried human excrement in their sight.”

<sup>13</sup> The LORD said, “This is how the Israelites will eat their bread, unclean, among the nations into which I will banish them.”

<sup>14</sup> Then I said, “Sovereign LORD! Look, I have never been defiled from my youth up even until now. I have never eaten anything that had died by itself, or was torn by animals. No unclean meat has ever entered my mouth.”

<sup>15</sup> Then he said to me, “Alright, I will let you use cow's manure instead of human excrement on which to prepare your bread.”

<sup>16</sup> Then he told me, “Son of man, I will break the supply of bread in Jerusalem. They will eat bread by ration and with fear. They will drink water by measure and in terror,

<sup>17</sup> because they will lack bread and water. They will look at each other appalled as they waste away because of their punishment.”

**DASV: Ezekiel 5**

<sup>1</sup> “As for you, son of man, get a sharp sword and use it as a barber's razor. Shave your head and beard with it. Then get a scale and divide the hair.

<sup>2</sup> Burn a third of it inside the city, when the days of the siege are completed. Take a third of it, and strike it with the sword around the city. Scatter a third of it to the wind, for I will draw out a sword after them.

<sup>3</sup> Take from those a few strands, and tie them on the edge of your robe.

<sup>4</sup> Then take a few of these and cast them into the fire and burn them. From there a fire will spread into all the house of Israel.”

<sup>5</sup> “This is what the sovereign LORD says: This is Jerusalem; I have set her in the middle of the nations, with countries surrounding her.

<sup>6</sup> But she has rebelled against my regulations and statutes by becoming more wicked than the nations and the countries that are around her. For they have rejected my regulations and have not followed my statutes.

<sup>7</sup> Therefore this is what the sovereign LORD says: Because you are more rebellious than the nations that are around you, and have not walked in my statutes or kept my regulations, you have not even lived up to the standards of the nations that are around you.

<sup>8</sup> Therefore this is what the sovereign LORD says: Look, I, myself am against you. I will execute judgments among you while the nations look on.

<sup>9</sup> I will do to you that which I have never done before, and will never ever do anything like it again, because of all your abominations.

<sup>10</sup> Therefore fathers will eat their own sons in your midst, and the sons will eat their fathers. I will execute judgments on you; and any of your survivors I will scatter to the winds.

<sup>11</sup> Therefore, as I live, says the sovereign LORD, surely, because you have defiled my sanctuary with all your detestable idols and with all your abominations. Therefore I will withdraw; my eye will not spare and I will have no pity.

<sup>12</sup> A third of you will die of the plague and famine among you. A third will fall by the sword around you; and a third I will scatter to all the winds and will draw out a sword after them.

<sup>13</sup> Then my anger will be finished, and my vented wrath will be appeased. Then they will know that I, the LORD, have spoken in my jealousy, when I have vented my wrath on them.

<sup>14</sup> I will make you desolate, and an object of ridicule among surrounding nations, and in the sight of all who pass by.

<sup>15</sup> So you will be an object of ridicule and insults, a warning and a horror to the surrounding nations, when I execute judgments on you in anger, wrath, and with furious rebukes. I, the LORD, have spoken.

<sup>16</sup> When I will unleash against them the deadly destructive arrows of famine, I will shoot them to destroy you. I will escalate the severity of the famine on you, and will cut off your supply of bread.

<sup>17</sup> I will send famine and wild animals against you, and they will take your children from you. The plague and bloodshed will pass through you; and I will bring the sword against you. I, the LORD, have spoken.”

**DASV: Ezekiel 6**

<sup>1</sup> Now the word of the LORD came to me:

<sup>2</sup> “Son of man, set your face toward the mountains of Israel, and prophesy against them,

<sup>3</sup> and say, You mountains of Israel, hear the word of the sovereign LORD: This is what the sovereign LORD says to the mountains and hills, to the ravines and valleys: Look, I, myself will bring a sword against you, and I will destroy your high places.

<sup>4</sup> Your altars will be destroyed, and your incense burners broken; and I will drop your dead right in front of your idols.

<sup>5</sup> I will cast the corpses of the Israelites in front of their idols; and I will scatter your bones around your altars.

<sup>6</sup> Wherever you dwell, the towns will be laid waste and the high places destroyed. Your altars will be laid waste and ruined, your idols will be shattered and abolished, your incense altars knocked down, and your works smashed to pieces.

<sup>7</sup> The slain will fall in your midst, and you will know that I am the LORD.

<sup>8</sup> Yet will I spare a remnant. A few of you will escape the sword among the nations, when you are scattered to other countries.

<sup>9</sup> Those of you who manage to escape will remember me among the nations where they are carried away captive. They will realize how hurt I was by their adulterous heart that turned away from me, and by their eyes, which went lusting after their idols. They will despise themselves for the evils they have committed in all their abominations.

<sup>10</sup> Then they will know that I am the LORD. It was not an empty threat that I made that I would inflict this disaster on them.

<sup>11</sup> This is what the sovereign LORD says: Clap your hands, stamp your feet, and cry out, ‘Alas!’ because of all the evil abominations of the house of Israel; for they will fall by the sword, famine and plague.

<sup>12</sup> The one who is far away will die by the plague. The one who is near will fall by the sword. The one who survives and is spared will die by famine. This is how I will vent my wrath on them.

<sup>13</sup> Then you will know that I am the LORD, when their dead are scattered among their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree, and under every leafy oak, the very places where they offered pleasing aromas to all their idols.

<sup>14</sup> I will stretch out my hand against them, and make the land desolate and waste, from the wilderness to Riblah, everywhere that they live. Then they will know that I am the LORD.”

**DASV: Ezekiel 7**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, this is what the sovereign LORD says to the land of Israel, The end! The end has come on the four corners of the land.

<sup>3</sup> Now the end is upon you, and I will unleash my anger on you, and will judge you according to your ways; and I will punish you for all your abominations.

<sup>4</sup> My eye will not pity you, nor will I spare you. But I will repay you for your ways and the consequences of your abominations will be in your midst. Then you will know that I am the LORD.

<sup>5</sup> This is what the sovereign LORD says: A disaster, an absolutely unique disaster! Look, it is coming.

<sup>6</sup> An end has come! The end has come! It ends its slumber rousing itself against you. Look, it is coming.

<sup>7</sup> Your doom has come for you, O inhabitant of the land. The time has come, the day is near, a day of tumult not joyful shouting echoing from the mountains.

<sup>8</sup> Soon I will pour out my wrath on you, and completely vent my anger against you, and will judge you according to your ways. I will punish you for all your abominations.

<sup>9</sup> My eye will not pity you, nor will I spare you. But I will repay you for your ways and the consequences of your abominations will be in your midst. Then you will know that I am the LORD, who is striking you.

<sup>10</sup> See, the day! Look, it comes! Your doom has sprung up. The rod has blossomed, pride has bloomed.

<sup>11</sup> Violence has grown into a rod of wickedness. None of them will be left, none of their crowd, neither their wealth nor anything of distinction among them.

<sup>12</sup> The time is come, the day draws near. Let not the buyer rejoice, or the seller mourn, for wrath has come on this entire crowd.

<sup>13</sup> For the seller will not regain what was sold, as long as they are still alive. For the vision about its whole crowd will not be revoked, because of their sins they will not be able to preserve their lives.

<sup>14</sup> They have blown the war trumpet, and have gotten everything ready; but no one goes to the battle, for my wrath is on the entire crowd.

<sup>15</sup> The sword is outside, and the plague and the famine are within. The one who is in the field will die by the sword. The one who is in the city, famine and plague will consume.

<sup>16</sup> But if any survivors do escape, they will be on the mountains like doves of the valleys, all moaning each one for his own sin.

<sup>17</sup> All hands will hang limp, and all knees covered with urine.

<sup>18</sup> They will clothe themselves with sackcloth, horror will cover them. Shame will be on all their faces, and all their heads will be shaved bald.

<sup>19</sup> They will throw their silver into the streets, and their gold will be treated as an unclean thing. Their silver and gold will not be able to save them in the day of the LORD's wrath. They will not satisfy their appetites, nor fill their stomachs. For their wealth was the stumbling block that caused them to sin.

<sup>20</sup> As for the beautiful ornaments in which they took pride, that they made into abominable idols and their detestable things, now I have made it an unclean thing for them.

<sup>21</sup> I will give it into the hands of the foreigners as plunder, and to the wicked of the earth for a spoil; and they will defile it.

<sup>22</sup> I will turn my face from them, and they will profane my treasured place; and robbers will enter into it and desecrate it.

<sup>23</sup> Make chains, because the land is full of bloody crimes, and the city is full of violence.

<sup>24</sup> Therefore I will bring in the worst of the nations, and they will possess their houses. I will put an end to the pride of the strongholds; and their holy places will be profaned.

<sup>25</sup> Terror is coming; and they will seek peace, but there will be none.

<sup>26</sup> Disaster upon disaster will come, one rumor after another; and they will seek a vision from the prophet; but the instruction will perish from the priest, and counsel from the elders.

<sup>27</sup> The king will mourn, and the prince will be clothed with horror, and the hands of the people of the land will tremble. I will do unto them according to their patterns of behavior. I will judge them by their own standards. Then they will know that I am the LORD.”

**DASV: Ezekiel 8**

<sup>1</sup> On the fifth day of the sixth month of the sixth year, as I sat in my house, and the elders of Judah sat before me, the hand of the sovereign LORD fell on me there.

<sup>2</sup> Then I looked, and saw a form that appeared to be a man. From what appeared to be his waist down was fire; and from his waist up looked bright, like glowing amber.

<sup>3</sup> He reached out what appeared to be a hand, and grabbed a hold of me by a lock of the hair of my head. Then the Spirit lifted me up between earth and heaven, and brought me by the visions of God to Jerusalem, to the entrance of the gate of the inner court that looks toward the north; where the seat of the idol that provokes to jealousy was.

<sup>4</sup> Then I saw there the glory of the God of Israel, like the vision that I saw in the valley.

<sup>5</sup> Then he said to me, "Son of man, lift up your eyes now toward the north." So I lifted up my eyes toward the north, and there north of the gate of the altar was this idol of jealousy in the entrance.

<sup>6</sup> He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel is committing here, driving me far from my own sanctuary? But you will see even greater abominations."

<sup>7</sup> He brought me to the entrance of the court. Then I looked and saw a hole in the wall.

<sup>8</sup> He told me, "Son of man, dig into the wall." When I had dug into the wall, there was an entrance.

<sup>9</sup> He said to me, "Go in, and see the wicked abominations that they are doing here."

<sup>10</sup> So I went in and saw there was engraved on the wall every kind of creeping thing, and detestable beasts, and all the idols of the house of Israel.

<sup>11</sup> There stood before them seventy elders of the house of Israel; and in the midst of them stood Jaazaniah the son of Shaphan. Each one had his censer in his hand with a fragrant cloud of incense wafting upward.

<sup>12</sup> Then said he to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, each one in his room of images? For they say, 'The LORD doesn't see us; the LORD has forsaken the land.'"

<sup>13</sup> He told me, "You will see them do even great abominations."

<sup>14</sup> Then he brought me to the entrance of the north gate of LORD's house. There sat the women weeping for the god Tammuz.

<sup>15</sup> Then he said to me, "Do you see this, son of man? You will see even greater abominations than these."



<sup>16</sup> He brought me into the inner court of the LORD's house; and there at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs toward the temple of the LORD, with their faces toward the east. They were worshipping the sun toward the east.

<sup>17</sup> Then he said to me, "Do you see this, son of man? Is it a trivial issue to the house of Judah that they commit the abominations here? Should they also have filled the land with violence, and further provoked me to anger? Look at them putting the branch to their nose.

<sup>18</sup> Therefore I will also deal with them in wrath; my eye will not spare or have pity on them. Even though they cry in my ears with a loud voice, yet I will not listen to them."

**DASV: Ezekiel 9**

<sup>1</sup> Then he shouted in my ears, “Come here those who have charge over the city, each one with his weapon of destruction in his hand.”

<sup>2</sup> Six men came from the direction of the upper gate, which faces north, each one with his smashing weapon in his hand. One in the midst of them was clothed in linen, with a writer's case by his side. They entered and stood beside the brazen altar.

<sup>3</sup> Then the glory of the God of Israel rose from the cherub, where it was by the threshold of the temple. He called to the one clothed in linen, who had the writer's case by his side.

<sup>4</sup> And LORD said to him, “Go through the city, through Jerusalem, and put a mark on the foreheads of the people who grieve and groan over all the abominations that are done in it.”

<sup>5</sup> To the others he said in my hearing, “Go through the city after him, and kill; do not let your eye spare or have pity.

<sup>6</sup> Wipe out the old men, the young men and girls, and little children and women; but do not touch anyone who has the mark. Begin at my sanctuary.” Then they began with the old men who were in front of the temple.

<sup>7</sup> Then he said unto them, “Defile the house, and fill the courts with the slain. Go out.” So they went out slaughtering throughout the city.

<sup>8</sup> While they were killing, and I was left alone, I fell upon my face, and cried, “Ah sovereign LORD! Will you destroy all the remnant of Israel when you pour out of your wrath upon Jerusalem?”

<sup>9</sup> Then he told me, “The guilt of the house of Israel and Judah is very great, and the land is full of blood, and the city full of injustice, for they claim, ‘The LORD has abandoned the land, and the LORD does not see.’

<sup>10</sup> So as for me, my eye will not spare, neither will I have pity, but I will repay them bringing back their deeds upon their heads.”

<sup>11</sup> Then the man clothed in linen, who had the writing case by his side, reported the matter, saying, “I have done as you have told me to do.”

**DASV: Ezekiel 10**

<sup>1</sup> Then I looked, and in the expanse that was over the head of the cherubim there appeared something like a sapphire stone, shaped like a throne.

<sup>2</sup> He spoke to the man clothed in linen, "Go between the whirling wheels beneath the cherubim. Fill both your hands with burning coals from between the cherubim, and scatter them over the city." And he went while I watched.

<sup>3</sup> Now the cherubim were standing on the right side of the temple, when the man went in; and the cloud filled the inner court.

<sup>4</sup> Then the glory of the LORD went up over the cherub over the threshold of the temple. The temple was filled with the cloud, and the court was full of the brightness of LORD's glory.

<sup>5</sup> The sound of the wings of the cherubim was heard even as far as the outer court, like the voice of God Almighty when he speaks.

<sup>6</sup> Then he commanded the man clothed in linen, "Take fire from between the whirling wheels, from between the cherubim." So he went in and stood beside a wheel.

<sup>7</sup> Then a cherub stretched out his hand from between the cherubim toward the fire that was between the cherubim, and took of it and put it into the hands of the one who was clothed in linen, who took it and went out.

<sup>8</sup> And there appeared under the cherubim's wings the form of a human hand.

<sup>9</sup> Then I looked, and saw four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like sparkling beryl.

<sup>10</sup> And as for their appearance, all four looked alike, as a wheel within another wheel.

<sup>11</sup> When they moved, they went in any of four directions without turning as they went, but wherever the head looked they moved without turning as they went.

<sup>12</sup> Their whole body, their backs, their hands, their wings, and the wheels that all four of them had were full of eyes all around.

<sup>13</sup> As for the wheels, they were called in my hearing, "the whirling wheels."

<sup>14</sup> Each of them had four faces: the first face was the face of a cherub; the second, face the face of a man; the third face the face of a lion; and the fourth, the face of an eagle.

<sup>15</sup> Then the cherubim took off upward. These were the living creatures that I saw by the Kebar river.

<sup>16</sup> When the cherubim moved, the wheels moved alongside them; and when the cherubim lifted up their wings to take off from the earth, the wheels stayed beside them.

<sup>17</sup> When they stood still, the wheels stood still; and when they took off, the wheels also took off with them, for the spirit of the living creature was in the wheels.

<sup>18</sup> Now the glory of the LORD went out over the threshold of the temple, and stopped over the cherubim.

<sup>19</sup> Then the cherubim lifted their wings, and took off from the earth in my sight, when they went out and the wheels were beside them. They stopped at the entrance of the east gate of the LORD's temple; and the glory of the God of Israel hovered over them.

<sup>20</sup> These were the living creatures that I saw underneath the God of Israel by the Kebar river; and I recognized that they were cherubim.

<sup>21</sup> Each one had four faces, and each one had four wings; and under their wings was what looked like human hands.

<sup>22</sup> As for the likeness of their faces, they were the same faces that I had seen by the Kebar river. Each of them moved straight forward.

**DASV: Ezekiel 11**

<sup>1</sup> The Spirit lifted me up, and brought me to the east gate of the LORD's temple, which faces east. At the door of the gate were twenty-five men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, officials of the people.

<sup>2</sup> He said to me, "Son of man, these are the men who plot evil and give wicked counsel in this city.

<sup>3</sup> They say, 'The time is not near to build houses. This city is the pot, and we are the meat.'

<sup>4</sup> Therefore prophesy against them, son of man."

<sup>5</sup> Then the Spirit of the LORD fell upon me, and he said to me, "Tell them, this is what the LORD says: This is what you have said, O house of Israel; for I know the things that come into your mind.

<sup>6</sup> You have murdered many in this city, and have filled its streets with corpses.

<sup>7</sup> Therefore this is what the sovereign LORD says: Your slain whom you have tossed in the midst of the city, they are the flesh, and this city is the pot; but you will be dragged out of the midst of it.

<sup>8</sup> You have feared the sword; so I will bring the sword upon you, says the sovereign LORD.

<sup>9</sup> I will bring you out of the midst of it, and deliver you into the hands of foreigners, who will execute judgments on you.

<sup>10</sup> You will fall by the sword; I will judge you at the border of Israel; then you will know that I am the LORD.

<sup>11</sup> This city will not be your pot, neither will you be the meat in the midst of it; I will judge you at the border of Israel.

<sup>12</sup> Then you will know that I am the LORD: for you have not walked in my statutes, neither have you kept my regulations, but rather you have acted according to the regulations of the nations that are around you."

<sup>13</sup> When I was prophesying, Pelatiah the son of Benaiah died. Then I fell down on my face, and cried out with a loud voice, "Ah sovereign LORD! Will you totally destroy the remnant of Israel?"

<sup>14</sup> Then the word of the LORD came to me:

<sup>15</sup> "Son of man, your brothers, your relatives and all the house of Israel, all of them, are those to whom the inhabitants of Jerusalem have said, 'They are far away from the LORD; to us is this land given for a possession.'

<sup>16</sup> Therefore say, This is what the sovereign LORD says: 'Even though I have removed them far off to be among the nations, and scattered them among the countries, yet I have been a sanctuary for them for a little while in the countries where they are exiled.'

<sup>17</sup> Therefore say, This is what the sovereign LORD says: ‘I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.

<sup>18</sup> When they return there, they will remove all its detestable things and all its abominations.

<sup>19</sup> Then I will give them one heart, and I will put a new spirit within them; and I will remove the heart of stone from their flesh, and will give them a heart of flesh.

<sup>20</sup> Then they will walk in my statutes, and keep my regulations, and do them. Then they will be my people, and I will be their God.

<sup>21</sup> But as for those whose hearts are devoted to their detestable things and their abominations, I will bring back what they have done on their own heads, says the sovereign LORD.’”

<sup>22</sup> Then the cherubim lifted up their wings, and the wheels were beside them; and the glory of the God of Israel hovered over them.

<sup>23</sup> Then the glory of the LORD went up from the midst of the city, and stopped on the mountain to the east of the city.

<sup>24</sup> The Spirit lifted me up, and brought me in the vision by the Spirit of God to the exiles in Chaldea. So the vision that I had seen left me.

<sup>25</sup> Then I reported to the exiles all the things that the LORD had shown me.

**DASV: Ezekiel 12**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, you are dwelling in the midst of the rebellious house, who have eyes to see, and see not, who have ears to hear, and hear not, for they are a rebellious house.

<sup>3</sup> Therefore, son of man, pack your bags for exile, and in broad daylight in their sight move from your place into exile in their sight. Perhaps they will consider, even though they are a rebellious house.

<sup>4</sup> Bring out your bags by day in their sight, as baggage packed for exile; then while they are watching leave, as those who leave into exile.

<sup>5</sup> Dig through the wall in their sight and carry your bags out through the hole.

<sup>6</sup> In their sight carry it on your shoulder and carry it out in the dark. Cover your face so that you do not see the land, for I have made you a sign to the house of Israel.”

<sup>7</sup> So I did just as I was told. I brought out my bags by day, as bags packed for exile, and that evening I dug through the wall with my own hands; I brought it out in the dark, and carried it on my shoulder in their sight.

<sup>8</sup> Then in the morning the word of the LORD came to me,

<sup>9</sup> “Son of man, has not the house of Israel, the rebellious house, asked you, ‘What are you doing?’

<sup>10</sup> Tell them, ‘This is what the sovereign LORD says: This oracle concerns the prince in Jerusalem, and all the house of Israel who are in it.’

<sup>11</sup> Say, ‘I am your sign: just as I have done, so it will be done to them. They will go into exile, into captivity.’

<sup>12</sup> And the prince that is among them will carry his belongings on his shoulder in the dark, and leave. They will dig through the wall to carry it out through the hole. He will cover his face, so that he won’t see the land with his eyes.

<sup>13</sup> I will spread my net over him, and he will be taken in my snare. I will bring him to Babylon, to the land of the Chaldeans; yet he will not see it, and he will die there.

<sup>14</sup> I will scatter to every wind all that are around about him—his aids and all his troops; and I will draw out the sword after them.

<sup>15</sup> Then they will know that I am the LORD, when I disperse them among the nations, and scatter them among the foreign countries.

<sup>16</sup> But I will let a few of them escape from the sword, famine and pestilence; that they may declare all their abominations among the nations where they are going; then they will know that I am the LORD.”

<sup>17</sup> Then the word of the LORD came to me:

<sup>18</sup> “Son of man, eat your bread with trembling, and drink your water with anxious shaking.

<sup>19</sup> Tell the people of the land, ‘This is what the sovereign LORD says concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, because their land will be stripped of everything in it, as a result of the violence of all those who live there.

<sup>20</sup> The inhabited towns will be laid waste, and the land will become desolate; then you will know that I am the LORD.’”

<sup>21</sup> Then the word of LORD came to me:

<sup>22</sup> “Son of man, what is this proverb that you have in the land of Israel, ‘The days are far off, and every vision fails’?”

<sup>23</sup> Tell them therefore, ‘This is what the sovereign LORD says: I will make this proverb to cease, and they will no more use it as a proverb in Israel; but tell them, ‘The days are near, and every vision will be fulfilled.’

<sup>24</sup> For there will be no more false visions nor flattering divinations within the house of Israel.

<sup>25</sup> For I am the LORD; I will speak, and the word that I speak will happen. There will be no more delay. For in your days, O rebellious house, I will speak the word, and will perform it, says the sovereign LORD.’”

<sup>26</sup> The word of the LORD came to me:

<sup>27</sup> “Son of man, the house of Israel is saying, ‘The vision that he sees is for many days in the future, and he prophesied of times that are far off.’

<sup>28</sup> Therefore tell them, ‘This is what the sovereign LORD says: None of my words will be delayed any longer, but the word which I speak will be performed, says the sovereign LORD.’”



**DASV: Ezekiel 13**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, prophesy against the prophets of Israel who prophesy. Tell those who prophesy out of their own imagination, ‘Hear the word of the LORD:

<sup>3</sup> This is what the sovereign LORD says, Woe to the foolish prophets, that follow their own spirit, and have seen nothing!

<sup>4</sup> Your prophets are like jackals scavenging through the ruins, O Israel.

<sup>5</sup> You have not gone up into the breaches in the wall, nor repaired the wall for the house of Israel, to stand in the battle on the day of the LORD.

<sup>6</sup> They have seen false visions and lying divinations. They say, “The LORD says;” but the LORD has not sent them, yet they expect that bogus word to be fulfilled.

<sup>7</sup> Have you not seen a false vision and spoken a lying divination, when you say, “The LORD says;” although I have not spoken?

<sup>8</sup> “Therefore this is what the sovereign LORD says: Because you have spoken falsehood, and envisioned lies, therefore I am against you, says the sovereign LORD.

<sup>9</sup> My hand will be against the prophets who see false visions and speak lying divinations. They will not be in the council of my people, neither will they be written in the register of the house of Israel, nor will they enter into the land of Israel. Then you will know that I am the sovereign LORD.

<sup>10</sup> Because they have seduced my people, saying, ‘Peace,’ when there is no peace; and when someone slaps up a wall, they coat it with whitewash.

<sup>11</sup> Tell those who coat it with whitewash, that it will fall. There will be a torrential downpour; and great hailstones will fall; and a strong wind will knock it down.

<sup>12</sup> When the wall falls, will you not be asked, “Where is the whitewash you plastered it with?”

<sup>13</sup> “Therefore this is what the sovereign LORD says: I will let loose a storm in my wrath; and there will be a torrential downpour in mine anger with great hailstones in wrath to destroy it.

<sup>14</sup> So I will break down the wall that you plastered with whitewash, and knock it down to the ground, so that its foundation will be exposed. When it falls you will be crushed beneath it. Then you will know that I am the LORD.

<sup>15</sup> Thus I will vent my wrath on the wall, and on those who have plastered it with whitewash; and I will say to you, ‘The wall is gone along with those who whitewashed it,

<sup>16</sup> those prophets of Israel that prophesied concerning Jerusalem, and who have envisioned peace for her, when there was no peace, says the sovereign LORD.”

<sup>17</sup> “Now you, son of man, set your face against the daughters of your people, who prophesy out of their own imagination; and prophesy against them,

<sup>18</sup> Say, ‘This is what the sovereign LORD says: Woe to the women that sew bands on their wrists, and make veils for the head of all sizes, who hunt human lives!

Will you hunt down the lives of my people, and save your own lives alive?

<sup>19</sup> You have profaned me among my people for handfuls of barley and for crumbs of bread. You have slain the lives of those who should not die, and save the lives of those who should not live, by your lying to my people who hearken to lies.

<sup>20</sup> Therefore this is what the sovereign LORD says: I am against your wristbands by which you ensnare the lives of my people like birds. I will tear them from your arms and I will let their lives go, even the lives that you hunt like birds.

<sup>21</sup> I will rip off your veils, and deliver my people from your hands; they will no longer fall as prey into your hands. Then you will know that I am the LORD.

<sup>22</sup> Because you have discouraged the righteous with lies, whom I have not made sad; and you have encouraged the hands of the wicked, that he should not turn from his wicked way and save their lives.

<sup>23</sup> Therefore you will no longer see false visions, or practice divinations. I will deliver my people out of your hand. Then you will know that I am the LORD.’”

**DASV: Ezekiel 14**

<sup>1</sup> Then certain of the elders of Israel came to me, and sat before me.

<sup>2</sup> The word of the LORD came to me:

<sup>3</sup> “Son of man, these men have taken their idols into their hearts, and put their iniquity as a stumbling block before their faces. Should I allow them to request anything from me?”

<sup>4</sup> Therefore speak to them, and tell them, ‘This is what the sovereign LORD says: Every one of the house of Israel that takes his idols into his heart, and puts their iniquity as a stumbling block before his face, and then comes to the prophet; I the LORD will answer him therein according to the multitude of his idols.

<sup>5</sup> So that I may capture the hearts of the house of Israel, I will do this because they are all estranged from me on account of their idols.’

<sup>6</sup> Therefore say to the house of Israel, ‘This is what the sovereign LORD says: Repent, and turn from your idols; and turn away your faces from all your abominations.’

<sup>7</sup> For every one of the house of Israel, or the stranger who lives in Israel, who separates himself from me, and takes his idols into his heart, and puts their iniquity as a stumbling block before his face, and comes to the prophet to inquire of me for himself; I the LORD will answer him myself.

<sup>8</sup> I will set my face against that one, and will make him an example and a proverbial byword. I will cut him off from the midst of my people. Then you will know that I am the LORD.

<sup>9</sup> If the prophet is fooled into speaking a prophetic word, I, the LORD, have fooled that prophet. I will stretch out my hand against him, and will destroy him from the midst of my people Israel.

<sup>10</sup> They will each bear their punishment; the punishment of the one who inquires will be the same as the punishment of the prophet,

<sup>11</sup> so that the house of Israel may no longer go astray from me, nor defile themselves any more with all their transgressions. So they may be my people, and I may be their God, says the sovereign LORD.”

<sup>12</sup> The word of the LORD came to me:

<sup>13</sup> “Son of man, when a land sins against me by being unfaithful, and I stretch out my hand against it, and break its staff of bread, and send famine upon it, and cut off from both people and animals;

<sup>14</sup> even though these three men, Noah, Daniel, and Job, were in it, they would save only their own lives by their righteousness, says the sovereign LORD.

<sup>15</sup> If I send wild animals to pass through the land and they ravage it, and make it desolate, so that no one may pass through because of the wild animals;

<sup>16</sup> even though these three men were in it, as I live, says the sovereign LORD, they would save neither sons nor daughters; only they themselves would be saved, but the land would become desolate.

<sup>17</sup> Or if I bring a sword against that land, and say, ‘Sword, go through the land;’ so that I cut off both people and animals from it

<sup>18</sup> even though these three men were in it, as I live, says the sovereign LORD, they would save neither sons nor daughters, but only they themselves would be saved.

<sup>19</sup> Or if I send a pestilence into that land, and pour out my wrath upon it with bloodshed, to cut off both people and animals from it;

<sup>20</sup> even though Noah, Daniel, and Job, were in it, as I live, says the sovereign LORD, they would save neither son nor daughter; they would save only their own lives by their righteousness.

<sup>21</sup> For thus says the sovereign LORD: How much worse will it be when I send my four severe judgments against Jerusalem--the sword, the famine, evil beasts, and pestilence,--to cut off both people and animals from it!

<sup>22</sup> Yet, there will be a remnant that will be left behind, both sons and daughters who will come out to you, and you will see their way and their doings; and you will be comforted concerning the catastrophe that I brought against Jerusalem, for all that I have brought upon it.

<sup>23</sup> They will comfort you, when you see their way and their doings; and you will know that I have not done all that I have done in it without a reason, says the sovereign LORD.”

**DASV: Ezekiel 15**

<sup>1</sup> Then the word of the LORD came to me:

<sup>2</sup> “Son of man, is the wood of a vine better than that of any tree—even a branch from any of the trees of the forest?

<sup>3</sup> Is its wood taken to make anything? Does one make even a peg from it to hang something on it?

<sup>4</sup> Of course not. It is thrown into the fire for fuel; when the fire has devoured both ends of it, and it is burned in the middle, even then is it useful for anything?

<sup>5</sup> Look, when it was whole, it was useless, how much less when the fire has consumed it and it is charred, can it be useful for anything?

<sup>6</sup> Therefore, this is what the sovereign LORD says: As the grapevine among the trees of the forest, which I have thrown into the fire for fuel, so will I throw the inhabitants of Jerusalem into the fire.

<sup>7</sup> I will set my face against them; although they may escape from the fire, but the fire will still devour them. Then you will know that I am the LORD, when I set my face against them.

<sup>8</sup> I will make the land desolate, because they have been unfaithful, says the sovereign LORD.”

**DASV: Ezekiel 16**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, confront Jerusalem about her abominations;

<sup>3</sup> and say, ‘This is what the sovereign LORD says to Jerusalem: Your birth and your nativity were in the land of the Canaanites; your father was an Amorite, and your mother was a Hittite.

<sup>4</sup> As for your birth, on the day you were born your umbilical cord was not cut, neither were you washed in water to clean you up; you were not rubbed with salt, or wrapped in blankets.

<sup>5</sup> No eye had pity on you, to do any of these things for you, to have compassion on you; but you were dumped in an open field, for you were detested on the day that you were born.

<sup>6</sup> When I passed by you, and saw you thrashing around in your own blood, I said to you as you lay in your own blood, “Live.” Yes, I said to you as you lay in your own blood, “Live.”

<sup>7</sup> I made you to grow like a plant in the field. You grew tall and matured like a perfect jewel; your breasts developed, and your hair grew; yet you were naked and bare.

<sup>8</sup> Now when I passed by you, and looked at you, I saw you were of age for love; and I spread my cloak over you, and covered your nakedness. I pledged myself to you, and entered into a marriage covenant with you, says the sovereign LORD, and you became mine.

<sup>9</sup> Then I bathed you with water; I thoroughly washed away your blood from you, and I anointed you with oil.

<sup>10</sup> I clothed you with embroidered cloth and fine leather sandals, and I wrapped you with fine linen and covered you with silk.

<sup>11</sup> I adorned you with jewelry, and put bracelets upon your hands, and a chain around your neck.

<sup>12</sup> I put a ring in your nose, and ear-rings in your ears, and a beautiful tiara on your head.

<sup>13</sup> You were adorned with gold and silver; and your garment was made of fine linen, silk, and embroidered work. You ate choice flour, honey, and olive oil. You were stunningly beautiful, and you rose to a position of royalty.

<sup>14</sup> Your fame spread among the nations because of your beauty; for it was perfect because of the splendor I had clothed you with, says the sovereign LORD.

<sup>15</sup> But you trusted in your own beauty, and played the whore because of your fame. You lavished your sexual favors on everyone who passed by, your beauty became his.

<sup>16</sup> You took some of your garments, and made for yourself high places decorated with all sorts of colors, and on them you played the prostitute. Nothing like it has ever been nor ever should be.

<sup>17</sup> You also took your exquisite jewelry of my gold and silver, which I had given you, and made images of men for yourself, and engaged in prostitution with them.

<sup>18</sup> You used your embroidered garments to cover them, and set my oil and incense before them.

<sup>19</sup> My bread also which I gave you, choice flour, olive oil, and honey, by which I fed you, you set it before them for a sweet aroma. So that's what happened, says the sovereign LORD.

<sup>20</sup> Then you took your sons and daughters, whom you had borne to me, and these you sacrificed to be consumed by idols. Were your whoredoms not bad enough?

<sup>21</sup> You slaughtered my children, and offered them up by sacrificing them to idols.

<sup>22</sup> And in all your abominations and your prostitutions you have not remembered the days of your youth, when you were naked and bare, and thrashing around in your own blood.

<sup>23</sup> after all your wickedness. Woe! Woe to you! Says the sovereign LORD,

<sup>24</sup> you built yourself a shrine, and have made a high place in every public square.

<sup>25</sup> You built your high place at the head of every street, and have made your beauty an abomination, you spread your legs to everyone who passed by, and multiplied your whoring.

<sup>26</sup> You have committed prostitution with the Egyptians, your lustful neighbors, and have multiplied your promiscuity to provoke me to anger.

<sup>27</sup> Therefore, I have stretched out my hand against you, and have reduced your food, and delivered you to the will of those who hate you, the daughters of the Philistines, and even they were ashamed of your lewd behavior.

<sup>28</sup> You played the whore also with the Assyrians, because you were insatiable; even after you had played the prostitute with them, you still were not satisfied.

<sup>29</sup> You have multiplied your whoredom with the land of merchants, Chaldea; and yet even then you were not satisfied.

<sup>30</sup> How sick is your heart, says the sovereign LORD, seeing you do all these things, the work of a shameless prostitute,

<sup>31</sup> building your shrines at the head of every street, and making your high places in every square, and have not even been like a whore, because you scorn being paid.

<sup>32</sup> A wife that commits adultery! You prefer strangers instead of your husband!

<sup>33</sup> All prostitutes get gifts; but you give your gifts to all your lovers, and bribe them to come to you from everywhere for your sexual favors.

<sup>34</sup> So you are different from other women in your prostitution for no one solicits you. You pay and no payment is given to you, so you are different.

<sup>35</sup> Wherefore, O prostitute, hear the word of the LORD!

<sup>36</sup> This is what the sovereign LORD says: Because your lust was poured out, and your nakedness uncovered through your promiscuity with your lovers; and because of all the idols of your abominations, and because of the blood of your children that you sacrificed to them,

<sup>37</sup> therefore, I will gather all your lovers with whom you have had pleasure, and all them you have loved, with all those who you hated; I will gather them against you on every side, and they will expose your nakedness in front of them, so that they may all see your nakedness.

<sup>38</sup> I will judge you as women that commit adultery and shed blood are judged; and I will cover you with blood in wrath and jealousy.

<sup>39</sup> I will also give you into their hands, and they will throw down your shrines and break down your high places; and they will strip you of your clothes, and take your beautiful jewelry; and they will leave you naked and bare.

<sup>40</sup> They will also gather a mob against you, and they will stone you, and hack you into pieces with their swords.

<sup>41</sup> They will burn your houses with fire, and execute judgments on you in the sight of many women. I will force you to stop playing the harlot, and you will no longer make payments to your lovers.

<sup>42</sup> So will I cause my rage toward you to rest, and my jealousy will turn from you, and I will be calm, and will be angry no more.

<sup>43</sup> Because you have not remembered the days of your youth, but have enraged me in all these things; therefore, I also will bring what you have done back upon your head, says the sovereign LORD. Have you not committed this lewdness on top of all your abominations?

<sup>44</sup> Everyone that uses proverbs will quote this proverb about you, saying, "Like mother, like daughter."

<sup>45</sup> You are the daughter of your mother, who loathed her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite.

<sup>46</sup> Your older sister is Samaria, who lived north of you with her daughters; and your younger sister, that lives to your south is Sodom with her daughters.

<sup>47</sup> Yet you have not only walked in their ways and copied their abominations but in a short time you have become more corrupt than they in all your ways.

<sup>48</sup> As I live, says the sovereign LORD, your sister Sodom and her daughters have not done as you and your daughters have done.

<sup>49</sup> Behold, this was the iniquity of your sister Sodom: she and her daughters had pride, excessive food, and prosperous ease; but she did not strengthen the hand of the poor and needy.

<sup>50</sup> They were haughty, and committed abominations before me. Therefore I removed them as I saw fit.



<sup>51</sup> Samaria never committed half of your sins; but you have multiplied your abominations more than they ever did. You have made your sisters appear righteous by all the abominations you have done.

<sup>52</sup> Bear your own shame, in that you have been the justification of your sisters; because your sins that you have committed are even more abominable than theirs. They are more righteous than you are. Be ashamed, and bear your shame, for you have justified your sisters.

<sup>53</sup> But I will restore the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and the fortunes of your captives along with theirs;

<sup>54</sup> then you may bear your own disgrace, and be ashamed because of all that you have done, becoming a comfort to them.

<sup>55</sup> For your sisters, Sodom and her daughters, will return to their former state; and Samaria and her daughters will return to their former state; and you and your daughters will return to your former state.

<sup>56</sup> For your sister Sodom was a contemptuous byword in your mouth in the day of your pride,

<sup>57</sup> before your wickedness was exposed. Now you are the object of mockery from the daughters of Aram and all her neighbors and the daughters of the Philistines-- those all around you who despise you.

<sup>58</sup> You bear the penalty of your lewdness and abominations, says the LORD.

<sup>59</sup> For this is what the sovereign LORD says: I will also deal with you according to what you have done, you who have despised your vow by breaking the covenant.

<sup>60</sup> Nevertheless I will remember my covenant with you in the days of your youth, and I will establish an everlasting covenant with you.

<sup>61</sup> Then you will remember your ways, and be ashamed, when you receive your sisters, your elder and younger sisters. I will give them to you for daughters, even though this was not part of my covenant with you.

<sup>62</sup> I will establish my covenant with you; then you will know that I am the LORD.

<sup>63</sup> You will remember and be confounded, and never open your mouth again, because of your shame, when I have forgiven you for all that you have done, says the sovereign LORD.”

**DASV: Ezekiel 17**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, pose a riddle, and tell a parable to the house of Israel;

<sup>3</sup> Tell them: This is what the sovereign LORD says: A great eagle with great wings and long pinions, with full plumage of many colors, came to Lebanon and took the top of the cedar.

<sup>4</sup> He trimmed off the topmost branch and carried it to a land of trade; he set it in a city of merchants.

<sup>5</sup> He took a seedling from the land, and planted it in fertile soil. He placed it beside plenty of water; he set it like a willow.

<sup>6</sup> It sprouted and became a low spreading vine. Its branches turned toward the eagle, and its roots grew deep. So it became a vine, and brought forth branches, and put out leafy twigs.

<sup>7</sup> There was also another great eagle with great wings and full plumage. Now this vine sent its roots toward him, and shot forth its branches toward him, from the soil bed where it was planted, for him to water it.

<sup>8</sup> It was planted in a good soil by abundant water, that it might produce branches, and that it might bear fruit and might be a magnificent vine.

<sup>9</sup> Tell them, This is what the sovereign LORD says: Will it flourish? Will he not pull up its roots, and cut off its fruit, that it may wither and all its budding leaves shrivel? No strong arm or large army will be needed to pull it up by the roots.

<sup>10</sup> When it is transplanted, will it thrive? When the east wind strikes it will it not totally wither? It will wither in the soil bed where it grew.”

<sup>11</sup> Then the word of the LORD came to me:

<sup>12</sup> “Tell the rebellious house: Don’t you know what these things mean? Tell them: The king of Babylon came to Jerusalem, and took its king and its princes, and brought them back with him to Babylon.

<sup>13</sup> He took the offspring of the royal family, and made a covenant with him, putting him under an oath. He also exiled the leaders of the land,

<sup>14</sup> so that the kingdom might be weakened, and not able to raise itself up, but only by keeping its treaty might it stand.

<sup>15</sup> But he rebelled against Babylon by sending ambassadors to Egypt, that they might give him horses and a large army. Will he succeed? Can one that does such things escape? Can he break the covenant and yet escape?

<sup>16</sup> As I live, says the sovereign LORD, surely in the place where the king lives who made him king of Israel, whose oath he despised, and whose covenant he broke, he will die there in Babylon.

<sup>17</sup> Pharaoh with his mighty army and great legions will not help him in the war, when they cast up ramps and siege towers to kill many lives.

<sup>18</sup> For he has despised the oath by breaking the covenant. Because he gave his hand in a promise and yet has done all these things, he will not escape.

<sup>19</sup> Therefore this is what the sovereign LORD says: As I live, surely I will bring back on his own head my oath that he has despised, and my covenant that he has broken.

<sup>20</sup> I will spread my net over him, and he will be captured in my snare. I will bring him to Babylon, and will judge him there for his treachery that he has committed against me.

<sup>21</sup> All his choice troops will fall by the sword, and they that survive will be scattered to every wind. Then you will know that I, the LORD, have spoken.”

<sup>22</sup> This is what the sovereign LORD says: “I will also take the sprig from the top of the cedar, and will plant it. I will prune off from the topmost of its tender young twigs and I will plant it upon a high and lofty mountain.

<sup>23</sup> I will plant it on the mountain heights of Israel. It will bring forth twigs, bear fruit, and be a magnificent cedar. Under it will dwell every kind of bird; they will live in the shade of its branches.

<sup>24</sup> All the trees of the field will know that I, the LORD, have brought down the high tree, and have exalted the low tree. I have dried up the green tree, and have made the dry tree to flourish. I, the LORD, have spoken and will do it.”

**DASV: Ezekiel 18**

- <sup>1</sup> The word of the LORD came to me:  
<sup>2</sup> “What do you mean by quoting this proverb concerning the land of Israel:  
    ‘The fathers have eaten sour grapes,  
        and the children’s teeth are set on edge.’  
<sup>3</sup> As I live, says the sovereign LORD, you will not quote this proverb in Israel.  
<sup>4</sup> All lives are mine; the life of the father, as well as the life of the son is mine. The one who sins, is the one who will die.  
<sup>5</sup> But if a person is just,  
    and does that which is just and right,  
<sup>6</sup> if he has not eaten idolatrous sacrifices on the mountains,  
    nor lifted up his eyes to the idols of the house of Israel,  
    nor defiled his neighbor's wife,  
    or slept with a woman during her menstrual period,  
<sup>7</sup> and has not oppressed anyone,  
    but has restored to the debtor what he has put up as security,  
    has taken nothing by robbery,  
    has given his bread to the hungry,  
    and has clothed the naked;  
<sup>8</sup> does not charge interest on loans,  
    or take any profit,  
    but withholds his hand from wrong,  
    adjudicates true justice between contending people,  
<sup>9</sup> has walked in my statutes,  
    and has kept my regulations to deal fairly.  
    That person is righteous,  
    he will surely live, says the sovereign LORD.
- <sup>10</sup> If such a man fathers a violent son, one who sheds blood, and one who does any of these things,  
<sup>11</sup> whose father had not done any of these things,  
    Yet he eats idolatrous sacrifices on the mountains,  
    and defiles his neighbor's wife,  
<sup>12</sup> has oppressed the poor and needy,  
    has committed robbery,  
    has not paid back what he has taken in pledge,  
    and has lifted up his eyes to the idols,  
    has committed abominations,  
<sup>13</sup> has lent money charging interest.  
    Will such a person live?  
    He will not live!  
    The one who has done all these abominations;

he shall surely die;  
 he will be responsible for his own death.

<sup>14</sup> Now, if he fathers a son, that sees all his father's sins, which he has done, and fears, and does not do like that;

<sup>15</sup> who has not eaten idolatrous sacrifices on the mountains,  
 nor has lifted up his eyes to the idols of the house of Israel,  
 or defiled his neighbor's wife,

<sup>16</sup> does not oppress anyone,  
 has not taken security for a loan,  
 does not commit robbery,  
 but has given his bread to the hungry,  
 and has clothed the naked;

<sup>17</sup> who withholds his hand from wrong,  
 has not lent money for interest,  
 has executed my regulations,  
 and walked in my statutes;

he will not die for the sin of his father. He will surely live.

<sup>18</sup> As for his father, because he practiced extortion, robbed his brother, and did that which is not good among his people, he will die in his iniquity.

<sup>19</sup> Yet you claim, 'Why does the son not suffer for the sin of the father?' When the son has done that which is just and right, and has kept all my statutes, and has done them, he shall surely live.

<sup>20</sup> The person who sins, is the one who will die. The son will not suffer for the sin of the father, nor will the father suffer for the sin of the son. The righteousness of the righteous will be rewarded to him, and the wickedness of the wicked will be repaid to him.

<sup>21</sup> But if the wicked turn from all his sins that he has committed, and keeps all my statutes, and does that which is just and right, he will surely live, he shall not die.

<sup>22</sup> None of the transgressions that he has committed will be remembered against him. By his righteousness that he has done, he shall live.

<sup>23</sup> Do I get any pleasure in the death of the wicked? says the sovereign LORD.  
 Wouldn't I rather that he should turn from his way and live?

<sup>24</sup> But when the righteous turns away from his righteousness, and commits sin, and does the same abominations that the wicked man does, shall he live? None of his righteous deeds that he has done will be remembered. Because of his treachery which he is guilty of and in his sin that he has committed, he will die for them.

<sup>25</sup> Yet you allege, 'The way of the Lord is not fair.' Now listen, house of Israel: Is my way unjust? Rather is it not your ways that are unjust?

<sup>26</sup> When the righteous turn away from his righteousness, and commits sin, he will die for it; because of the sin that he has done will he die.

<sup>27</sup> But when the wicked turns away from his wickedness that he has committed, and does that which is just and right, he shall save his life.

<sup>28</sup> Because he has reflected and turned away from all his transgressions that he has committed, he will surely live, he will not die.

<sup>29</sup> Yet the house of Israel claims, 'The way of the Lord is not fair.' O house of Israel, are not my ways just? Are not your ways unjust?

<sup>30</sup> Therefore I will judge you, O house of Israel, every one according to his ways, says the sovereign LORD. Repent and turn from all your sins; so sin will not bring about your ruin.

<sup>31</sup> Cast away from you all your transgressions you have committed, and get a new heart and a new spirit! Why will you die, O house of Israel?

<sup>32</sup> For I have no pleasure in the death of anyone who dies, says the sovereign LORD. Repent and then you will live.

**DASV: Ezekiel 19**

<sup>1</sup> As for you, take up a lamentation for the princes of Israel,

<sup>2</sup> and say:

What was your mother?

A lioness among lions!

She lay down among young lions  
where she reared her cubs.

<sup>3</sup> She reared one of her cubs,  
and he became a young lion.

He learned to tear prey;  
he even devoured humans.

<sup>4</sup> The nations heard about him;  
he was caught in their pit;  
and they brought him with hooks  
to the land of Egypt.

<sup>5</sup> Now when she saw that hope was lost,  
then she took another of her cubs,  
and made him a young lion.

<sup>6</sup> He prowled among the lions;  
he became a young lion,  
and he learned to tear prey  
and even devoured humans.

<sup>7</sup> He demolished their strongholds,  
and laid waste their towns.  
The land and all who were in it trembled  
at the sound of his roaring.

<sup>8</sup> Then the nations attacked him  
from all the surrounding regions;  
and they spread their net over him;  
he was taken in their pit.

<sup>9</sup> They dragged him into a cage with hooks,  
and brought him to the king of Babylon.  
They brought him into prison,  
that his voice should no more be heard  
upon the mountains of Israel.

<sup>10</sup> Your mother was like a vine in a vineyard,  
planted by the waters.  
It was fruitful and full of branches  
as a result of the abundance of water.

<sup>11</sup> Its branches were strong,  
fit for a ruler's scepter,

and its height towered over the dense foliage,  
and it stood above the others  
with its numerous branches.

<sup>12</sup> But it was plucked up in fury,  
it was cast down to the ground,  
and the east wind dried up its fruit.  
Its strong branches were broken off and withered;  
the fire consumed them.

<sup>13</sup> Now it is replanted in a wilderness,  
in a dry and thirsty land.

<sup>14</sup> Fire has gone out from the stock of its branches,  
it has devoured its fruit,  
There is no strong branch left  
to be a ruler's scepter.

This is a lament song, and shall be used for lamentation.”



**DASV: Ezekiel 20**

<sup>1</sup> In the seventh year, on the tenth day of the fifth month, certain of the elders of Israel came to inquire of the LORD, and sat before me.

<sup>2</sup> Then the word of the LORD came to me:

<sup>3</sup> “Son of man, speak to the elders of Israel, and tell them, This is what the sovereign LORD says: Is it to inquire of me that you have come? As I live, says the sovereign LORD, I will not be inquired of by you.

<sup>4</sup> Will you judge them, son of man, will you judge them? Make them acknowledge the abominations of their fathers;

<sup>5</sup> and tell them, This is what the sovereign LORD says: On the day when I chose Israel, and swore to the descendants of the house of Jacob, and made myself known to them in the land of Egypt, when I swore to them, saying, I am the LORD your God.

<sup>6</sup> On that day I swore to them, to bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, which is the loveliest of all lands.

<sup>7</sup> And I told them, ‘Each of you cast away the abominations of his eyes, and not defile yourselves with the idols of Egypt; I am the LORD your God.’

<sup>8</sup> But they rebelled against me, and would not listen to me; they did not each cast away the abominations of their eyes, nor did they forsake the idols of Egypt. Then I threatened I would pour out my wrath on them, to vent my anger against them in the midst of the land of Egypt.

<sup>9</sup> But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt.

<sup>10</sup> So I brought them go out of the land of Egypt, and brought them into the wilderness.

<sup>11</sup> I gave them my statutes, and showed them my regulations, by which if a person does them, he will live.

<sup>12</sup> Moreover also I gave them my Sabbaths, to be a sign between me and them, so that they might know that I am the LORD who sanctifies them.

<sup>13</sup> But the house of Israel rebelled against me in the wilderness; they did not walk in my statutes, and they rejected my regulations, which if a person keeps, he will live by them; and my Sabbaths they absolutely desecrated. Then I said I would pour out my wrath on them in the wilderness to consume them.

<sup>14</sup> But I acted for the sake of my name, so that it would not be profaned in the sight of the nations, in whose sight I had brought them out.

<sup>15</sup> Moreover I swore to them in the wilderness that I would not bring them into the land which I had given them, a land flowing with milk and honey, which is the loveliest of all lands,

<sup>16</sup> because they rejected my regulations, and not walked in my statutes, and profaned my Sabbaths; for their heart went after their idols.

<sup>17</sup> Nevertheless my eye spared them, and I did not destroy them or make an end of them in the wilderness.

<sup>18</sup> Then I said to their children in the wilderness, Do not walk in the statutes of your fathers, neither observe their regulations, nor defile yourselves with their idols.

<sup>19</sup> I am the LORD your God. Walk in my statutes, and keep my regulations, and do them.

<sup>20</sup> Keep my Sabbaths holy; and they will be a sign between me and you, that you may know that I am the LORD your God.

<sup>21</sup> But the children rebelled against me; they did not walk in my statutes, nor did they keep my regulations to do them, which if a person does, they will live by them. Instead they profaned my Sabbaths. So I said I would pour out my wrath upon them, to vent my anger against them in the wilderness.

<sup>22</sup> But I withheld my hand, and responded for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth.

<sup>23</sup> Moreover I swore to them in the wilderness that I would scatter them among the nations, and disperse them through the countries;

<sup>24</sup> because they had not obeyed my regulations, but rejected my statutes, and had profaned my Sabbaths, and their eyes were focused on their fathers' idols.

<sup>25</sup> Moreover I also gave them statutes that were not good, and regulations by which they could not live.

<sup>26</sup> I allowed them to defile themselves with their own gifts, in that they sacrificed their firstborn, that I might devastate them, so that they might know that I am the LORD.

<sup>27</sup> Therefore, son of man, speak to the house of Israel, and tell them, This is what the sovereign LORD says: In this also your fathers have blasphemed me, in that they have been unfaithful to me.

<sup>28</sup> For when I had brought them into the land, which I swore to give to them, then they saw every high hill, and every leafy tree, and they offered there their sacrifices, and there they presented offerings that provoked me; there they also wafted up their sweet incense, and they poured out there their drink-offerings.

<sup>29</sup> Then I said to them, 'What is this high place you go to?' So the name thereof is called Bamah [high place] to this day.

<sup>30</sup> Therefore say to the house of Israel, This is what the sovereign LORD says: Do you defile yourselves in the same way your fathers did and play the prostitute after their abominations?

<sup>31</sup> When you offer your gifts, and forcibly sacrifice your sons in the fire, you defile yourselves with all your idols to this day. Should I allow you to inquire, O house of Israel? As I live, says the sovereign LORD, I will not be inquired by you.

<sup>32</sup> What you are planning will never happen, in that you say, ‘We will be like the nations, like the clans of the countries, who serve idols of wood and stone.

<sup>33</sup> As I live, says the sovereign LORD, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, I will be king over you.

<sup>34</sup> I will bring you out from the peoples, and will gather you out of the countries wherein you have been scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out.

<sup>35</sup> I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face.

<sup>36</sup> Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, says the sovereign LORD.

<sup>37</sup> I will cause you to pass under the scrutiny of the shepherd’s rod, and I will bring you into the bond of the covenant;

<sup>38</sup> I will purge out the rebels from among you, and those who rebel against me; I will bring them forth out of the land where they reside, but they will not enter into the land of Israel. Then you will know that I am the LORD.

<sup>39</sup> As for you, O house of Israel, this is what the sovereign LORD says: Go, serve your idols every one of you, if you will not listen to me. But you will not profane my holy name with your gifts and your idols.

<sup>40</sup> For on my holy mountain, in the mountain of the height of Israel, says the sovereign LORD, there all the house of Israel will serve me, all of them in the land. There I will accept them, and there I will require your offerings, and your choicest gifts, with all your holy things.

<sup>41</sup> As a sweet aroma I will accept you, when I bring you out from the peoples, and gather you out of the countries wherein you have been scattered; and I will be seen as holy among you in the sight of the nations.

<sup>42</sup> You will know that I am the LORD, when I bring you into the land of Israel, into the country that I swore to give to your fathers.

<sup>43</sup> There you will remember your ways, and all your deeds by which you have defiled yourselves. You will despise yourselves in your own sight for all your evils that you have committed.

<sup>44</sup> Then you will know that I am the LORD, when I have dealt with you for my name's sake, not according to your evil ways, or according to your corrupt deeds, O house of Israel, says the sovereign LORD.”

<sup>45</sup> Then the word of the LORD came to me:

<sup>46</sup> “Son of man, set your face toward the south, and speak out against the south, and prophesy against the scrub brush of the Negev.

<sup>47</sup> Tell the forest of the Negev, Hear the word of the LORD: This is what the sovereign LORD says, I will kindle a fire in you, and it will devour every green tree and every dry tree in you. The flaming fire will not be extinguished, and all surface from the south to the north will be scorched by it.

<sup>48</sup> All flesh will see that I, the LORD, have kindled it; it will not be extinguished.”

<sup>49</sup> Then I said, “Sovereign LORD! They say of me, ‘Does he not a speak in riddles?’”

**DASV: Ezekiel 21**

<sup>1</sup> Then the word of the LORD came to me:

<sup>2</sup> “Son of man, set your face toward Jerusalem, and speak against the sanctuaries, and prophesy against the land of Israel.

<sup>3</sup> Say to the land of Israel, ‘This is what the LORD says: Behold, I am against you, and will draw my sword out of its sheath, and will cut off from you both the righteous and the wicked.

<sup>4</sup> Because I will cut off from you both the righteous and the wicked, therefore my sword will go out of its sheath against all flesh from the south to the north,

<sup>5</sup> and all flesh will know that I, the LORD, have drawn my sword out of its sheath; it shall not be put back into its sheath again.’

<sup>6</sup> Groan, therefore, son of man; with broken heart and bitterness, groan before their eyes.

<sup>7</sup> When they ask you, ‘Why are you groaning?’ You will answer, ‘Because of the news that has come. Every heart will melt, and all hands will be feeble, and every spirit will faint and all knees will be wet with urine.’ It is coming, and it will be done, says the sovereign LORD.”

<sup>8</sup> Then the word of the LORD came to me:

<sup>9</sup> “Son of man, prophesy and say, This is what the LORD says:

A sword, a sword,  
it is sharpened and polished.

<sup>10</sup> It is sharpened for slaughter;  
it is polished that it may flash like lightning.

Should we then rejoice in the scepter of my son? The sword despises every such piece of wood.

<sup>11</sup> It is given to be polished,  
that it may be taken in hand;  
the sword is sharpened, yes, it is polished,  
to be given into the hand of the slayer.

<sup>12</sup> Cry out and wail, son of man;  
for it is against my people,  
it is against all the princes of Israel.

They are delivered over to the sword  
along with my people.

Therefore beat your thigh.

<sup>13</sup> For a trial is coming; and even the scepter that the sword despises is no more, says the sovereign LORD.

<sup>14</sup> So then you, son of man, prophesy,  
and clap your hands together.

Let the sword be brandished twice  
and then a third time.

It is the sword for slaughter.

It is the sword of the great slaughter surrounding them.

<sup>15</sup> I have set the threatening sword

against all their gates,

that their hearts may melt and many stumble.

Ah! It is made to flash,

it is polished for slaughter.

<sup>16</sup> Slash to the right!

Cut to the left,

wherever your edge is directed.

<sup>17</sup> I will also clap my hands together,

and I will cause my wrath to cease.

I, the LORD, have spoken.”

<sup>18</sup> The word of the LORD came to me:

<sup>19</sup> “Son of man, mark out two ways, that the sword of the king of Babylon may come; both of them will come out of one land. Mark out a signpost, mark it out at the beginning of the way to the city.

<sup>20</sup> Mark out a way for the sword to come against Rabbah of the Ammonites, and the other against Judah and fortified Jerusalem.

<sup>21</sup> For the king of Babylon stands at the fork in the road, at the head of the two ways, to use divination: he shakes the arrows, he consults the teraphim idols, he inspects the animal livers.

<sup>22</sup> In his right hand was the divination indicating Jerusalem, to set battering rams, to call for the slaughter, to shout out the battle cry, to set up the battering rams against the gates, to cast up ramps, to build the siege towers.

<sup>23</sup> But it will seem like a false divination to them, who have sworn oaths to the Babylonians; but he brings their violations to remembrance, that they may be seized.

<sup>24</sup> Therefore this is what the sovereign LORD says: Because you have reminded me of your guilt by your uncovered transgressions, revealing your sins in all your actions; because you are come to remembrance, you will be taken by force.

<sup>25</sup> And you, O corrupt and wicked prince of Israel, whose day has come, in the time of the final punishment,

<sup>26</sup> this is what the sovereign LORD says: Remove the turban, and take off the crown. This will not be the same anymore. Exalt that which is low, and bring down that which is high.

<sup>27</sup> A ruin, a ruin, an absolute ruin. It will be no more until he comes to whom it belongs; then I will give it to him.

<sup>28</sup> As for you, son of man, prophesy, and say, ‘This is what the sovereign LORD says concerning the Ammonites and their insults, say:

A sword, a sword is drawn,  
for the slaughter,

it is polished to devour,  
that it may flash like lightning;

<sup>29</sup> while they see for you false visions,  
while they divine lies for you,  
to lay the sword on the necks  
of the wicked who are mortally wounded,  
whose time is come,  
the time of the final punishment.

<sup>30</sup> Return it to its sheath.

In the place where you were created,  
in the land of your birth,  
there I will judge you.

<sup>31</sup> I will pour out my wrath on you;  
I will blow on you with the fire of my fury;  
and I will deliver you into the hand of brutish men,  
those skilled in destruction.

<sup>32</sup> You will be fuel for the fire;  
your blood will be shed in the midst of the land;  
you will not be remembered:  
for I, the LORD, have spoken.”

**DASV: Ezekiel 22**

<sup>1</sup> Moreover the word of the LORD came to me:

<sup>2</sup> “Now son of man, will you judge, will you judge the bloody city? Then confront her with all her abominations.

<sup>3</sup> You shall say: ‘This is what the sovereign LORD says: O city that sheds blood in the midst of her, that brings her doom, and that makes idols to defile herself!

<sup>4</sup> You have become guilty by the blood that you have shed, and defiled by your idols that you have made; you have brought your day to a close, and are come to the end of your years. Therefore I have made you an object of ridicule before the nations, and mocking to all the countries.

<sup>5</sup> Those who are near, and those who are far from you, will mock you, you infamous one, full of tumult.

<sup>6</sup> The princes of Israel living in you have used their power to shed blood.

<sup>7</sup> In you, father and mother are treated with contempt, they have oppressed the foreigner. In you they have wronged the fatherless and the widow.

<sup>8</sup> You have despised my holy things and have profaned my Sabbaths.

<sup>9</sup> In you the slanderous are determined to shed blood; in you are those who have eaten at the shrines on the mountains, who have committed obscene acts.

<sup>10</sup> In you are those who have uncovered their fathers' nakedness; in you are those who have had sex with women who were menstruating.

<sup>11</sup> One has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law; and another in you has abused his sister, his father's daughter.

<sup>12</sup> In you are those who have taken bribes to shed blood; you have taken interest and usury, and you have extorted gain from your neighbors, and have forgotten me, says the sovereign LORD.

<sup>13</sup> I clap my hands against your dishonest gain which you have made, and at the blood that has been shed in your midst.

<sup>14</sup> Can your courage endure, or can your hands be strong in the days when I will deal with you? I, the LORD, have spoken it, and I will do it!

<sup>15</sup> I will scatter you among the nations, and disperse you through the countries; and I will consume your filthiness out of you.

<sup>16</sup> Then you will be profaned in yourself in the sight of the nations; then you will know that I am the LORD.’”

<sup>17</sup> The word of LORD came to me:

<sup>18</sup> “Son of man, the house of Israel has become dross to me; all of them are brass, tin, iron and lead left in the furnace. They are the dross of silver.

<sup>19</sup> Therefore this is what the sovereign LORD says: Because you have all become dross, therefore, I will gather you into the midst of Jerusalem.



<sup>20</sup> Just as they gather silver, brass, iron, lead and tin into a furnace to blow the fire on it to melt it, so I will gather you in my anger and in my wrath, and I will put you in there and melt you.

<sup>21</sup> I will gather you and blow on you with the fire of my wrath, and you will be melted inside it.

<sup>22</sup> As silver is melted in a furnace, so you will be melted in it; and you will know that I, the LORD, have poured out my wrath on you.”

<sup>23</sup> The word of the LORD came to me:

<sup>24</sup> “Son of man, say to her, ‘You are a land that is not cleansed, nor rained upon in the day of my fury.

<sup>25</sup> There is a conspiracy among her princes like a roaring lion tearing its prey; they have devoured souls; they have taken treasure and precious things; they have made many widows within her.

<sup>26</sup> Her priests have done violence to my law and profaned my holy things; they have made no distinction between the holy and the common, neither have they instructed men to discern between the unclean and the clean, and have paid no attention to my Sabbaths, so that I am profaned among them.

<sup>27</sup> Her officials in her midst are like wolves ripping prey. They shed blood and destroy souls that they may acquire dishonest gain.

<sup>28</sup> Her prophets have covered it with whitewash for them by seeing false visions, and divining lies for them, saying, “This is what the sovereign LORD says,” when the LORD has not spoken.

<sup>29</sup> The people of the land have committed extortion and robbery; they have oppressed the poor and needy, and have deprived the foreigner of justice.

<sup>30</sup> I sought for a person among them, who would build up the wall, and stand in the gap before me for the land, so that I would not destroy it; but I found none.

<sup>31</sup> Therefore have I poured out my wrath on them; I have consumed them with the fire of my fury; I have repaid their own way on their heads, says the sovereign LORD.””

**DASV: Ezekiel 23**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, there were two women, the daughters of one mother.

<sup>3</sup> They became prostitutes in Egypt; they played the harlot in their youth; there their breasts were fondled, and their virgin bosom caressed.

<sup>4</sup> Their names were Oholah the elder, and her sister Oholibah. They became mine, and they bore sons and daughters. As for their names, Samaria is Oholah, and Jerusalem is Oholibah.

<sup>5</sup> Oholah played the whore when she was mine; and she lusted after her lovers the Assyrians, warriors

<sup>6</sup> who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding on horses.

<sup>7</sup> She had sex with them, the choicest men of Assyria all of them; and defiled herself with whomever she lusted--with all their idols.

<sup>8</sup> She had not forsaken her whorings since her days in Egypt; for even in her youth they lay with her, and they fondled her virgin breasts; and they poured out their lust on her.

<sup>9</sup> Therefore I delivered her into the hand of her lovers, into the hand of the Assyrians, for whom she lusted.

<sup>10</sup> These uncovered her nakedness; they took her sons and her daughters; and they slew her with the sword. She became a proverbial byword among women, for they executed judgment on her.

<sup>11</sup> Her sister Oholibah saw this, yet was she more corrupt in her lusting than she, and in her prostitutions she was worse than her sister had been.

<sup>12</sup> She lusted after the Assyrians, governors and rulers, warriors, clothed with armor, horsemen riding on horses, all of them desirable young men.

<sup>13</sup> I saw that she was defiled; they both had taken the same path.

<sup>14</sup> But she increased her prostitutions for she saw men portrayed on the wall, the images of the Chaldeans portrayed in brilliant red,

<sup>15</sup> wearing belts on their waists, with flowing turbans on their heads, all of them looking like princes, after the likeness of the Babylonians in Chaldea, the land of their nativity.

<sup>16</sup> As soon as she saw them she lusted after them, and sent messengers to them in Chaldea.

<sup>17</sup> So the Babylonians came to her into the bed of love, and they defiled her with their lust, and she was defiled by them, then she was appalled at them.

<sup>18</sup> When she openly prostituted herself and uncovered her nakedness, then I became disgusted with her, just like as I had been disgusted with her sister.

<sup>19</sup> Yet she multiplied her immorality, remembering the days of her youth, where she had played the prostitute in the land of Egypt.

<sup>20</sup> She lusted after her paramours, whose genitals were as large as a donkey's, and whose semen emission was as much as horses.

<sup>21</sup> This is how you remembered the lewdness of your youth, with the Egyptians fondling of your bosom and caressing your young breasts.

<sup>22</sup> Therefore, O Oholibah, this is what the sovereign LORD says: I will raise up your lovers against you, from whom you are disgusted, and I will bring them against you on every side:

<sup>23</sup> the Babylonians and all the Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them; desirable young men, governors and rulers all of them, princes and nobles, all of them riding on horses.

<sup>24</sup> They will come against you with weapons, chariots, and wagons, and with a large army; they will set themselves against you with large and small shields and with helmets; and I will commit the judgment to them, and they shall judge you according to their codes.

<sup>25</sup> And I will set my jealous anger against you, and they will deal with you in fury. They will cut off your nose and your ears, and your survivors will fall by the sword. They will take your sons and daughters; and your survivors will be devoured by fire.

<sup>26</sup> They will also strip you of your clothes, and take away your fair jewelry.

<sup>27</sup> So I will put an end to your lewdness, and your promiscuity from the land of Egypt. You will not lift up your eyes to them, nor remember Egypt anymore.

<sup>28</sup> For this is what the sovereign LORD says: I will deliver you into the hand of those whom you hate, into the hand of those with whom you are disgusted.

<sup>29</sup> They will deal with you in hatred, and take away everything you have worked for, and will leave you naked and bare; and the nakedness of prostitution will be uncovered, both your lewdness and your whoring

<sup>30</sup> These things will be done to you, because you have played the prostitute with the nations, and because you are defiled by their idols.

<sup>31</sup> You have walked in the way of your sister; therefore will I give her cup into your hand.

<sup>32</sup> This is what the sovereign LORD says:

You will drink from your sister's cup,  
which is deep and wide;  
you will be laughed at and mocked.  
It holds a lot.

<sup>33</sup> You will be filled with drunkenness and sorrow,  
with the cup of horror and desolation,  
which was the same as your sister Samaria.

<sup>34</sup> You will drink it and drain it down,  
and you will gnaw its shards,  
and will tear your breasts;

for I have spoken it, says the sovereign LORD.

<sup>35</sup> Therefore this is what the sovereign LORD says: Because you have forgotten me, and turned your back on me, therefore you must bear the consequences of your lewdness and prostitution.”

<sup>36</sup> The LORD said to me: “Son of man, will you judge Oholah and Oholibah?  
Then declare to them their abominations.

<sup>37</sup> For they have committed adultery, and blood is on their hands; with their idols they have committed adultery; and they have also sacrificed their sons, whom they bore to me, to be consumed as food for idols.

<sup>38</sup> Moreover this is what they have done to me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths.

<sup>39</sup> For when they had slaughtered their children to their idols, then they came the same day into my sanctuary to profane it. This is what they have done right in the middle of my house.

<sup>40</sup> They even sent for men to come from afar, to whom a messenger was sent, and they came. For you washed yourself, painted your eyes, and decked yourself with ornaments for them.

<sup>41</sup> You sat upon a luxurious couch, with a table spread before it, on it you set my incense and my olive oil.

<sup>42</sup> The sound of a cacophonous crowd surrounded her; with men of a common sort brought in drunk from the wilderness. They put bracelets on the hands of them both, and beautiful crowns upon their heads.

<sup>43</sup> Then said I of her who was worn out by adulteries, ‘Now let them commit harlotry with her.’

<sup>44</sup> They went in to her, as one has sex with a prostitute. So they went in to Oholah and to Oholibah, lewd women.

<sup>45</sup> But the righteous will judge them with the sentence for adultery and bloodshed; because they are adulteresses, and they have blood on their hands.

<sup>46</sup> For this is what the sovereign LORD says: I will bring up an army against them, and will give them to be terrorized and plundered.

<sup>47</sup> The army will stone them and hack them with their swords; they will slay their sons and their daughters, and burn up their houses with fire.

<sup>48</sup> So I will put an end to the lewdness from the land, that all women may be taught not to copy your promiscuous example.

<sup>49</sup> Then they will repay you for your lewdness, and you will bear the penalty of your idols; and you will know that I am the sovereign LORD.”

**DASV: Ezekiel 24**

<sup>1</sup> In the ninth year, on the tenth day of the tenth month, the word of the LORD came to me:

<sup>2</sup> “Son of man, write down the name of this day, this exact day. The king of Babylon has laid siege against Jerusalem this very day.

<sup>3</sup> Utter a parable to this rebellious house, and tell them, ‘This is what the sovereign LORD says,

“Put on the pot, set it on,  
pour water into it also.

<sup>4</sup> Put pieces of meat into it,  
all good pieces, the thigh and the shoulder;  
fill it with the choice bones.

<sup>5</sup> Take the choicest sheep of the flock,  
and also pile wood under it for the bones;  
bring it to a boil;  
let its bones boil well.

<sup>6</sup> Therefore this is what the sovereign LORD says:

Woe to the bloody city,  
to the kettle whose rust is therein  
that has not been cleaned out!

Take it out piece by piece randomly.

<sup>7</sup> For her bloodshed is in the midst of her;  
she put it upon the bare rock;  
she did not even pour it on the ground  
to cover it with dust.

<sup>8</sup> To stir my wrath to come in order to take vengeance,  
I have put her blood on the bare rock,  
so that it would not be covered.

<sup>9</sup> Therefore this is what the sovereign LORD says:

Woe to the bloody city!  
I also will make a great wood pile.

<sup>10</sup> Heap on the wood,  
make the fire hot,  
boil the meat well,  
make the broth thick,  
and let the bones be burned up.

<sup>11</sup> Put the empty pot on the coals,  
so that it may become hot,  
and its copper may glow,  
and its uncleanness may be melted in it,

that its rust may be consumed.

<sup>12</sup> My efforts have been useless;  
its thick rust has not been burned out,  
not even by fire.

<sup>13</sup> Your filthiness is lewdness, because I have attempted to cleanse you but you would not become clean. You will not be cleansed from your filthiness any more, until I have expended my wrath on you.

<sup>14</sup> I, the LORD have spoken. I will do it. I will not hold back, nor will I spare, neither will I relent. I will judge you according to your ways, and according to your deeds, says the sovereign LORD.”

<sup>15</sup> The word of the LORD came to me:

<sup>16</sup> “Son of man, with a single blow I will take away from you the desire of your eyes. Yet you will neither mourn or weep, or shed any tears.

<sup>17</sup> Sigh, but not out loud, make no mourning for the dead; bind your turban on, and put your sandals on your feet, and do not cover your lips, or eat the bread of consolers.”

<sup>18</sup> So I spoke to the people in the morning; and that evening my wife died. The next morning I did as I was commanded.

<sup>19</sup> Then the people said to me, “Will you not tell us what these things mean to us, that you are acting like this?”

<sup>20</sup> Then I said to them, “The word of the LORD came to me:

<sup>21</sup> ‘Speak to the house of Israel, This is what the sovereign LORD says: I will desecrate my sanctuary, the pride of your power, the desire of your eyes, and the hearts delight. Your sons and your daughters whom you have left behind will fall by the sword.

<sup>22</sup> Then you shall do as I have done. You will not cover your lips, or eat the bread of consolers.

<sup>23</sup> Your turbans will be on your heads, and your sandals on your feet. You will not mourn or weep, but you will waste away in your iniquities and groan one to another.

<sup>24</sup> So Ezekiel will be a sign to you; according to everything he has done you will do. When this happens, then you will know that I am the sovereign LORD.

<sup>25</sup> And you, son of man, on the day when I take from them their stronghold, their joy and glory, the desire of their eyes, and their heart’s desire, as well as their sons and their daughters,

<sup>26</sup> on that day, one who escapes will come to you, so you can hear it with your own ears.

<sup>27</sup> On that day your mouth will be opened with the one who has escaped, and you will speak, and no longer be mute. So you will be a sign to them; then they will know that I am the LORD.””

**DASV: Ezekiel 25**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, set your face toward the Ammonites, and prophesy against them:

<sup>3</sup> Tell the Ammonites, ‘Hear the word of the sovereign LORD: This is what the sovereign LORD says, Because you said, “Aha!” against my sanctuary, when it was desecrated, and against the land of Israel, when it was desolated; and against the house of Judah, when they went into exile,

<sup>4</sup> therefore, I will deliver you over to the people of the East for a possession. They will set their encampments among you, and make their dwellings among you.

They will eat your fruit and drink your milk.

<sup>5</sup> I will make Rabbah a pasture for camels, and Ammon a fold for sheep. Then you will know that I am the LORD.

<sup>6</sup> For this is what the sovereign LORD says: Because you clapped your hands, and stamped your feet, and rejoiced with all the malice of your soul against the land of Israel,

<sup>7</sup> therefore, I have stretched out my hand against you, and will deliver you for plunder to the nations. I will cut you off from the peoples, and I will cause you to perish out of the countries; I will destroy you. Then you will know that I am the LORD.”

<sup>8</sup> “This is what the sovereign LORD says: ‘Because Moab and Seir has claimed, “The house of Judah is like all the other nations,”

<sup>9</sup> therefore, I will open the flank of Moab from the towns which are on his frontiers, the glory of the country: Beth-jeshimoth, Baal-meon, and Kiriathaim.

<sup>10</sup> I will give Moab as well as Ammon to the people of the east for a possession, that the Ammonites may not be remembered among the nations.

<sup>11</sup> I will execute judgments on Moab. Then they will know that I am the LORD.”

<sup>12</sup> “This is what the sovereign LORD says: ‘Because Edom has taken revenge against the house of Judah, and has greatly offended, and avenged himself upon them,

<sup>13</sup> This is what the sovereign LORD says, I will stretch out my hand against Edom, and will cut off both man and beast from it; and I will make it desolate from Teman even to Dedan, they will fall by the sword.

<sup>14</sup> I will lay my vengeance on Edom by the hand of my people Israel; and they will do in Edom according to my anger and according to my wrath. Then they will know my vengeance, says the sovereign LORD.”

<sup>15</sup> “This is what the sovereign LORD says: ‘Because the Philistines have dealt in vengeance, and have taken revenge with malice of soul to destroy with perpetual enmity,



<sup>16</sup> therefore this is what the sovereign LORD says, I will stretch out my hand against the Philistines, and I will cut off the Kerethites, and destroy the remnant of the seacoast.

<sup>17</sup> I will execute great vengeance on them with wrathful rebukes. Then they will know that I am the LORD, when I lay my vengeance on them.””

**DASV: Ezekiel 26**

<sup>1</sup> In the eleventh year, on the first day of the month, the word of the LORD came to me:

<sup>2</sup> “Son of man, because Tyre has said against Jerusalem, ‘Aha, she is broken who was the gateway to the peoples; its doors have swung open; I will prosper now that she is laid waste.’

<sup>3</sup> Therefore this is what the sovereign LORD says: I am against you, O Tyre, and will bring many nations up against you, just as the sea crashes its waves.

<sup>4</sup> They will destroy the walls of Tyre and break down her towers. I will scrape her dust from her, and make her a bare rock.

<sup>5</sup> She will be a place for the spreading of nets surrounded by the sea. For I have spoken, says the sovereign LORD. She will become plunder for the nations,

<sup>6</sup> and her daughters who are in the field will be slain by the sword. Then they will know that I am the LORD.”

<sup>7</sup> “For this is what the sovereign LORD says: I will bring against Tyre Nebuchadrezzar king of Babylon, king of kings from the north, with horses, chariots, horsemen, and a huge army.

<sup>8</sup> He will slay your daughters in the field with the sword. Then he will make a siege wall against you, and build up a ramp against you, and raise up a roof of shields against you.

<sup>9</sup> He will set his battering rams against your walls, and with his sledgehammers break down your towers.

<sup>10</sup> There will be so many horses that they will cover you with dust. Your walls will shake at the noise of the horsemen, wagons and chariots. He will enter into your gates, as men usually enter into a city where the walls have been breached.

<sup>11</sup> With the hoofs of his horses he will tread down all your streets; he will slay your people with the sword; and the pillars of your strength will tumble down to the ground.

<sup>12</sup> They will plunder your riches, and loot your merchandise. They will break down your walls, and destroy your pleasant houses. They will throw your stones, timber, and dust into the water.

<sup>13</sup> I will silence the sound of your songs; and the sound of your harps will be heard no more.

<sup>14</sup> I will make you a bare rock; you will be a place for the spreading nets. You will not be rebuilt, for I the LORD have spoken it, says the sovereign LORD.”

<sup>15</sup> “This is what the sovereign LORD says to Tyre: Will not the coastlands shake at the sound of your fall, when the wounded groan, when the slaughter is made in your midst?

<sup>16</sup> Then all the princes of the sea will come down from their thrones, and lay aside their robes, strip off their embroidered garments. They will clothe themselves with

trembling, they will sit on the ground and tremble continually and be aghast over you.

<sup>17</sup> They shall take up a lamentation over you, and say to you,  
‘How are you destroyed,  
    who was inhabited by seafaring men,  
    O renowned city,  
that was so strong in the sea,  
    she and her inhabitants who caused their terror  
    to be on all who lived there!

<sup>18</sup> Now the coastlands will tremble  
    on the day of your fall.  
The islands that are in the sea  
    will be dismayed at your passing.’

<sup>19</sup> For this is what the sovereign LORD says: When I will make you a desolate city, like the cities that are not inhabited; when I bring up the deep over you, and the great waters will cover you,

<sup>20</sup> then will I bring you down with those who descend into the pit, to the people of long ago. I will make you dwell beneath the earth, among the primeval ruins, with those who go down to the pit. You will not be inhabited or stand in the land of the living.

<sup>21</sup> I will make you a terror, and you will be no more; though you be sought for, yet you will never be found again, says the sovereign LORD.”

**DASV: Ezekiel 27**

- <sup>1</sup> The word of the LORD came to me:  
<sup>2</sup> “You, son of man, take up a lamentation over Tyre.  
<sup>3</sup> Declare to Tyre, O you that are located at the entrance of the sea, merchant of the peoples of many coasts, this is what the sovereign LORD says:  
    You, O Tyre, have said,  
        I am perfect in beauty.  
<sup>4</sup> Your borders are in the heart of the seas;  
        your builders have perfected your beauty.  
<sup>5</sup> They have made all your planks  
        of fir trees from Senir;  
        they have taken a cedar from Lebanon  
        to make a mast for you.  
<sup>6</sup> From the oaks of Bashan  
        they have made your oars;  
        they have made your deck  
        of pines from the coasts of Cyprus  
        inlaid with ivory.  
<sup>7</sup> Your sail was of fine embroidered linen from Egypt,  
        that it might serve as your banner;  
        blue and purple from the coastlands of Elishah  
        was your awning.  
<sup>8</sup> The inhabitants of Sidon and Arvad  
        were your rowers;  
        your skilled men, O Tyre,  
        were in you as your pilots.  
<sup>9</sup> The elders of Gebal and its craftsmen  
        were in you caulking the seams;  
        all the ships of the sea with their mariners  
        were in you to trade for your merchandise.  
<sup>10</sup> Persia, Lud and Put were in your army,  
        your men of war.  
        they hung their shields and helmets in you;  
        they displayed your splendor.  
<sup>11</sup> The men of Arvad and Helech  
        were all around on your walls,  
        and men of Gamad  
        were stationed in your towers;  
        they hung their shields all around on your walls;  
        they perfected your beauty.  
<sup>12</sup> Tarshish was one of your traders because of your great wealth; silver, iron,  
tin, and lead, they traded for your wares.

<sup>13</sup> Greece, Tubal, and Meshech, they were your customers; they traded slaves and vessels of bronze for your merchandise.

<sup>14</sup> Beth Togarmah traded their horses, war-horses and mules for your goods.

<sup>15</sup> The men of Dedan were your customers. Many coastlands were your exclusive markets; they brought you payment in tusks of ivory and ebony wood.

<sup>16</sup> Syria did business with you because of the abundance of your goods; they traded turquoise, purple, embroidered work, fine linen, coral and rubies for your wares.

<sup>17</sup> Judah and the land of Israel traded with you. They traded wheat from Minnith, millet, honey, olive oil, and balm for your merchandise.

<sup>18</sup> Damascus was your merchant for your abundant goods because of your great wealth, with the wine from Helbon, and wool from Zahar.

<sup>19</sup> Greeks from Uzal traded for your wares. Wrought iron, cassia, and calamus were traded for your merchandise.

<sup>20</sup> Dedan was your customer trading in saddle blankets for riding.

<sup>21</sup> Arabia, and all the princes of Kedar, they were your customers dealing in lambs, rams, and goats, doing business with you.

<sup>22</sup> The merchants of Sheba and Raamah, traded with you with all kinds of spices, precious stones, and gold they traded for your wares.

<sup>23</sup> Haran, Canneh and Eden, the merchants of Sheba, Asshur and Chilmad, were your customers.

<sup>24</sup> These were your customers supplying choice garments, in clothes of blue and embroidered work, and in multicolored carpets bound with cords and tied tightly; these were among your imports.

<sup>25</sup> The ships of Tarshish transported your goods.

You were filled  
and weighed down with cargo  
in the heart of the seas.

<sup>26</sup> Your rowers have brought you  
into the high seas.

The east wind has shipwrecked you  
in the heart of the seas.

<sup>27</sup> Your riches, wares, your merchandise,  
your mariners and your pilots,  
your caulkers, your traders in your merchandise,  
and all your men of war that are in you,  
with all your company which is in you,  
will fall into the depth of the seas  
in the day of your ruin.

<sup>28</sup> At the sound of the cry of your pilots  
the surrounding sea will surge.

<sup>29</sup> All the oarsmen,

will abandon ship;  
the mariners and all the pilots of the sea;  
will stand on the shore,  
30 and will cry aloud over you,  
and will cry bitterly.  
They will throw dust on their heads,  
they will wallow in the ashes.  
31 They will shave themselves bald for you,  
and put on sackcloth,  
and they will weep for you  
in anguish of soul with bitter mourning.  
32 As they wail,  
they will take up a lament for you,  
and lament over you:  
Who is there like Tyre,  
like her who was now silent  
in the midst of the sea?  
33 When your wares went forth out from the seas,  
you satisfied many peoples;  
you enriched the kings of the earth  
with the abundance of your riches  
and your merchandise.  
34 Now you are broken up by the seas  
in the depths of the waters,  
your merchandise and all your crew  
have sunk along with you.  
35 All the inhabitants of the coastlands  
are aghast at you,  
and their kings are horribly afraid;  
their faces are contorted.  
36 The merchants among the peoples hiss at you;  
you have come to a terrible end  
and you will be no more.”

**DASV: Ezekiel 28**

- <sup>1</sup> The word of the LORD came to me:
- <sup>2</sup> “Son of man, tell the prince of Tyre, ‘This is what the sovereign LORD says:  
 Because your heart is proud,  
     and you said, “I am a god,  
 I sit in the seat of god,  
     in the heart of the seas;”  
 yet you are a man, and not a god,  
     though you think of yourself like a god.  
<sup>3</sup> Certainly you are wiser than Daniel;  
     there is no secret that is hidden from you;  
<sup>4</sup> surely by your wisdom and by your understanding  
     you have amassed riches,  
 and have put gold and silver  
     into your treasuries.  
<sup>5</sup> Indeed by your incredible wisdom in your trading  
     you have increased your riches.  
 However your heart has become proud  
     because of your wealth.
- <sup>6</sup> Therefore this is what the sovereign LORD says:  
 Because you think of yourself like a god,  
<sup>7</sup> therefore, I will bring foreigners against you,  
     the most terrifying of nations.  
 They will draw their swords against the beauty of your wisdom,  
     and they will defile your splendor.  
<sup>8</sup> They will bring you down to the pit;  
     and you will die the death of those slain  
     in the heart of the seas.  
<sup>9</sup> Will you still claim, “I am a god,”  
     before the one who slays you,  
 even though you are a man, and not a god,  
     in the hands of those who wound you?  
<sup>10</sup> You will die the death of the uncircumcised  
     by the hand of foreigners;  
 for I have spoken, says the sovereign LORD.”
- <sup>11</sup> The word of the LORD came to me:
- <sup>12</sup> “Son of man, take up a lament for the king of Tyre, and say to him, ‘This is  
 what the sovereign LORD says:  
 You were a pattern of perfection,  
     full of wisdom and perfect in beauty.

13 You were in Eden, the garden of God;  
every precious stone adorned your clothing,  
the ruby, topaz, emerald, chrysolite,  
onyx, jasper, sapphire, turquoise, and beryl,  
and settings and engravings of gold,  
on the day that you were created they were prepared.  
14 You were anointed as the guardian cherub.  
I ordained you, so you were on the holy mountain of God;  
you have walked among the fiery stones.  
15 You were blameless in your ways  
from the day that you were created,  
until evil was found in you.  
16 By the abundance of your trade  
you were filled with violence,  
and you have sinned;  
so I cast you as a defiled thing from the mountain of God;  
and I expelled you, O guardian cherub,  
from the midst of the stones of fire.  
17 Your heart was arrogant because of your beauty;  
you have corrupted your wisdom  
on account of your splendor.  
I threw you to the ground;  
I have exposed you before kings,  
that they may gape on you.  
18 By the multitude of your iniquities,  
through the unrighteousness of your trade,  
you have desecrated your sanctuaries.  
So I have brought forth fire within you;  
it has consumed you,  
and I have turned you into ashes on the earth  
in the sight of all those who saw you.  
19 All those who know you among the peoples  
are appalled at you;  
you have come to a terrible end,  
and you will be no more.”

20 The word of the LORD came to me:

21 “Son of man, set your face toward Sidon, and prophesy against it,

22 say, ‘This is what the sovereign LORD says:

I am against you, O Sidon;

and I will be glorified in your midst;

and they will know that I am the LORD,

when I execute judgments on her,



and manifest my holiness in her.  
<sup>23</sup> For I will send pestilence into her,  
and bloodshed into her streets;  
and the slain will fall in the midst of her,  
with the sword against her on every side.  
Then they will know that I am the LORD.

<sup>24</sup> No longer will the house of Israel be pricked by briars or tearing thorns from any that surround them, that had contempt for them. Then they will know that I am the sovereign LORD.

<sup>25</sup> This is what the sovereign LORD says: When I gather the house of Israel from the peoples among whom they are scattered, I will manifest my holiness among them in the sight of the nations, then they will live in their own land which I gave to my servant Jacob.

<sup>26</sup> They will live there securely. They will build houses, plant vineyards, and will live in security, when I have executed judgments on all those around them that treat them with contempt. Then they will know that I am the LORD their God.'''

**DASV: Ezekiel 29**

<sup>1</sup> In the tenth year, on the twelfth day of the tenth month, the word of the LORD came to me:

<sup>2</sup> “Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt;

<sup>3</sup> speak, and say, ‘This is what the sovereign LORD says:

I am against you, Pharaoh king of Egypt,  
the great monster that lies in the midst of his streams,  
that has said, “The Nile is mine,  
and I have made it for myself.”

<sup>4</sup> I will put hooks in your jaws,  
and I will cause the fish of your rivers to stick to your scales;  
and I will drag you up out of your streams,  
with all the fish of your rivers which stick to your scales.

<sup>5</sup> I will toss you away into the wilderness,  
you and all the fish of your streams;  
you will fall on the open field;  
you will not be picked up or buried;  
I have made you as food for the animals of the earth  
and for the birds of the sky.

<sup>6</sup> Then all the inhabitants of Egypt will know that I am the LORD, because you have been a worthless reed to the house of Israel.

<sup>7</sup> When they leaned on you with their hands, you splintered, and pierced into their shoulders; and when they leaned on you, you broke, and made their legs wobbly.

<sup>8</sup> Therefore this is what the sovereign LORD says: I will bring a sword against you, and will cut off men and animals from you.

<sup>9</sup> The land of Egypt will be a desolate wasteland. Then they will know that I am the LORD. Because he has said, “The Nile is mine, I have made it.”

<sup>10</sup> Therefore, I am against you, and against your streams, and I will make the land of Egypt an utter waste and desolate, from Migdol to Syene, even to the border of Ethiopia.

<sup>11</sup> No human or animal foot will pass through it, nor will it be inhabited for forty years.

<sup>12</sup> I will make the land of Egypt a desolation among the desolate countries; and her cities among the cities that are laid waste will be a desolate for forty years. I will scatter the Egyptians among the nations, and will disperse them throughout the countries.

<sup>13</sup> For this is what the sovereign LORD says: At the end of forty years I will gather the Egyptians from the peoples where they have been scattered.

<sup>14</sup> I will restore the fortunes of Egypt, and will bring them back to the land of Pathros, to the land of their origin; and they will be an unimportant kingdom.

<sup>15</sup> It will be the most insignificant of kingdoms; and never again will it exalt itself above the nations. I will make them so small that they will never again rule over the nations.

<sup>16</sup> It will be never again be the relied on by the house of Israel, but it will be a reminder of their sin when they turned to them for help. Then they will know that I am the sovereign LORD.”

<sup>17</sup> In the twenty-seventh year, in the first day of the first month, the word of the LORD came to me:

<sup>18</sup> “Son of man, Nebuchadnezzar king of Babylon made his army work hard against Tyre: every head was rubbed bald, and every shoulder chafed raw; yet neither he nor his army got any wages from Tyre, for the work he put into it.

<sup>19</sup> Therefore this is what the sovereign LORD says: I will give the land of Egypt to Nebuchadnezzar king of Babylon. He will carry off her abundance, take her plunder, and capture her loot; as wages for his army.

<sup>20</sup> I have given him the land of Egypt as his reward for which he worked, because they labored for me, says the sovereign LORD.

<sup>21</sup> In that day I will cause the glory of the house of Israel to sprout, and I will give you the respect to open your the mouth among them. Then they will know that I am the LORD.”

**DASV: Ezekiel 30**

- <sup>1</sup> The word of the LORD came to me:
- <sup>2</sup> “Son of man, prophesy, and say, ‘This is what the sovereign LORD says:  
Wail, “Alas for the day!”
- <sup>3</sup> For the day is near,  
the day of the LORD is near;  
it will be a day of clouds,  
a doomsday for the nations.
- <sup>4</sup> A sword will come against Egypt,  
and anguish will be in Ethiopia,  
when the slain fall in Egypt.  
They will carry off her abundance,  
and her foundations will be broken down.
- <sup>5</sup> Ethiopia, Put, Lud, and all Arabia, Libya, and the people of allied territories will  
fall with them by the sword.”
- <sup>6</sup> “This is what the LORD says:  
‘They who support Egypt will fall;  
and the pride of her power will crumble.  
From Migdol to Syene  
they will fall in her by the sword,  
says the sovereign LORD.
- <sup>7</sup> They will be desolate among the desolate countries;  
and her cities will lie among ruined cities.
- <sup>8</sup> Then they will know at I am the LORD,  
when I have set fire to Egypt,  
and all her allies are destroyed.
- <sup>9</sup> On that day messengers will go out before me in ships to make the unsuspecting  
Ethiopians afraid; and panic will take hold of them, as in the day of Egypt’s  
demise. Look, for it is coming.”
- <sup>10</sup> “This what the sovereign LORD says:  
‘I will also put an end to the abundance of Egypt,  
by the hand of Nebuchadnezzar king of Babylon.
- <sup>11</sup> He and his people with him, the most ruthless of the nations,  
will be brought in to destroy the land.  
They will draw their swords against Egypt,  
and cover the ground with corpses.
- <sup>12</sup> I will dry up the streams,  
and will sell the land into the hand of evil men;  
I will make the land desolate,  
and everything that is in it,

by the hand of foreigners.  
I, the LORD, have spoken.”

<sup>13</sup> “This is what the sovereign LORD says:  
‘I will destroy the idols,  
and I will put an end to the images at Memphis;  
and there will be no more a prince from the land of Egypt;  
so I will spread fear in the land of Egypt.  
<sup>14</sup> I will make Pathros desolate,  
and will set fire to Zoan,  
and will execute judgments on Thebes.  
<sup>15</sup> I will pour my wrath on Pelusium,  
the stronghold of Egypt;  
and I will cut off the hordes of Thebes.  
<sup>16</sup> I will set fire to Egypt:  
Pelusium will suffer great agony,  
Thebes will be broken down;  
and Memphis will daily face adversaries.  
<sup>17</sup> The young men of On and Pi-beseth will fall by the sword;  
and these cities will go into captivity.  
<sup>18</sup> At Tehaphnehes the day will become dark,  
when I break there the yoke of Egypt.  
Her proud power will cease within her.  
A cloud will cover her,  
and her daughters will go into captivity.  
<sup>19</sup> So I will execute judgments on Egypt.  
Then they will know that I am the LORD.”

<sup>20</sup> In the eleventh year, on the seventh day of the first month, the word of the LORD came to me:

<sup>21</sup> “Son of man, I have broken the arm of Pharaoh king of Egypt; and it has not been bandaged up for healing, or wrapped up, so that it would be strong enough to hold a sword.

<sup>22</sup> Therefore this is what the sovereign LORD says: I am against Pharaoh king of Egypt, and will break his arms, both the strong arm and the one which was broken; and I will force the sword to fall out of his hand.

<sup>23</sup> I will scatter the Egyptians among the nations, and disperse them throughout the countries.

<sup>24</sup> I will strengthen the arms of the king of Babylon, and put my sword in his hand, but I will break the arms of Pharaoh, and he will groan before him with the moans of one mortally wounded.

<sup>25</sup> I will strengthen the arms of the king of Babylon; but the arms of Pharaoh will hang limp. Then they will know that I am the LORD, when I put my sword into the hand of the king of Babylon, and he stretches it out against the land of Egypt.

<sup>26</sup> I will scatter the Egyptians among the nations, and disperse them throughout the countries. Then they will know that I am the LORD.’”

**DASV: Ezekiel 31**

<sup>1</sup> In the eleventh year, on the first day of the third month, the word of the LORD came to me:

<sup>2</sup> “Son of man, tell Pharaoh king of Egypt and his hordes:

‘Who is like you in your greatness?

<sup>3</sup> Consider Assyria, like a cedar in Lebanon,  
with fair branches and forest-like shade,  
and of towering height,  
with its top among the clouds.

<sup>4</sup> The waters nourished it,  
the deep waters made it grow,  
streams flowed around where it was planted;  
and it sent out its channels to all the trees of the field.

<sup>5</sup> Therefore it towered over all the trees of the field;  
and its boughs multiplied,  
and its branches grew long  
from the abundant waters at its roots.

<sup>6</sup> All the birds of the air made their nests in its branches;  
and under its branches all the animals of the field  
gave birth to their young;  
and all the great nations lived under its shade.

<sup>7</sup> Thus was it beautiful in its greatness,  
in the length of its branches;  
for its roots went down into abundant waters.

<sup>8</sup> The cedars in the garden of God could not match it;  
the fir trees cannot equal its boughs,  
nor the plane tree its branches;  
no tree in the garden of God could compare with its beauty.

<sup>9</sup> I made it beautiful by many of its branches,  
so that it was the envy of all the trees of Eden,  
in the garden of God.

<sup>10</sup> Therefore this is what the sovereign LORD says: Because you are towering in stature, and has set its top among the clouds, and its heart became proud of its height,

<sup>11</sup> I will give it over to the hand of the mighty one of the nations; he will surely deal with it; as its wickedness deserves. I have thrown it down.

<sup>12</sup> Foreigners, the most terrifying of the nations, have cut it down and have left it. On the mountains and in all the valleys its branches have fallen, and its boughs are broken in all the ravines of the land. All the peoples of the earth have withdrawn from its shade, and have abandoned it.

<sup>13</sup> On its fallen trunk all the birds of the air will dwell, and all the animals of the field will lodge among its downed branches.

<sup>14</sup> Because of this none of all the trees by the waters will be arrogant about their height, neither set their top among the clouds, nor any of their well-watered mighty ones reach such a height. For all of them are delivered to death, to the earth beneath, among mere mortals, with those who go down to the pit.”

<sup>15</sup> “This is what the sovereign LORD says: ‘In the day when it went down to Sheol, I covered the deep springs with mourning, I stopped its rivers; and restrained the great waters. I clothed Lebanon in gloom for it, and all the trees of the field withered for it.

<sup>16</sup> I made the nations to shake at the sound of its fall, when I threw it down to Sheol with those who descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the earth beneath.

<sup>17</sup> They also went down into Sheol with it, to those who are slain by the sword; yes, those who were within its reach, all the nations who lived under its shade.

<sup>18</sup> Who is like you in glory and greatness among the trees of Eden? Yet you will be brought down with the trees of Eden to the earth beneath; you will lie among the uncircumcised, with those who are slain by the sword. This is what is going to happen to Pharaoh and all his horde, says the sovereign LORD.”



**DASV: Ezekiel 32**

<sup>1</sup> In the twelfth year, on the first day of the twelfth month the word of the LORD came to me:

<sup>2</sup> “Son of man, take up a lament over Pharaoh king of Egypt, and tell him,  
 ‘You were like a young lion of the nations:  
 and you are like a monster in the seas;  
 you thrash around in your streams,  
 and stir the waters with your feet,  
 and muddy your rivers.’

<sup>3</sup> This is what the sovereign LORD says:

‘I will throw out my net over you  
 with a company of many peoples;  
 and they will haul you up in my net.

<sup>4</sup> I will discard you on the ground,  
 I will toss you onto an open field,  
 and will let all the birds of the air settle on you,  
 and I will let the animals of the whole earth  
 stuff themselves with you.

<sup>5</sup> I will scatter your flesh on the mountains,  
 and fill the valleys with your carcass.

<sup>6</sup> I will soak the land with your flowing blood  
 up to the mountains;  
 and the ravines will be full of you.

<sup>7</sup> When I extinguish you,  
 I will cover the heavens,  
 and make its stars dark;

I will cover the sun with a cloud,  
 and the moon will not give its light.

<sup>8</sup> All the bright lights of heaven

I will darken over you,  
 and cover your land with darkness,’ says the sovereign LORD.

<sup>9</sup> ‘I will disturb the hearts of many peoples,  
 when I bring about your destruction among the nations,  
 into the countries that you have not known.

<sup>10</sup> I will make many peoples be shocked at your fate,  
 and their kings will tremble in horror because of you,  
 when I brandish my sword before them,  
 they will tremble continually,  
 each one for his own life,  
 on the day of your downfall.’

<sup>11</sup> For this is what the sovereign LORD says:  
 ‘The sword of the king of Babylon  
 will come against you.  
<sup>12</sup> By the swords of the mighty  
 I will cause your hordes to fall;  
 they are all the most terrifying  
 among the nations.  
 They will destroy the pride of Egypt,  
 and all its hordes will perish.  
<sup>13</sup> I will destroy also all its cattle  
 from beside abundant waters;  
 and no human foot will trouble them anymore,  
 nor will the hoofs of cattle disturb them.  
<sup>14</sup> Then I will make their waters clear,  
 and cause their streams to run like oil,’ says the sovereign LORD.  
<sup>15</sup> ‘When I make the land of Egypt desolate  
 and a land stripped of everything that fills it,  
 when I smite all those who live there,  
 then they will know that I am the LORD.’

<sup>16</sup> This is the lament they will recite. The daughters of the nations will recite it  
 over Egypt, and over all her hordes, they will recite it, says the sovereign LORD.’”

<sup>17</sup> In the twelfth year, on the fifteenth day of the month, the word of LORD came  
 to me:

<sup>18</sup> “Son of man, wail for the hordes of Egypt, and send them down with the  
 daughters of the mighty nations, to the underworld, with those who go down into  
 the pit.

<sup>19</sup> ‘Whom do you surpass in beauty? Go down, and be laid with the  
 uncircumcised.’

<sup>20</sup> They shall fall among those who are slain by the sword. The sword is drawn;  
 haul her away and all her hordes.

<sup>21</sup> The mighty warriors will speak to her out of the midst of Sheol along with her  
 allies, ‘They have come down, they lie still among the uncircumcised, slain by the  
 sword.’

<sup>22</sup> Asshur is there and all her company; her graves surround her; all of them slain,  
 killed by the sword.

<sup>23</sup> Their graves are set in the recesses of the pit, and her company surrounds her  
 grave; all of them slain, killed by the sword, those who once spread terror in the  
 land of the living.

<sup>24</sup> There is Elam and all her hordes surrounding her grave; all of them slain, killed by the sword, who are gone down uncircumcised into the underworld, who spread their terror in the land of the living, and have borne their shame with those who go down to the pit.

<sup>25</sup> They have made a bed for her in the midst of the slain with all her hordes; her graves surround her; all of them uncircumcised, slain by the sword; for their terror was spread in the land of the living, and they have borne their shame with those who go down to the pit: he is buried among the slain.

<sup>26</sup> There is Meshech and Tubal, and all their multitude; their graves surround them; all of them uncircumcised, slain by the sword; for they spread their terror in the land of the living.

<sup>27</sup> They will not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their shields are upon their bones; for these mighty spread terror in the land of the living.

<sup>28</sup> But you will be broken in the midst of the uncircumcised, and you will lie with those who are slain by the sword.

<sup>29</sup> There is Edom, her kings and all her princes, who in their might are laid with those who are slain by the sword. They lie with the uncircumcised, with those who go down to the pit.

<sup>30</sup> There are all the princes of the north, and all the Sidonians, who have gone down with the slain; in spite of the terror which they spread by their might, they are put to shame. They lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit.

<sup>31</sup> Pharaoh will see them, and will be comforted over all his hordes slain by the sword, even Pharaoh and all his hordes,' says the sovereign LORD.

<sup>32</sup> 'or I have put his terror on the land of the living; yet he will be laid in the midst of the uncircumcised, with those who are slain by the sword, even Pharaoh and all his hordes,' says the sovereign LORD."

**DASV: Ezekiel 33**

- <sup>1</sup> The word of the LORD came to me:
- <sup>2</sup> “Son of man, speak to your people, and tell them, ‘When I bring the sword against a land, and the people of the land take one of their men, and make him their watchman,
- <sup>3</sup> when he sees the sword coming against the land, he blows the trumpet, and warns the people,
- <sup>4</sup> then whoever hears the sound of the trumpet, and does not heed the warning, if the sword comes, and takes him away, his blood will be on his own head.
- <sup>5</sup> He heard the sound of the trumpet, and did not heed the warning; so his blood will be on him; but if he had taken warning, he would have saved his life.
- <sup>6</sup> But if the watchman sees the sword coming, and does not blow the trumpet, and the people are not warned, and the sword comes, and takes away anybody; he is taken away in his iniquity, but I will hold the watchman accountable for his blood.
- <sup>7</sup> So you, son of man, I have made you a watchman for the house of Israel; therefore hear the word of my mouth, and give them warning from me.
- <sup>8</sup> When I say to the wicked, ‘O wicked one, you will surely die, and you do not speak to warn the wicked to turn from his way; that wicked person will die in his iniquity, but I will hold you accountable for his blood.
- <sup>9</sup> But if you warn the wicked of his way to turn from it, and he does not turn from his way; he will die in his iniquity, but you have saved yourself.’
- <sup>10</sup> Now you, son of man, tell the house of Israel: ‘This is what you said, “Our transgressions and our sins are upon us, and we waste away because of them; how then can we live?”’”
- <sup>11</sup> Tell them, ‘As I live, says the sovereign LORD, I take no pleasure in the death of the wicked; but desire that the wicked turn from his way and live. Turn, turn from your evil ways. Why should you die, O house of Israel?’
- <sup>12</sup> And you, son of man, tell your people, ‘The righteousness of the righteous will not deliver him at the time when he sins; and as for the wickedness of the wicked, it will not cause him to fall if he turns from his wickedness. The righteous will not live because of his former righteousness when he sins.
- <sup>13</sup> When I say to the righteous, that he will surely live; if he trusts in his righteousness, and commits iniquity, none of his former righteous deeds will be remembered; but in his iniquity that he has committed he will die.
- <sup>14</sup> Again, when I say to the wicked, “You will surely die,” if he turns from his sin, and does that which is just and right;
- <sup>15</sup> if the wicked restores what was taken in pledge, returns what he has stolen, walks in the statutes that give life, committing no iniquity; he will surely live, he will not die.
- <sup>16</sup> None of his sins that he has committed will be remembered against him. He does that which is just and right; he will surely live.

<sup>17</sup> Yet your people claim, “The way of the Lord is not fair.” When it is their way that is not just.

<sup>18</sup> When the righteous turns from his righteousness, and commits iniquity, he will die for it.

<sup>19</sup> When the wicked turns from his wickedness, and does that which is just and right, he will live because of it.

<sup>20</sup> Yet you claim, “The way of the Lord is not fair.” O house of Israel, I will judge each of you after your ways.”

<sup>21</sup> In the twelfth year of our captivity, on the fifth day of the tenth month, one who had escaped out of Jerusalem came to me, saying, “The city has fallen.”

<sup>22</sup> Now the hand of the LORD had been upon me in the evening, before the one who escaped came; and he had opened my mouth, before he came to me in the morning; and my mouth was opened, and I was no longer mute.

<sup>23</sup> The word of the LORD came to me:

<sup>24</sup> “Son of man, those who inhabit these ruins in the land of Israel are saying, ‘Abraham was just one person, and he possessed the land. But we are many, the land was given to us for an inheritance.’

<sup>25</sup> So tell them, ‘This is what the sovereign LORD says: You eat meat with blood in it, lift up your eyes to your idols, and shed blood. Should you really possess the land?’

<sup>26</sup> You rely on your sword, you commit abominations, and each one of you defiles his neighbor's wife. Should you really possess the land?’

<sup>27</sup> Tell them this, ‘This is what the sovereign LORD says: As I live, surely those who are in the waste places will fall by the sword; and those in the open field I will give to the wild animals to be eaten. Those who are in the strongholds and caves will die from disease.

<sup>28</sup> I will make the land desolate and waste; and the pride of her power will cease. The mountains of Israel will be desolate, so that none will pass through.

<sup>29</sup> Then they will know that I am the LORD, when I have made the land desolate and waste, because of all their abominations that they have committed.

<sup>30</sup> As for you, son of man, your people talk about you by the walls and in the doors of the houses, and say to one another, “Come, hear the word that comes from the LORD.”

<sup>31</sup> They come to you as crowds come, and they sit before you as my people. They hear your words, but do not do them; for with their mouth they show much love, but their heart goes after their own gain.

<sup>32</sup> You are to them just like one with a love song sung by one with a beautiful voice, or a talented musician; for they hear your words, but they do not do them.

<sup>33</sup> When this happens, and it will, then they will know that a prophet has been among them.””

**DASV: Ezekiel 34**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, prophesy against the shepherds of Israel; prophesy, and tell them-- to the shepherds, ‘This is what the sovereign LORD says: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?’

<sup>3</sup> You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep.

<sup>4</sup> The weak you have not strengthened, healed the sick, or bound up the injured. You have not brought back those that strayed away, or sought the lost; but with domination and cruelty you ruled over them.

<sup>5</sup> So they were scattered because there was no shepherd, and they became food for any wild animal, when they were scattered.

<sup>6</sup> My sheep wandered through all the mountains and on every high hill; my sheep were scattered over the face of the whole earth; yet there was no one searching or seeking for them.

<sup>7</sup> Therefore, you shepherds, hear the word of the LORD:

<sup>8</sup> As surely as I live, says the sovereign LORD, my sheep have become prey, and my sheep have become food for all the wild animals, because there was no shepherd, and my shepherds did not search for my sheep, but the shepherds fed themselves and did not feed my sheep.

<sup>9</sup> Therefore, you shepherds, hear the word of the LORD:

<sup>10</sup> This is what the sovereign LORD says: I am against the shepherds; and will hold them responsible for what happened to my sheep under their care, for they stopped feeding the sheep. No longer will the shepherds feed themselves; but I will deliver my sheep from their mouths, so that they may not be food for them.

<sup>11</sup> For this is what the sovereign LORD says: I myself, will search for my sheep, and will seek them out.

<sup>12</sup> As a shepherd seeks out his flock when he finds his sheep that are scattered, so I will seek out my sheep; and I will deliver them out of all places to which they have been scattered on a cloudy and dark day.

<sup>13</sup> I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel by the brooks, and in all the inhabited places of the land.

<sup>14</sup> I will feed them with good pasture; and the mountain heights of Israel will be their pasture. There they will lie down in lush pasture; and on verdant pasture they will feed on the mountains of Israel.

<sup>15</sup> I myself will be the shepherd of my sheep, and I will cause them to lie down, says the sovereign LORD.

<sup>16</sup> I will seek the lost and bring back the strays. I will bind up the injured and strengthen the weak. But those who are fat and the strong I will destroy; I will feed them with justice.

<sup>17</sup> And as for you, O my flock, this is what the sovereign LORD says. I will judge between one sheep and another, between the rams and the goats.

<sup>18</sup> Is it not enough for you to have fed yourselves on the good pasture, but must you trample down with your feet the rest of your pasture? Is it not enough to have drunk of the clear waters yourselves, but must you muddy the rest of the water with your feet?

<sup>19</sup> Must my sheep eat what you have trampled with your feet and drink what you have muddied with your feet?

<sup>20</sup> Therefore this is what the sovereign LORD says to them: I myself will judge between the fat sheep and the thin sheep.

<sup>21</sup> Because you pushed with your side and with your shoulder, and butted all the weak with your horns, until you have scattered them abroad,

<sup>22</sup> I will rescue my flock, and they will no more be prey. I will judge between one sheep and another.

<sup>23</sup> 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.

<sup>24</sup> I, the LORD, will be their God, and my servant David prince among them; I, the LORD, have spoken.

<sup>25</sup> I will make a covenant of peace with them, and will cause wild animals to disappear out of the land. Then they will dwell securely in the wilderness and even sleep in the woods.

<sup>26</sup> I will make them and the places around my hill a blessing. I will send showers down in their season; there will be showers of blessing.

<sup>27</sup> The trees of the field will yield their fruit, and the earth will yield its increase. They will be secure in their land; then they will know that I am the LORD, when I have broken the bars of their yoke, and have delivered them out of the hand of those who enslaved them.

<sup>28</sup> They will no longer be prey for the nations, neither will wild animals devour them; but they will dwell securely, and no one will make them afraid.

<sup>29</sup> I will prepare for them a land famous for its crops, and they will no longer be consumed with famine in the land, or bear the insults of the nations any more.

<sup>30</sup> Then they will know that I, the LORD their God am with them, and that they, the house of Israel, are my people, says the sovereign LORD.

<sup>31</sup> You are my sheep, the sheep of my pasture. You are my people, and I am your God, says the sovereign LORD.””



**DASV: Ezekiel 35**

- <sup>1</sup> The word of the LORD came to me:
- <sup>2</sup> “Son of man, set your face against Mount Seir, and prophesy against it.
- <sup>3</sup> Say to it, ‘This is what the sovereign LORD says: I am against you, Mount Seir, and I will stretch out my hand against you, and I will make you a desolate ruin.
- <sup>4</sup> Your cities I will lay waste, and you will be desolate. Then you will know that I am the LORD.
- <sup>5</sup> Because you have had a perpetual hatred, and have given over the people of Israel to the power of the sword in the time of their calamity, in the time of their final punishment,
- <sup>6</sup> therefore, as surely as I live, says the sovereign LORD, I will prepare you for bloodshed, and bloodshed will pursue you. Since you have not hated bloodshed, therefore bloodshed will pursue you.
- <sup>7</sup> So I will make Mount Seir a desolate ruin; and I will cut off from it even travellers who pass through and come back.
- <sup>8</sup> I will fill its mountains with its slain; in your hills and in your valleys and in all your ravines will fall those slain by the sword.
- <sup>9</sup> I will make you a perpetual desolation, and your cities will not be inhabited. Then you will know that I am the LORD.
- <sup>10</sup> Because you have said, “These two nations and these two countries will be mine, and we will possess it;” although the LORD was there.
- <sup>11</sup> Therefore, as surely as I live, says the sovereign LORD, I will deal with you according to your anger and according to your jealousy by which you have demonstrated your hatred against them. I will make myself known among them when I judge you.
- <sup>12</sup> Then you will know that I, the LORD, have heard all your insults that you have spoken against the mountains of Israel, saying, “They are desolate, they have been given to us to devour.”
- <sup>13</sup> You have magnified yourselves against me with your mouth, and have multiplied your words against me; I have heard everything.
- <sup>14</sup> This is what the sovereign LORD says: When the whole earth rejoices, I will make you desolate.
- <sup>15</sup> As you have rejoiced over 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 Edom, absolutely all of it.’ Then they will know that I am the LORD.”

**DASV: Ezekiel 36**

<sup>1</sup> “Now you, son of man, prophesy to the mountains of Israel, and say, ‘O mountains of Israel, hear the word of the LORD.

<sup>2</sup> This is what the sovereign LORD says: Because the enemy has said against you, “Aha! The ancient high places are our possession.”

<sup>3</sup> Therefore prophesy, and say, This is what the sovereign LORD says: Because they made you desolate, and crushed you on every side, so that you might be a possession for the rest of the nations, and you are taken up by the lips of gossips, and the slander of the people.

<sup>4</sup> Therefore, O mountains of Israel, hear the word of the sovereign LORD: This is what the sovereign LORD says to the mountains and hills, to the ravines and valleys, to the desolate wastes and to the abandoned towns, which have become prey and a derision to the rest of the surrounding nations;

<sup>5</sup> therefore this is what the sovereign LORD says: surely in the fire of my jealousy I have spoken against the rest of the nations, and against all Edom, that have taken my land for themselves as a possession with wholehearted joy and with absolute contempt, to plunder its pastures.

<sup>6</sup> Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and the valleys, This is what the sovereign LORD says: I have spoken in my jealousy and in my wrath, because you have borne the insults of the nations.

<sup>7</sup> Therefore this is what the sovereign LORD says: I have sworn that the nations that are around you will suffer their own insults.

<sup>8</sup> But you, O mountains of Israel, will sprout your branches, and bear your fruit for my people Israel; for they will soon return.

<sup>9</sup> For look, I am for you, and I will turn to you, and you will be plowed and sown.

<sup>10</sup> I will increase your population, all the house of Israel, even all of it. The towns will be repopulated, and the ruins rebuilt.

<sup>11</sup> I will increase both people and animals upon you. They will increase and be fruitful; and I will cause you to be inhabited as you were in former times, and will make it better for you than ever before. Then you will know that I am the LORD.

<sup>12</sup> I will cause people to walk upon you, even my people Israel; and they will possess you, and you will be their inheritance. You will no longer bereave them of their children.

<sup>13</sup> This is what the sovereign LORD says: Because they tell you, “You are a devourer of people, and have bereaved your nation of children,”

<sup>14</sup> therefore you will no longer devour people, or bereave your nation of children any more, says the sovereign LORD.

<sup>15</sup> No longer will I allow you to hear the insults of the nations, no longer will you suffer the shame of the peoples, and no longer will you cause your nation to stumble, says the sovereign LORD.””

<sup>16</sup> The word of the LORD came to me:

<sup>17</sup> “Son of man, when the house of Israel lived in their own land, they defiled it by their acts and deeds. Their behavior before me was as the uncleanness of a woman in her menstrual period.

<sup>18</sup> So I poured out my wrath on them for the blood that they had poured out on the land, and because they had defiled it with their idols.

<sup>19</sup> I scattered them among the nations, and they were dispersed through the countries: according to their acts and doings I judged them.

<sup>20</sup> But when they came to the nations, wherever they went, they profaned my holy name; in that people said of them, “These are the people of the LORD, yet they are exiled out of his land.”

<sup>21</sup> But I had concern for my holy name, which the house of Israel had profaned among the nations, wherever they went.

<sup>22</sup> Therefore tell the house of Israel, ‘This is what the sovereign LORD says: I did not do this for your sake, O house of Israel, but for my holy name, which you have profaned among the nations, wherever you went.

<sup>23</sup> I will sanctify my great name, which has been profaned among the nations, which you have profaned in the midst of them. Then the nations will know that I am the LORD, says the sovereign LORD, when I am sanctified in you right before their eyes.

<sup>24</sup> For I will take you from the nations, and gather you out of all the countries, and will bring you into your own land.

<sup>25</sup> I will sprinkle clean water on you, and you will be clean from all your filth, and from all your idols, I will cleanse you.

<sup>26</sup> I will give you a new heart, and put a new spirit within you. I will remove the stony heart from your body, and I will give you a heart of flesh.

<sup>27</sup> I will put my Spirit within you, so that you walk in my statutes, and keep my regulations.

<sup>28</sup> Then you will live in the land that I gave to your forefathers; and you will be my people, and I will be your God.

<sup>29</sup> I will save you from all your uncleanness. I will call for the grain, and will multiply it, and will not bring famine on you.

<sup>30</sup> I will multiply the fruit of the trees and the produce of the fields, so that you will no longer suffer the disgrace of famine among the nations.

<sup>31</sup> Then you will remember your evil conduct, and your doings that were not good; and you will loathe yourselves in your own sight for your sins and abominations.

<sup>32</sup> It is not for your sake that I am doing it, says the sovereign LORD, be aware of that. Be ashamed and embarrassed by your ways, O house of Israel.

<sup>33</sup> This is what the sovereign LORD says: On the day that I cleanse you from all your sins, I will cause the towns to be repopulated, and the ruins to be rebuilt.

<sup>34</sup> Then the land that was desolate will be plowed, instead of being a desolation in the sight of all who pass by.

<sup>35</sup> They will say, “This land that was desolate has become like the garden of Eden; and the waste, desolate and ruined towns are fortified and inhabited.”

<sup>36</sup> Then the nations that are left surrounding you will know that I, the LORD, have rebuilt the ruined places, and planted that which was desolate. I, the LORD, have spoken it, and I will do it.

<sup>37</sup> This is what the sovereign LORD says: Let the house of Israel ask me for this to do it for them. I will increase their people like a flock.

<sup>38</sup> Like a flock for sacrifice, or the flock of Jerusalem during her appointed feasts, so will the ruined cities be filled with flocks of people. Then they will know that I am the LORD.”

**DASV: Ezekiel 37**

<sup>1</sup> The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones.

<sup>2</sup> He led me all around them. There were very many on the valley floor and they were very dry.

<sup>3</sup> He asked me, "Son of man, can these bones live?" I answered, "O sovereign LORD you know."

<sup>4</sup> Then he said to me, "Prophesy over these bones, and tell them, 'O dry bones, hear the word of the LORD.

<sup>5</sup> This is what the sovereign LORD says to these bones: I will cause breath to enter into you, and you will live.

<sup>6</sup> I will lay tendons on you, and will bring flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am the LORD.'"

<sup>7</sup> So I prophesied as I was commanded. As I prophesied, there was a noise, a rattling and the bones came together, bone to its bone.

<sup>8</sup> I looked and there were tendons on them, and flesh formed, and skin covered them over; but there was no breath in them.

<sup>9</sup> Then he told me, "Prophesy to the breath, prophesy, son of man, and tell the breath, 'This is what the sovereign LORD says: Come from the four winds, O breath, and breathe on these slain, that they may live.'"

<sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, a great army.

<sup>11</sup> Then he said to me, "Son of man, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are totally cut off.'

<sup>12</sup> Therefore prophesy, and tell them, 'This is what the sovereign LORD says: I will open your graves, and bring you up out of your graves, O my people; and I will bring you back into the land of Israel.

<sup>13</sup> Then you will know that I am the LORD, when I have opened your graves, and brought you up out of your graves, O my people.

<sup>14</sup> I will put my Spirit in you, and you will live, and I will put you in your own land. Then you will know that I, the LORD, have spoken it and done it, says the LORD.'"

<sup>15</sup> The word of the LORD came to me:

<sup>16</sup> "As for you, son of man, take a stick, and write on it, 'For Judah, and for the Israelites associated with it.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and all the house of Israel associated with it.'

<sup>17</sup> Join them into one stick, so that they may become one in your hand.

<sup>18</sup> When your people ask you, "Will you not show us what you mean by these things?"

<sup>19</sup> Tell them, ‘This is what the sovereign LORD says: I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel associated with it; and I will put them with it the stick of Judah, and make them one stick. They will be one stick in my hand.

<sup>20</sup> The sticks you wrote on will be in your hand before their eyes.

<sup>21</sup> Tell them, ‘This is what the sovereign LORD says: I will take the Israelites from among the nations where they have gone, and will gather them from all around, and bring them back into their own land.

<sup>22</sup> Then I will make them one nation in the land, on the mountains of Israel; and one king will be king over them all. They will no more be two nations, nor will they be divided into two kingdoms any more.

<sup>23</sup> They will no longer defile themselves with their idols and their detestable things, or with any of their rebellions. I will save them out of all their unfaithfulness in which they have sinned, and will cleanse them. So they will be my people, and I will be their God.

<sup>24</sup> My servant David will be king over them; and they will all have one shepherd. They will also walk in my regulations, and observe my statutes, and do them.

<sup>25</sup> They will live in the land that I have given to Jacob my servant, in which your forefathers dwelt. They will live there, they, and their children, and their children's children forever, and David my servant will be their prince forever.

<sup>26</sup> I will make a covenant of peace with them, it will be an everlasting covenant with them. I will settle them, and multiply them, and will set my sanctuary in the midst of them forever.

<sup>27</sup> My dwelling also will be with them; and I will be their God, and they will be my people.

<sup>28</sup> Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary will be in their midst forever.”

**DASV: Ezekiel 38**

<sup>1</sup> The word of the LORD came to me:

<sup>2</sup> “Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal. Prophesy against him

<sup>3</sup> and say, ‘This is what the sovereign LORD says: I am against you, O Gog, chief prince of Meshech and Tubal.

<sup>4</sup> I will turn you around, and put hooks into your jaws, and I will bring you out and all your army, horses and horsemen, all of them clothed in full armor, a great company with various shields and all of them wielding swords.

<sup>5</sup> Persia, Ethiopia and Put with them, all of them with shields and helmets.

<sup>6</sup> Gomer and all his troops; Beth Togarmah in the remote regions of the north with all his troops; along with many others with you.

<sup>7</sup> Be ready and prepare yourself, you, and all your companies that are assembled around you, and be a guard for them.

<sup>8</sup> After many days you will be called to arms; in the latter years you will come to a land restored from war, gathered from many peoples, on the mountains of Israel, which have been a continual waste. Its people were brought out from the peoples, and all of them will live securely.

<sup>9</sup> You will approach like a coming a storm; you will be like a cloud covering the land, you, and all your hordes, and many peoples with you.’

<sup>10</sup> This is what the sovereign LORD says: ‘On that day, thoughts will come into your mind, and you will devise an evil plan.

<sup>11</sup> You will say, “I will go up to the land of unwalled villages; I will invade those who are at rest, that live securely, all of them living without walls, bars or gates

<sup>12</sup> to take spoil and plunder; to turn my hand against the waste places that are now inhabited, and the people who are gathered out of the nations, who have acquired cattle and goods, who live in the center of the earth.

<sup>13</sup> Sheba and Dedan and the merchants of Tarshish, with all its leaders will ask you, “Have you come to take the spoil? Have you assembled your army to take plunder, to carry off silver and gold, to take away cattle and goods, to seize great spoil?”

<sup>14</sup> Therefore, son of man, prophesy, and tell Gog, ‘This is what the sovereign LORD says: On that day when my people Israel are living securely, then you will rouse yourself.

<sup>15</sup> You will come from your place out of the remote regions of the north, you and many peoples with you, all of them riding horses, a great company and a mighty army.

<sup>16</sup> You will come up against my people Israel, as a cloud covering the land. In the latter days, I will bring you against my land, so that the nations may know me, when I display my holiness in you, O Gog, before their eyes.”

<sup>17</sup> “This is what the sovereign LORD says: ‘Are you he of whom I spoke in former

days by my servants the prophets of Israel, who prophesied in that time for years that I would bring you against them?

<sup>18</sup> On that day, when Gog comes against the land of Israel, says the sovereign LORD, my rage will be roused.

<sup>19</sup> For in my jealousy and in the fury of my wrath have I spoken: Surely on that day there will be a great earthquake in the land of Israel.

<sup>20</sup> The fish of the sea, the birds of the air, the animals of the field, and all creeping things that creep on the earth, and all people that are on the face of the earth, will quake at my presence. The mountains will be thrown down, and the steep places collapse, and every wall will fall to the ground.

<sup>21</sup> I will call for a sword against Gog on all my mountains, says the sovereign LORD: every one's sword will be against his brother.

<sup>22</sup> With pestilence and with bloodshed I will judge him; and I will rain on him, and on his troops, and on many peoples that are with him. It will be an torrential downpour, with great hailstones, fire and brimstone.

<sup>23</sup> This is how I will magnify myself and sanctify myself. I will make myself known in the eyes of many nations. Then they will know that I am the LORD.”



**DASV: Ezekiel 39**

<sup>1</sup> “As for you, son of man, prophesy against Gog, and say, ‘This is what the sovereign LORD says: I am against you, O Gog, chief prince of Meshech and Tubal.

<sup>2</sup> I will turn you around and will lead you on. I will bring you from the remote regions of the north and bring you against the mountains of Israel.

<sup>3</sup> I will knock your bow out of your left hand, and will make your arrows fall out of your right hand.

<sup>4</sup> You will fall dead on the mountains of Israel, you, and all your troops, and the peoples who are with you. I will give you to all sorts of birds of prey, and to the beasts of the field to be devoured.

<sup>5</sup> You will fall on the open field; for I have spoken,’ says the sovereign LORD.

<sup>6</sup> ‘I will send a fire on Magog, and on those who live securely in the coastlands. Then they will know that I am the LORD.

<sup>7</sup> My holy name I will make known in the midst of my people Israel; I will not allow my holy name to be profaned anymore. Then the nations will know that I am the LORD, the Holy One in Israel.

<sup>8</sup> It is coming, and it will be done,’ says the sovereign LORD. ‘This is the day I have spoken about.’

<sup>9</sup> ‘Then those who dwell in the towns of Israel will go out, and will use the weapons for fuel and burn them, both the large and small shields, the bows and arrows, and the war clubs and spears, and they will make fires with them for seven years.

<sup>10</sup> They will not need to take wood from the field, or cut down any out of the forests; for they will make fires of the weapons; and they will plunder those who plundered them, and loot those who looted,’ says the sovereign LORD.

<sup>11</sup> ‘On that day I will give Gog a place for burial in Israel, in the Valley of Travelers, east of the sea; and it will block those who pass through. There they will bury Gog and all his horde; and they will rename it the Valley of Hamon-Gog [hordes of Gog].

<sup>12</sup> For seven months the house of Israel will bury them, so that they may cleanse the land.

<sup>13</sup> All the people of the land will bury them; and it will be a holiday on the day that I am glorified,’ says the sovereign LORD.

<sup>14</sup> ‘They will designate men for continual employment, who will search through the land, to bury those who are strewn on the face of the land, to cleanse it. They will search for seven months.

<sup>15</sup> When one who is searching through the land sees a human bone, then he will set up a marker by it, until those burying it have buried it in the valley of Hamon-Gog.

<sup>16</sup> A town named Hamonah [horde] will also be there. So they will cleanse the land.’

<sup>17</sup> As for you, son of man, this is what the sovereign LORD says: Tell every type of bird, and every beast of the field, ‘Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I am making for you, a great sacrifice on the mountains of Israel, so that you may eat flesh and drink blood.

<sup>18</sup> You will eat the flesh of the mighty, and drink the blood of the princes of the earth--the rams, lambs, goats, and bulls, all of them fatlings from Bashan.

<sup>19</sup> You will eat fat until you are full, and drink blood until you are drunk, from my sacrificial feast which I have made for you.

<sup>20</sup> You will be filled at my table with horses and charioteers, with mighty men and all kinds of soldiers,’ says the sovereign LORD.

<sup>21</sup> I will display my glory among the nations; and all the nations will see my judgment that I have executed, and my hand that I have laid upon them.

<sup>22</sup> So the house of Israel will know that I am the LORD their God, from that day forward.

<sup>23</sup> The nations will know that the house of Israel went into captivity for their iniquity; because they were unfaithful to me. So I hid my face from them and I gave them into the hand of their adversaries, and all of them fell by the sword.

<sup>24</sup> According to their uncleanness and their rebellion I did to them, and I hid my face from them.

<sup>25</sup> Therefore this is what the sovereign LORD says: ‘Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel. I will be jealous for my holy name.

<sup>26</sup> They will bear their shame and all their unfaithfulness by which they have rebelled against me when they will dwell securely in their land, and no one will make them afraid.

<sup>27</sup> when I bring them back from the peoples, and gathered them out of their enemies' lands, and I will display my holiness among them in the sight of many nations.

<sup>28</sup> Then they will know that I am the LORD their God, because I sent them into exile among the nations, and have gathered them to their own land. I will not leave behind one of them there anymore.

<sup>29</sup> I will not hide my face from them any longer; for I have poured out my Spirit upon the house of Israel,’ says the sovereign LORD.”

**DASV: Ezekiel 40**

<sup>1</sup> In the twenty-fifth year of our captivity, in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city fell, on the same day, the hand of the LORD was on me, and he brought me there.

<sup>2</sup> In the visions of God he brought me into the land of Israel, and set me down on a very high mountain, on it was a structure like a city to the south.

<sup>3</sup> He brought me there where I saw a man whose appearance was like the appearance of bronze, with a linen cord and a measuring stick in his hand. He stood in the gate.

<sup>4</sup> The man said to me, "Son of man, look with your eyes, and hear with your ears, and set your heart on all that I will show you; for you were brought here so that I may show it to you. Tell everything that you see to the house of Israel."

<sup>5</sup> I saw a wall on the outside of the temple surrounding it. The measuring stick was 10 ½ feet long. So he measured the thickness of the wall, 10 ½ feet wide and 10 ½ feet high.

<sup>6</sup> Then he came to the gate which faces east, and went up its steps and he measured the threshold of the gate, 10 ½ feet deep.

<sup>7</sup> The alcoves were 10 ½ feet long and 10 ½ feet wide; and the space between the alcoves was 8 ¾ feet. The inner gate's threshold by the porch facing the temple was 10 ½ feet.

<sup>8</sup> He measured also the vestibule of the gate on the inside 10 ½ feet.

<sup>9</sup> Then he measured the vestibule of the gate, 14 feet across with jambs 3 ½ feet thick. This vestibule of the gate faced inward.

<sup>10</sup> There were three alcoves on this side, and three on the other side of the east gate; the three had the same measurement, and the jambs on both sides had the same measurement.

<sup>11</sup> Then he measured the width of the opening of the gate, 17 ½ feet; and the length of the gateway, 22 ¾ feet.

<sup>12</sup> There was a low wall 1 ¾ feet high in front of the alcoves on both sides; the alcoves were 10 ½ feet square.

<sup>13</sup> Then he measured the gate from the roof of the one alcove to the roof of the other, a width of 43 ¾ feet; from door to door.

<sup>14</sup> He also measured along the dividing walls of the inside of the gateway up to the vestibule at 105 feet.

<sup>15</sup> From the front of the gate at the entrance to the front of the inner gate was 87 ½ feet.

<sup>16</sup> There were closed windows for the alcoves, and toward their jambs within the gate all around about, and likewise the vestibules also had windows all around the inside, and on each jamb were decorative palm trees.

<sup>17</sup> Then he brought me into the outer court; there were rooms and a pavement, all around the court. There were 30 chambers facing the pavement.

<sup>18</sup> The pavement ran along the side of the gates, matching the length of the gates, this was the lower pavement.

<sup>19</sup> Then he measured the width from the front of the lower gate to the front of the inner court, as 175 feet, on the east and the north.

<sup>20</sup> Then he measured the length and width of the gate of the outer court facing the north.

<sup>21</sup> It had three alcoves on each side; and its jambs and vestibule were the same as the first gate; its length was  $87\frac{1}{2}$  feet, and its width  $43\frac{3}{4}$  feet.

<sup>22</sup> Its windows and vestibules, and its decorative palm-trees, were the same size as the gate facing the east. Seven steps led up to it; and its vestibule was in front of them.

<sup>23</sup> There was a gate to the inner court over facing the north gate, as on the east; he measured from gate to gate it was 175 feet.

<sup>24</sup> Then he led me to the south and to a gate on the south. He measured its jambs and its vestibule which were the same size as the others.

<sup>25</sup> There were windows around it and its vestibule, like the windows of the others. It was  $87\frac{1}{2}$  feet long and  $43\frac{1}{2}$  feet wide.

<sup>26</sup> There were seven steps leading up to it, and its vestibules before them; and its jambs were decorated with palm trees on both sides.

<sup>27</sup> And there was a gate to the inner court on the south side and he measured from gate to gate toward the south; it was 175 feet.

<sup>28</sup> Then he brought me to the inner court by the south gate. Then he measured the south gate which had the same dimensions.

<sup>29</sup> Its alcoves, its jambs, and its vestibule were the same size as the others; and there were windows in it and the vestibule all around. It was  $87\frac{1}{2}$  feet long and  $43\frac{3}{4}$  feet wide.

<sup>30</sup> There were porches all around about,  $43\frac{3}{4}$  feet long and  $8\frac{3}{4}$  feet wide.

<sup>31</sup> Its vestibules faced the outer court; and palm trees decorated its jambs, and the stairway up to it had eight steps.

<sup>32</sup> Then he brought me into the inner court on the east side, and he measured the gate; it was the same size as the others.

<sup>33</sup> Its alcoves, jambs, and vestibule, were the same size as the others. There were windows all around it and its vestibule. It was  $87\frac{1}{2}$  feet long, and  $43\frac{3}{4}$  feet wide.

<sup>34</sup> Its vestibule faced the outer court; and its jambs were decorated with palm trees on both sides. There were eight steps up its stairway.

<sup>35</sup> Then he brought me to the north gate, and he measured it. It had the same measurements as the others.

<sup>36</sup> Its alcoves, jambs and vestibules were the same size as the others and there were windows all around. It was  $87 \frac{1}{2}$  feet long and  $43 \frac{3}{4}$  feet wide.

<sup>37</sup> Its jambs faced the outer court; and palm-trees decorated its jambs on both sides. There were eight steps up its stairway.

<sup>38</sup> And a chamber with its door by the vestibule of the gates was where they washed the burnt-offerings.

<sup>39</sup> In the vestibule of the gate were two tables on each side, on which to slaughter the burnt offering, sin offering and guilt offering.

<sup>40</sup> On the outside of the vestibule as one goes up to the entrance of the north gate, were two tables; and on the other side of the vestibule of the gate were two tables.

<sup>41</sup> Four tables were on this side of the gate, and four tables on the other; eight tables total, on which the sacrifices were slaughtered.

<sup>42</sup> There were four tables of cut stone for the burnt offering, 32 inches long and 32 inches wide and 21 inches high. They laid the instruments with which they slaughtered the burnt offering and the sacrifice there.

<sup>43</sup> There were hooks, 3 inches long, fastened all around and the flesh for the offerings was laid on the tables.

<sup>44</sup> On the outside of the inner gate were chambers for the singers in the inner court, one at the side of the north gate facing south and one at the side of the east gate facing north.

<sup>45</sup> He said to me, "This room facing south, is for the priests who are in charge of the temple.

<sup>46</sup> The room that faces north is for the priests who are in charge of the altar; these are the descendants of Zadok, who are the descendants of Levi who may come near to the LORD to minister to him."

<sup>47</sup> He measured the court, 175 feet long, and 175 feet wide; the altar stood in front of the temple.

<sup>48</sup> Then he brought me to the porch of the house, and measured each of the jambs of the porch,  $8 \frac{3}{4}$  feet on both sides, and the width of the gate was  $24 \frac{1}{2}$  feet and the walls on both sides were  $5 \frac{1}{4}$  feet long.

<sup>49</sup> The length of the vestibule was 35 feet and its width was  $19 \frac{1}{4}$  feet; steps led up to it; and there were pillars by the jambs one on each side.

**DASV: Ezekiel 41**

<sup>1</sup> Then he brought me to the temple sanctuary, and measured the jambs, 10 ½ feet thick on both sides.

<sup>2</sup> The width of the entrance was 17 ½ feet; and the sides of the entrance were 8 ¾ feet on both sides. He measured its length, 70 feet, and width, 35 feet.

<sup>3</sup> Then he went inside and measured each of the jambs of the entrance, 3 ½ feet; and the entrance opening 10 ½ feet, and the sidewalls were 12 ¼ feet long.

<sup>4</sup> He measured the inner room length at 35 feet, and the width at 35 feet. He said to me, “This is the most holy place.”

<sup>5</sup> Then he measured the wall of the temple, 10 ½ feet thick; and the width of each side-rooms, 7 feet, around the temple on every side.

<sup>6</sup> The side rooms were in three stories, one over the other, with thirty on each story. There were ledges into the wall of the temple for the side rooms around it, that they might support them, so they would not be supported by the wall of the temple directly.

<sup>7</sup> The side rooms surrounding the temple were wider with each successive story; for the structure went up story by story all around the temple so the width of the temple increased as it went up. A stairway went up as one went up from the lowest level to the highest by way of the middle story.

<sup>8</sup> I saw also that the temple had a raised platform all around, the foundations of the side rooms were a full measuring stick of 10 ½ feet high.

<sup>9</sup> The thickness of the outer wall, which was for the side rooms, was 8 ¾ feet, leaving an open area between the side rooms of the temple.

<sup>10</sup> And rooms of the court were 35 feet wide all around the temple on every side.

<sup>11</sup> There were doors of the side rooms toward the left, one door toward the north, and another door toward the south; and the width of the open area was 8 ¾ feet all the way around.

<sup>12</sup> The building that was facing the temple courtyard to the west was 122 ½ feet wide; and the wall of the building was 8 ¾ feet thick all around, and its length was 157 feet.

<sup>13</sup> Then he measured the temple, 175 feet long and the courtyard of the building and its walls were another 175 feet long.

<sup>14</sup> The width of the front of the temple, and the courtyard on the east was 175 feet.

<sup>15</sup> Then he measured the length of the building facing the courtyard at the back the temple, with its galleries on the one side at 175 feet. The inner part of the outer temple, and the outer vestibule porches;

<sup>16</sup> as well as the thresholds, recessed windows, and the galleries around their three stories, over the threshold, were paneled with wood, and from the floor up to the windows, the windows were covered too,

<sup>17</sup> to the space above the door, even to the inner sanctuary, and on the outside, and on all the walls in the inner sanctuary and outside were also paneled.

<sup>18</sup> It was decorated with cherubim and palm trees; and a palm tree between each cherub. Each cherub had two faces:

<sup>19</sup> a human face toward the palm tree on the one side, and the face of a lion toward the palm tree on the other side. They were carved on the whole temple all around.

<sup>20</sup> From the floor to the area above the door, cherubim and palm trees were carved on the wall of the sanctuary.

<sup>21</sup> The doorposts of the outer sanctuary were square and similar to the one in front of the sanctuary.

<sup>22</sup> The altar was of wood, 5  $\frac{1}{4}$  feet high, and its length was 3  $\frac{1}{2}$  feet. Its corners, its length, and its walls were made of wood. He said to me, "This is the table that is before the LORD."

<sup>23</sup> The outer sanctuary and the Most Holy Place had double doors.

<sup>24</sup> The doors had two leaves each, two swinging leaves; two leaves for the one door, and two leaves for the other.

<sup>25</sup> On the doors of the outer sanctuary, were carved cherubim and palm trees, like those on the walls, and there was a wooden canopy over the front of the outside porch.

<sup>26</sup> There were recessed windows and decorative palm trees on both sides of the porch. The side rooms along the outside walls also had canopies.

**DASV: Ezekiel 42**

<sup>1</sup> Then he brought me out into the outer court, toward the north, and he brought me into the chamber that was opposite the courtyard, and which was opposite the building on the north.

<sup>2</sup> Its length was 175 feet with an entrance on the north side, and its width was 87 ½ feet.

<sup>3</sup> Across from the 35 feet that belonged to the inner court, and across from the pavement which belonged to the outer court, was gallery facing gallery in the three stories.

<sup>4</sup> In front of the chambers was a walkway of 17 ½ feet wide, running the whole 175 feet with their doors all facing north.

<sup>5</sup> Now the upper chambers were narrower; for the galleries took away from these, more than from the lower and the middle rooms in the building.

<sup>6</sup> For they were in three stories and had no pillars like the pillars of the courts, therefore upper chambers were recessed from the ground more than the lowest and the middle ones.

<sup>7</sup> The outer wall that was by the side of the chambers, toward the outer court facing the rooms, was 87 ½ feet long.

<sup>8</sup> For the length of the chambers on the outer court was 87 ½ feet, while those opposite the temple were a 175 feet.

<sup>9</sup> Under these chambers was the entry on the east side, as one enters them from the outer court.

<sup>10</sup> In the thickness of the wall of the court on the south side, facing the courtyard and opposite the building there were rooms,

<sup>11</sup> with a passage before them similar to the room on the north; of the same length and width, with similar exits according to their arrangements and entrances

<sup>12</sup> were the chambers on the south. There was a door at the head of the passage, the passage directly in front of the eastern wall as one enters them.

<sup>13</sup> Then he said to me, “The north chambers and the south chambers, which face the courtyard are the holy chambers, where the priests who come near to the LORD are to eat the most holy offerings. There they will put the most holy offerings: the grain offering, the sin offering, and the guilt offering; for the place is holy.

<sup>14</sup> When the priests enter the holy place, they shall not go out of it into the outer court, until they take off their garments in which they minister; for they are holy; they will put on other garments, then they can go to places that are for the other people.”

<sup>15</sup> When he had finished measuring the inner house, he brought me out by the eastern gate and measured it all around.

<sup>16</sup> He measured the east side with the measuring stick. It was 875 feet.



<sup>17</sup> He measured on the north side 875 feet with the measuring stick.

<sup>18</sup> He measured on the south side 875 feet with the measuring stick.

<sup>19</sup> He turned to the west side, and measured 875 feet with the measuring stick.

<sup>20</sup> He measured it on the four sides. It had a wall all around it, 875 feet long and 875 feet wide, to make a separation between what was holy and what was common.

**DASV: Ezekiel 43**

<sup>1</sup> Then he brought me to the gate, the gate facing the east.

<sup>2</sup> I saw the glory of the God of Israel come from the east; and the sound was like the rumble of rushing waters; and the earth shone with his glory.

<sup>3</sup> The vision was like the vision I saw when he came to destroy the city; and it was like the vision I saw by the Kebar River. I fell upon my face.

<sup>4</sup> The glory of the LORD came into the temple by the way of the eastern gate.

<sup>5</sup> The Spirit took me up and brought me into the inner court; and I watched as the glory of the LORD filled the temple.

<sup>6</sup> I heard one speaking to me from the temple, while a man stood by me.

<sup>7</sup> He said to me, "Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the Israelites forever. The house of Israel will no more defile my holy name, neither they nor their kings, by their idolatrous prostitution, and by honoring corpses of their kings at their high places.

<sup>8</sup> When they set their threshold beside my threshold, and their doorposts beside my doorposts, with only a wall between me and them; they have defiled my holy name by their abominations that they have committed; therefore I have consumed them in my anger.

<sup>9</sup> Now let them put away their idolatrous prostitution, and the corpses of their kings far from me; and I will dwell among them forever.

<sup>10</sup> As for you, son of man, describe the temple to the house of Israel, so that they may be ashamed of their sins; and let them measure out the pattern.

<sup>11</sup> When they are ashamed of all that they have done, make known to them the design of the temple, and its floor plan, its exits and the entrances, and its whole structure, and all its regulations and laws. Then write it out in their sight; so that they may observe its entire design, and all its regulations, and do them.

<sup>12</sup> This is the law of the temple: On the top of the mountain, the whole area around it will be most holy. This is the law of the temple.

<sup>13</sup> These are the dimensions of the altar by cubits (this cubit was a cubit and width of a hand; 21 inches). The gutter will be 21 inches deep and 21 inches wide and its border 9 inches wide around its edge. This will be the height of the altar:

<sup>14</sup> from the bottom on the ground to the lower ledge will be 3 ½ feet, and the width 21 inches; and from the smaller ledge to the larger ledge will be 7 feet, and the width 21 inches.

<sup>15</sup> The altar hearth will be 7 feet, and from the altar hearth protruding upward there will be four horns.

<sup>16</sup> The altar hearth will be 21 feet long by 21 feet wide, a square in its four sides.

<sup>17</sup> The ledge will be 24 ½ feet long by 24 ½ feet wide on its four sides; and the curb around it will be 10 ½ inches; and its gutter 21 inches around it. Its steps will face the east.”

<sup>18</sup> Then he said to me, “Son of man, this is what the sovereign LORD says: These are the regulations of the altar in the day they make it to offer burnt offerings on, and to sprinkle blood on it.

<sup>19</sup> You will give to the Levitical priests who are the descendants of Zadok, who come near to me to minister to me, says the sovereign LORD, a young bull for a sin offering.

<sup>20</sup> You will take some of its blood, and put it on the four horns of the altar, and on the four corners of the upper ledge, and on the curb around it. This is how you will cleanse it and make atonement for it.

<sup>21</sup> You will also take the bull of the sin offering, and it will be burnt in the appointed place of the temple, outside the sanctuary.

<sup>22</sup> On the second day you will offer a male goat without defect for a sin offering. They will cleanse the altar, just as they cleansed it with the bull.

<sup>23</sup> When you have finished cleansing it, you will offer a young bull without defect, and a ram from the flock without defect.

<sup>24</sup> You will present them before the LORD, and the priests will sprinkle salt on them, and they will offer them up for a burnt offering to the LORD.

<sup>25</sup> Seven days you will prepare every day a goat for a sin offering. They will also prepare a young bull, and a ram from the flock, both without defect.

<sup>26</sup> Seven days they will make atonement for the altar and purify it. This is how they will consecrate it.

<sup>27</sup> When they have completed the days, on the eighth day and after, the priests will make your burnt offerings on the altar, and your peace offerings; and I will accept you, says the sovereign LORD.”

**DASV: Ezekiel 44**

<sup>1</sup> Then he brought me back by the way of the outer gate of the sanctuary, which faces east; and it was shut.

<sup>2</sup> The LORD said to me, “This gate will be shut; it will not be opened, and no one will enter through it; for the LORD, the God of Israel, has entered in by it; therefore it will remain shut.

<sup>3</sup> Only the prince may sit in it to eat bread before the LORD; he will enter by the way of the porch of the gate, and will go out the same way.”

<sup>4</sup> Then he brought me by the way of the north gate to the front of the temple; and I looked and saw the glory of the LORD filling the temple of the LORD, and I fell on my face.

<sup>5</sup> The LORD said to me, “Son of man, mark well, and inspect carefully with your eyes, and listen attentively with your ears to everything I tell you concerning all the regulations of the temple of the LORD and all its laws. Mark well the entrance of the temple, with all the exits of the sanctuary.

<sup>6</sup> Tell the rebellious house of Israel, ‘This is what the sovereign LORD says: O house of Israel, enough of your abominations!

<sup>7</sup> You brought in foreigners, uncircumcised in heart and uncircumcised in flesh, into my sanctuary, to defile it, even my temple, when you offered my food, the fat and the blood. They have broken my covenant by all your abominations.

<sup>8</sup> You have not kept the charge of my holy things; but you have put foreigners in charge in my sanctuary.

<sup>9</sup> This is what the sovereign LORD says, No foreigner, uncircumcised in heart and uncircumcised in flesh, of all foreigners that live among the Israelites, are to enter my sanctuary.

<sup>10</sup> But the Levites that went far from me, when Israel went astray from me after their idols, they will bear their punishment.

<sup>11</sup> Yet they will be ministers in my sanctuary, having oversight at the gates of the temple, and ministering in the temple. They will slaughter the burnt offering and the sacrifice for the people, and they will stand before them to minister to them.

<sup>12</sup> Because they ministered to them before their idols, and became a stumbling block of sin to the house of Israel; therefore have I lifted up my hand against them, says the sovereign LORD, and they will bear their punishment.

<sup>13</sup> They will not come near me to execute the office of priest for me, or come near to any of my holy things, or to the things that are most holy; but they will bear their shame, and their abominations that they have committed.

<sup>14</sup> Yet I will appoint them keepers in the charge of the house, for all its service, and for all that will be done in it.

<sup>15</sup> But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the Israelites 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 sovereign LORD.

<sup>16</sup> They will enter into my sanctuary, and they will come near to my table, to minister to me, and they will keep my charge.

<sup>17</sup> When they enter the gates of the inner court, they will be clothed with linen garments; and no wool is to be on them, while they minister in the gates of the inner court, and within the temple.

<sup>18</sup> They will have linen turbans on their heads, and will have linen undergarments on their waists. They are not to clothe themselves with anything that makes them sweat.

<sup>19</sup> When they go out to the outer court to the people, they will take off their garments they minister with, and lay them in the holy chambers. They are to put on other garments, so that they do not transfer holiness to the people with their garments.

<sup>20</sup> They are not to shave their heads, or allow their locks to grow long; they are only to trim the hair of their heads.

<sup>21</sup> None of the priests are to drink wine when they enter into the inner court.

<sup>22</sup> They are not to marry a widow, or a divorced woman; but they may only marry virgins of the descendants of the house of Israel, or a widow of a priest.

<sup>23</sup> They will teach my people the difference between the holy and the common, and how to distinguish between the unclean and the clean.

<sup>24</sup> In a controversy, they will serve as judges; according to my regulations they are to make judgments. They must keep my laws and my statutes for all my appointed feasts; and they must keep my Sabbaths holy.

<sup>25</sup> They are not to go near to a dead person to defile themselves; but they may defile themselves for a father, mother, son, daughter, brother, or sister that has no spouse.

<sup>26</sup> After he is cleansed, they are to count off for him seven days.

<sup>27</sup> On the day he goes into the sanctuary, into the inner court, to minister in the sanctuary, he will offer his own sin-offering, says the sovereign LORD.

<sup>28</sup> They will have no inheritance; I am their inheritance. You shall not give them any possession in Israel; I am their possession.

<sup>29</sup> They will eat the grain offering, and the sin offering, and the guilt offering; and every devoted thing in Israel will be theirs.

<sup>30</sup> The first of all the first fruits of everything, and every special gift of everything, from all your offerings will be for the priest. You must also give to the priests the first of your dough, so that a blessing may rest on your house.

<sup>31</sup> The priests are not to eat of anything that dies naturally, or is torn by any bird or wild animal.

**DASV: Ezekiel 45**

<sup>1</sup> When you divide by lot the land for inheritance, you will offer a portion to the LORD, a holy portion of the land; the length shall be 8 1/3 miles, and 6 2/3 miles wide. It's entire area will be holy.

<sup>2</sup> Of this there will be a holy place 875 feet by 875 feet square; and 87 1/2 feet open space surrounding it.

<sup>3</sup> From this measured region, measure off a district 8 1/3 miles long and 3 1/3 miles wide. In it will be the sanctuary, the Most Holy Place.

<sup>4</sup> It is a holy portion of the land; it will be for the priests, the ministers of the sanctuary, who come near to minister to the LORD. It will be a place for their houses and a holy place for the sanctuary.

<sup>5</sup> A region 8 1/3 miles long and 3 1/3 miles wide will be for the Levites, who minister at the temple, as their possession for towns for them to live in.

<sup>6</sup> Alongside the sacred area allot a region 8 1/3 miles long and 1 2/3 miles wide. It will be for the whole house of Israel.

<sup>7</sup> For the prince there will be on both sides of the holy district and the property of the city, alongside the holy allotment and the district of the city, on the adjacent west and east sides. It will be the same length as one of the portions, from the west border to the east border

<sup>8</sup> of the land. It will be for his possession in Israel. My princes will no more oppress my people but they will allot the land to the house of Israel according to their tribes.”

<sup>9</sup> “This is what the sovereign LORD says: Enough, O princes of Israel! Remove violence and oppression, and execute justice and righteousness. Stop your evictions of my people, says the sovereign LORD.

<sup>10</sup> You are to have honest scales, and a just ephah dry weight measure, and a just bath liquid measure.

<sup>11</sup> The ephah and the bath are to be of standard measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer; its measure should be based on the standard homer.

<sup>12</sup> The shekel should be twenty gerahs. Sixty shekels should be for one mina.

<sup>13</sup> This is the offering that you should offer: the sixth part of an ephah from a homer of wheat; and you will give the sixth part of an ephah from a homer of barley,

<sup>14</sup> and the fixed portion of olive oil, measured by the standard bath, the tenth of a bath from each kor, a kor is ten baths or one homer (for there are ten baths in a homer),

<sup>15</sup> and one lamb of the flock, out of every two hundred, from the well-watered pastures of Israel. These will be for the grain offerings, burnt offerings, and for peace offerings, to make atonement for them, says the sovereign LORD.

<sup>16</sup> All the people of the land shall give this offering for the prince in Israel.

<sup>17</sup> It will be the prince's job to provide the burnt offerings, grain offerings, and the drink offerings, at the feasts, the new moons, the Sabbaths, and at all the appointed feasts of the house of Israel. He will provide the sin offering, grain offering, burnt offering, and the peace offerings, to make atonement for the house of Israel.

<sup>18</sup> This is what the sovereign LORD says: On the first day of the first month, you will take a young bull without defect and cleanse the sanctuary.

<sup>19</sup> The priest will take of the blood of the sin offering, and put it upon the doorposts of the temple, and on the four corners of the ledge of the altar, and on the posts of the gate of the inner court.

<sup>20</sup> So you should do it on the seventh day of the month for anyone who sins unintentionally or for sins of ignorance; so you will make atonement for the temple.

<sup>21</sup> Do this on the fourteenth day of the first month. You are to celebrate the Passover for seven days eating unleavened bread.

<sup>22</sup> On that day the prince will provide for himself and all the people of the land a bull for a sin offering.

<sup>23</sup> During the seven days of the feast he is to prepare a burnt offering to the LORD, seven bulls and seven rams without defect for each of the seven days; and a male goat daily for a sin offering.

<sup>24</sup> He will provide a grain offering of an ephah for each bull, and an ephah for each ram, and a gallon of olive oil for each ephah.

<sup>25</sup> During the fifteenth day of the seventh month, at the Feast, for the seven days of this feast he will provide the same sin offerings, burnt offerings, grain offerings and olive oil.

**DASV: Ezekiel 46**

<sup>1</sup> “This is what the sovereign LORD says: The gate of the inner court that faces east will be shut during the six working days; but on the Sabbath day it will be opened, and on the day of the new moon it will be opened.

<sup>2</sup> The prince will enter by the way of the porch of the gate from outside, and will stand by the post of the gate; and the priests will prepare his burnt offering and his peace offerings. He will worship at the threshold of the gate. Then he will go out; but the gate will not be shut until evening.

<sup>3</sup> The people of the land will worship at the entrance of that gate before the LORD on the Sabbaths and on the new moons.

<sup>4</sup> The burnt offering that the prince will offer to the LORD will be on the Sabbath day six lambs and a ram, all without defect.

<sup>5</sup> The grain offering will be an ephah for the ram, and the grain offering for the lambs as much as he is able to give, and a gallon of olive oil for each ephah.

<sup>6</sup> On the day of the new moon it will be a young bull, six lambs and a ram all without defect.

<sup>7</sup> He will provide a grain offering of an ephah for the bull, and an ephah for the ram, and for the lambs as much as he is able, and a gallon of olive oil for each ephah.

<sup>8</sup> When the prince enters, he will go in by the way of the porch of the gate, and he will go out the same way.

<sup>9</sup> When the people of the land will come before the LORD during the appointed feasts, whoever enters by the north gate to worship will go out by the south gate. Whoever enters by the south gate will go out by the north gate. He should not return by the gate by which he entered, but should go straight ahead.

<sup>10</sup> The prince, when they enter, will enter with them; and when they go out, he will go out too.”

<sup>11</sup> “At the feasts and in the appointed feasts the grain offering will be an ephah for a bull, and an ephah for a ram, and for the lambs as much as he is able to give, and a gallon of olive oil for each ephah.

<sup>12</sup> The prince will provide a freewill offering, a burnt offering or peace offerings as a freewill offering to the LORD. The gate facing east will be opened for him. He will prepare his burnt offering and his peace offerings, as he does on the Sabbath day. Then he will go out and after he goes out the gate will be shut.

<sup>13</sup> You are to provide daily a lamb a year old without defect for a burnt offering to the LORD; morning by morning you are to provide it.

<sup>14</sup> You will prepare a grain offering with it morning by morning, one sixth of an ephah, and a third of a gallon of olive oil, to moisten the fine flour; a grain offering to the LORD. This is a perpetual statute.



<sup>15</sup> This is how they will provide the lamb, the grain offering, and the olive oil, morning by morning, for a perpetual burnt offering.”

<sup>16</sup> “This is what the sovereign LORD says: If the prince gives a gift to any of his sons, and it is from his inheritance, it will belong to his sons; it is their property by inheritance.

<sup>17</sup> But if he gives a gift from his inheritance to one of his servants, it will be his until the year of liberty; then it will return to the prince. But his inheritance will be for his sons alone.

<sup>18</sup> The prince should not take any of the people's inheritance, throwing them out of their own property. He will give the inheritance to his sons out of his own possession, that my people not be evicted from their own property.”

<sup>19</sup> Then he brought me through the entrance, at the side of the gate, into the holy chambers for the priests, facing north, and there was a place on the western end.

<sup>20</sup> He said to me, “This is the place where the priests are to boil the guilt offering and the sin offering, and where they are to bake the grain offering; so that they not bring them out into the outer court, to transmit holiness to the common people.”

<sup>21</sup> Then he brought me out into the outer court, and led me to pass the four corners of the court; and in every corner of the court was another court.

<sup>22</sup> In the four corners of the court there were courts enclosed, 70 feet long and 52 ½ feet wide; these four corners were the same size.

<sup>23</sup> There was a wall around each of the four courts, and places for boiling offerings were made under the ledges all around.

<sup>24</sup> Then said he to me, “These are the kitchens, where the ministers of the house are to boil the sacrifices of the people.”

**DASV: Ezekiel 47**

<sup>1</sup> Then he brought me back to the entrance of the temple. There water flowed out from under the threshold of the temple eastward; (for the temple faced toward the east); and the water came down from under the south side of the temple, from south of the altar.

<sup>2</sup> Then he brought me out by the way of the north gate, and led me around the outside of the outer gate that faces toward the east. There I saw water flowing out on the south side.

<sup>3</sup> When the man went eastward with the measuring line in his hand, he measured a thousand cubits [1,750 feet]. Then he led me across the water, which was ankle deep.

<sup>4</sup> Again he measured another thousand cubits [1,750 feet], and led me through the waters, which was knee deep. He measured another thousand, and led me through the waters, which were waist deep.

<sup>5</sup> After that he measured another thousand [1,750 feet]; and it was a river that I could not cross; for the waters had risen, waters to swim in, a river that could not be crossed on foot.

<sup>6</sup> He said to me, "Son of man, have you seen this?" Then he brought me back to the bank of the river.

<sup>7</sup> Now when I returned, I saw on the bank of the river many trees on both sides of the river.

<sup>8</sup> Then he said to me, "These waters flow toward the eastern region, and will go down into the Arabah; where they will enter the Dead Sea. When it enters the stagnant sea, the water will become fresh.

<sup>9</sup> Every living creature which swarms, wherever the rivers flows, will live. There will be a multitude of fish; for these waters flow there and the waters of this salty sea will become fresh. Wherever the river flows everything will live.

<sup>10</sup> Fishermen will stand on its shores, from En-gedi even to En-eglaim there will be places for spreading nets. There will be many kinds of fish, like the fish of the Great Sea.

<sup>11</sup> But its swamps and marshes will not become fresh. They will remain salty.

<sup>12</sup> On both sides of the river banks, will grow every produce bearing tree, whose leaf will not wither, nor will its fruit fail. It will produce fresh fruit every month, because its waters flow out of the sanctuary. Their fruit will be for food and its leaves for healing."

<sup>13</sup> This is what the sovereign LORD says: "This will be the border, by which you will divide the land for inheritance according to the twelve tribes of Israel. Joseph will have two portions.

<sup>14</sup> You will divide it equally; for I swore to give it to your forefathers, and this land will be allotted to you for your inheritance.

<sup>15</sup> This will be the border of the land:

On the north side, from the Great Sea, by the way of Hethlon through Lebo-Hamath,

and on to Zedad;

<sup>16</sup> Berothah, Sibraim, which is between the border of Damascus and the border of

Hamath; as far as Hazer-hatticon, which is by the border of Hauran.

<sup>17</sup> The border will run from the sea to Hazar-enon along the northern border of Damascus; and on north with the border of Hamath. This will be the northern boundary.

<sup>18</sup> On the east side, between Hauran and Damascus and between Gilead and the land of

Israel, will be the Jordan River; from the northern border to the eastern sea down

to Tamar. This will be the eastern boundary.

<sup>19</sup> On the south side it will run from Tamar as far as the waters of Meribah-kadesh, to the

brook of Egypt, to the Great Sea. This will be the southern boundary.

<sup>20</sup> On the west side will be the Great Sea, from the southern border as far as Lebo Hamath. This will be the western boundary.

<sup>21</sup> So you are to divide this land for yourselves according to the tribes of Israel.

<sup>22</sup> You are to divide it by lot as an inheritance for yourselves and for the foreigners who live among you, who will bear children among you. They will be to you as the native-born Israelites. They will be allotted an inheritance with you among the tribes of Israel.

<sup>23</sup> In whatever tribe the foreigner lives, there you are to give him his inheritance," says the sovereign LORD.

**DASV: Ezekiel 48**

<sup>1</sup> “These are the names of the tribes:

From the north end, beside the way of Hethlon to Lebo-Hamath, as far as Hazar-enan at the border of Damascus, to the north beside Hamath, and extending from the east side to the west, Dan, one portion.

<sup>2</sup> On the border with Dan, from the east side to the west, Asher, one portion.

<sup>3</sup> On the border with Asher, from the east side to the west, Naphtali, one portion.

<sup>4</sup> On the border with Naphtali, from the east side to the west, Manasseh, one portion.

<sup>5</sup> On the border with Manasseh, from the east side to the west side, Ephraim, one portion.

<sup>6</sup> On the border with Ephraim, from the east side to the west side, Reuben, one portion.

<sup>7</sup> On the border with Reuben, from the east side to the west, Judah, one portion.

<sup>8</sup> On the border of Judah, from the east side to the west, will be the special allotment you will set apart. It will be 25,000 cubits [8 1/3 miles] wide and the same length as one of the tribal portions, from the east side to the west; the sanctuary will be in the middle of it.

<sup>9</sup> The special allotment you will offer to the LORD will be 25,000 cubits [8 1/3 miles] long and 20,000 cubits [6 2/3 miles] wide.

<sup>10</sup> These will be the special allotments for the priests. It will be 25,000 cubits [8 1/3 miles] long, and on the west side 10,000 [3 1/3 miles] wide, on the east 10,000 [3 1/3 miles] wide, and on the south 25,000 [8 1/3 miles] long; and the sanctuary of the LORD will be in the middle of it.

<sup>11</sup> It will be for the priests who are sanctified from the descendants of Zadok, who have kept my charge, who did not go astray when the children of Israel strayed, like the Levites did.

<sup>12</sup> It will be a special allotment from the dividing of the land, a most holy portion, on the border with the Levites.

<sup>13</sup> Adjacent to the border of the priests, the Levites will have 25,000 cubits [8 1/3 miles] long and 10,000 [3 1/3 miles] wide. The whole length will be 25,000 cubits [8 1/3 miles] long and 20,000 cubits [6 2/3 miles] wide.

<sup>14</sup> They are not to sell it or trade it; they are not to transfer this choice portion of the land; for it is holy to the LORD.

<sup>15</sup> The 5,000 cubit wide [1 2/3 miles] that are left and the 25,000 cubits long [8 1/3 miles] will be for common use, for the city, for houses and for open country. The city will be in the middle of it

<sup>16</sup> and these will be its measurements: the north side 4,500 cubits [1 1/2 miles], the south side 4,500; the east side 4,500; and the west side 4,500.

<sup>17</sup> The city will have open areas: toward the north 250 cubits [437 1/2 feet], toward the south 250; toward the east 250; and toward the west 250.

<sup>18</sup> The remainder of the borders the holy allotment, will be 10,000 [3 1/3 miles] to the eastward, and 10,000 to the west; and it will be alongside the holy allotment. Its produce will provide food for those who labor in the city.

<sup>19</sup> Those who labor in the city from all the tribes of Israel will farm it.

<sup>20</sup> The entire allotment will be 25,000 cubits [8 1/3 miles] square. You will offer the holy allotment along with the property of the city.

<sup>21</sup> What remains on both sides of the holy allotment and of the property of the city will belong to the prince. It will extend 25,000 cubits [8 1/3 miles] from the allotment to the eastern border, and westward 25,000 cubits to the west border paralleling the portions, it will belong to the prince. The holy allotment and the sanctuary of the temple will be in the middle of it.

<sup>22</sup> The property of the Levites and of the city will be in the middle of that which belongs to the prince. The portion of the prince will be located between the border of Judah and the border of Benjamin.

<sup>23</sup> As for the rest of the tribes: from the east side to the west, Benjamin, one portion.

<sup>24</sup> Adjacent to the border of Benjamin, from the east side to the west, Simeon, one portion.

<sup>25</sup> Adjacent to the border of Simeon, from the east side to the west, Issachar, one portion.

<sup>26</sup> Adjacent to the border of Issachar, from the east side to the west, Zebulun, one portion.

<sup>27</sup> Adjacent to the border of Zebulun, from the east side to the west, Gad, one portion.

<sup>28</sup> Adjacent to the border of Gad, at the south side, the border runs from Tamar to the waters of Meribath-kadesh, to the brook of Egypt then to the Great Sea.

<sup>29</sup> This is the land that you are to divide by lot to the tribes of Israel for inheritance, and these are their respective portions,” says the sovereign LORD.

<sup>30</sup> “These are the exits of the city: On the north side 4,500 cubits [1 1/2 miles] long,

<sup>31</sup> the gates of the city will be after the names of the tribes of Israel. Three gates on the north side: one gate for Reuben; one gate for Judah; and one gate for Levi.

<sup>32</sup> On the east side 4,500 cubits [1 1/2 miles], and three gates: one gate for Joseph; one gate for Benjamin; and one gate for Dan.

<sup>33</sup> On the south side 4,500 cubits [1 1/2 miles], and three gates: one gate for Simeon; one gate for Issachar; and one gate for Zebulun.

<sup>34</sup> On the west side 4,500 cubits [1 1/2 miles], with their three gates: one gate for Gad; one gate for Asher; and one gate for Naphtali.

<sup>35</sup> The circumference around the city will be 18,000 cubits [6 miles]. The name of the city from that day on will be, “The LORD is there.””

**DASV: Digital American Standard Version****DASV: Daniel 1**

<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

<sup>2</sup> The Lord delivered Jehoiakim king of Judah into his hand, along with some of the sacred vessels of the temple of God. He carried them off to the land of Shinar to the temple of his god, and brought the sacred vessels into the treasure-house of his god.

<sup>3</sup> The king commanded Ashpenaz, the chief of his palace officials who were eunuchs, that he should bring in some of the Israelites from the royal family and nobility.

<sup>4</sup> These were to be young men in whom there was no blemish, handsome, well versed in all wisdom, gifted with knowledge, insightful, and competent to stand in the king's palace. He was to teach them the learning and the language of the Chaldeans.

<sup>5</sup> The king assigned them a daily portion from royal rations of food and the wine which he himself drank. They were to be educated for three years, so that at the end of their training they would be capable of entering the king's service.

<sup>6</sup> Among these were Daniel, Hananiah, Mishael, and Azariah, all from the tribe of Judah.

<sup>7</sup> The chief of the palace officials gave them new names: Daniel he called Beltshazzar; Hananiah he called Shadrach; Mishael he called Meshach, and Azariah he called Abednego.

<sup>8</sup> But Daniel made up his mind that he would not defile himself with the king's food or with the wine that he drank. So he asked the chief of the palace officials for permission not to defile himself.

<sup>9</sup> Now God made Daniel to find favor and compassion in the sight of the chief of the palace officials.

<sup>10</sup> But the chief of the palace officials replied to Daniel, "I fear my lord the king, who has assigned your food and drink. What would happen if he finds you are in worse shape than the other youths that are of your same age? That would endanger my head with the king."

<sup>11</sup> Then Daniel asked the attendant whom the chief of the palace officials had appointed over Daniel, Hananiah, Mishael, and Azariah:

<sup>12</sup> "Please test your servants, for ten days by giving us vegetables to eat and water to drink.

<sup>13</sup> You can compare our appearance and the appearance of the other youths who eat of the king's food. Then deal with your servants according to what you see."

<sup>14</sup> So he agreed to it and tested them for ten days.

<sup>15</sup> At the end of ten days their appearance was better, and they were more nourished, than all the youths who ate the king's food.

<sup>16</sup> So the attendant took away their royal delicacies, and the wine that they were supposed to drink, and kept giving them vegetables.

<sup>17</sup> Now as for these four young men, God gave them knowledge and skill in all literature and wisdom. Daniel had the ability to understand all visions and dreams.

<sup>18</sup> At the end of the set time for training that the king had ordered, the chief of the palace officials brought them for presentation to Nebuchadnezzar.

<sup>19</sup> The king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah. So they entered into the service of the king.

<sup>20</sup> When the king consulted with them in every matter of wisdom and understanding, he found them ten times better than all the magicians and enchanters in his entire realm.

<sup>21</sup> Daniel continued in that role until the first year of King Cyrus.

**DASV: Daniel 2**

<sup>1</sup> In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had several dreams which troubled his mind so that he could not sleep.

<sup>2</sup> The king summoned the magicians, enchanters, sorcerers, and the Chaldean astrologers to tell the king his dreams. So they came in and stood before the king.

<sup>3</sup> The king told them, "I have had a dream that troubles my mind and I want to understand the dream."

<sup>4</sup> Then the Chaldeans spoke to the king in Aramaic, "O king, live forever. Tell your servants the dream, and we will explain its interpretation."

<sup>5</sup> The king replied to the Chaldeans, "This is what I have decided: you must tell me the dream as well as its interpretation or you will be cut in pieces and your houses will be reduced to rubble.

<sup>6</sup> If you tell me the dream and its interpretation you will receive gifts, rewards and great honor from me. So tell me the dream and its interpretation."

<sup>7</sup> They answered a second time, "Let the king tell his servants the dream, then we will tell you what it means."

<sup>8</sup> The king replied, "I know for certain you are trying to stall for time, because you are aware that my decision is final.

<sup>9</sup> But if you do not make known the dream to me, there is but one verdict left for you. You have prepared lying and corrupt words to tell me, until the situation changes. So tell me the dream itself, then I will know that you can actually tell me its meaning."

<sup>10</sup> The Chaldeans answered the king, "No one on the earth can do what the king demands. No king, lord, or ruler, has ever asked such a thing of any magician, enchanter, or Chaldean astrologer.

<sup>11</sup> What the king is demanding is too hard. No one can tell this to the king except the gods, whose dwelling is not with mortals."

<sup>12</sup> Because of this the king became furious, and commanded to destroy all the wise men of Babylon.

<sup>13</sup> So the decree went forth, and the wise men were about to be executed. They also searched for Daniel and his companions to execute them.

<sup>14</sup> Then Daniel replied with discretion and prudence to Arioch the commander of the king's guard, who had gone out to execute the wise men of Babylon.

<sup>15</sup> He asked Arioch the king's commander, "Why is the decree so urgent from the king?" Then Arioch explained what was going on to Daniel.

<sup>16</sup> Daniel went in and requested that the king set a time, and he would tell the king the interpretation of the dream.

<sup>17</sup> Then Daniel went to his house and told his friends Hananiah, Mishael, and Azariah about the matter.

<sup>18</sup> He asked them to pray for mercy from the God of heaven concerning this secret so that Daniel and his companions would not perish with the rest of the wise men



of Babylon.

<sup>19</sup> The secret was revealed to Daniel in a night vision. Then Daniel praised the God of heaven.

<sup>20</sup> Daniel said,

"Praise be the name of God forever and ever;  
wisdom and power are his.

<sup>21</sup> He changes times and the seasons;  
he removes kings and sets up others.

He gives wisdom to the wise,  
and knowledge to those who have understanding.

<sup>22</sup> He reveals the deep and hidden things;  
he knows what is in the darkness,  
and light dwells with him.

<sup>23</sup> I thank you, and praise you, O God of my fathers,  
who has given me wisdom and might,  
and has now made known to me what we asked from you,  
for you have made known to us  
the solution of the king's question."

<sup>24</sup> Then Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He came and said to him: "Do not destroy the wise men of Babylon; take me in to the king, and I will tell the king the dream's meaning."

<sup>25</sup> So Arioch quickly brought Daniel in before the king and told him, "I have found a man among the captives of Judah who can make known the meaning of the dream for the king."

<sup>26</sup> The king asked Daniel, whose name was Belteshazzar, "Are you able to tell me the dream which I have seen, as well as its interpretation?"

<sup>27</sup> Daniel answered the king, "While there are no wise men, enchanters, magicians, or soothsayers who can reveal the mystery the king has asked about,

<sup>28</sup> there is, however, a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will happen in the future. Your dream, and the visions of your head you received while lying in bed, are these:

<sup>29</sup> As for you, O king, when you were on your bed your thoughts were about what will take place in the future. He who reveals mysteries has made known to you what will come to pass.

<sup>30</sup> But as for me, this mystery was not revealed to me because of any special wisdom that I have more than anyone else, but so that the meaning may be known to the king, and that you may understand the thoughts of your heart.

<sup>31</sup> You, O king, gazed on and saw a tremendous image. This huge extremely shiny statue stood before you; its appearance was terrifying.

<sup>32</sup> As for this statue, its head was made of fine gold, its chest and arms were silver, its belly and thighs were bronze,

<sup>33</sup> its legs were iron, its feet were part iron and part clay.

<sup>34</sup> You watched while a stone was cut out but without human hands. It struck the statue on its feet of iron and clay, and shattered them into pieces.

<sup>35</sup> Then the iron, clay, bronze, silver, and gold, were crushed together. They were blown away like the chaff of the summer threshing floors without a trace being left. Then the stone that struck the image became a great mountain and filled the whole earth.

<sup>36</sup> This is the dream and now we will tell the king its interpretation.

<sup>37</sup> You, O king, are king of kings, to whom the God of heaven has given the kingdom, power, might, and glory.

<sup>38</sup> He has given into your hand human beings, wherever they live, the animals of the field and the birds of the sky. He has made you ruler over them all. You are the head of gold.

<sup>39</sup> After you will arise another kingdom inferior to yours; then a third kingdom of bronze, which will rule over all the earth.

<sup>40</sup> At last a fourth kingdom will be strong as iron. Just as iron shatters and smashes everything; so it will crush and shatter all these.

<sup>41</sup> As you saw, the feet and toes were partly of potters' clay and partly of iron, it will be a divided kingdom. Some of the strength of iron will be in it, just as you saw the iron mixed with clay.

<sup>42</sup> As the toes of the feet were part of iron and part of clay, so the kingdom will be partly strong and partly brittle.

<sup>43</sup> As you saw the iron mixed with miry clay, they will mix themselves with one another, but they will not really bond to one another, even as iron does not mix with clay.

<sup>44</sup> In the days of those kings, the God of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be conquered by another people. It will break in pieces and consume all these kingdoms, and it will last forever.

<sup>45</sup> You saw a stone cut out of the mountain without human hands, and that it broke the iron, bronze, clay, silver, and gold into pieces. The great God has made known to the king what will happen in the future. The dream is certain and its interpretation sure."

<sup>46</sup> Then King Nebuchadnezzar fell on his face, and paid homage to Daniel. He commanded that they should offer a sacrifice and burn incense to him.

<sup>47</sup> The king responded to Daniel, "Truly your God is the God of gods, and the Lord of kings, and a revealer of mysteries, seeing you have been able to reveal this mystery."

<sup>48</sup> Then the king promoted Daniel, and gave him many splendid gifts, and made him ruler over the whole province of Babylon, and the chief administrator over all the wise men of Babylon.

<sup>49</sup> At Daniel's request, the king appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon while Daniel himself served in the king's court.

**DASV: Daniel 3**

<sup>1</sup> King Nebuchadnezzar made an image of gold, ninety feet tall, and nine feet wide. He set it up in the plain of Dura in the province of Babylon.

<sup>2</sup> Then King Nebuchadnezzar summoned together the satraps, officials, governors, judges, treasurers, advisors, magistrates, and all the rulers of the provinces to come to the dedication of the image that King Nebuchadnezzar had set up.

<sup>3</sup> So the satraps, officials, governors, judges, treasurers, advisors, magistrates, and all the rulers of the provinces, were summoned together for the dedication of the image that King Nebuchadnezzar had erected. They stood before the statue that Nebuchadnezzar had set up.

<sup>4</sup> Then the herald announced loudly, "To you it is commanded, O peoples, nations, and languages,

<sup>5</sup> that when you hear the sound of the horn, flute, lyre, trigon, harp, pipe, and all kinds of music, you must bow down and worship the golden image that King Nebuchadnezzar has erected.

<sup>6</sup> Whoever does not bow down and worship will immediately be thrown into a furnace blazing with fire."

<sup>7</sup> Therefore when all the people heard the sound of the horn, flute, lyre, trigon, harp, and all kinds of music, all the peoples, nations, and languages, bowed down and worshipped the golden image that King Nebuchadnezzar had set up.

<sup>8</sup> Now at that time certain Chaldeans came forward, and brought charges against the Jews.

<sup>9</sup> They said to King Nebuchadnezzar, "O king, live forever.

<sup>10</sup> You, O king, have made a decree, that every one that hears the sound of the horn, flute, lyre, trigon, harp, and pipes, and all kinds of music, must bow down and worship the golden image.

<sup>11</sup> Whoever does not bow down and worship will be thrown into a furnace blazing with fire.

<sup>12</sup> There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, have no respect for you. They do not serve your gods, or worship the golden image that you have set up."

<sup>13</sup> Then Nebuchadnezzar in a fit of furious rage commanded Shadrach, Meshach, and Abednego be brought before him. So they brought these men before the king.

<sup>14</sup> Nebuchadnezzar asked them, "Is it true, Shadrach, Meshach, and Abednego, that you do not serve my god, or worship the golden image that I have set up?"

<sup>15</sup> Now if you are ready, when you hear the sound of the horn, flute, lyre, trigon, harp, pipes and all kinds of music, fall down and worship the image that I have made. But if you refuse to worship, you will immediately be thrown into the

furnace blazing with fire. Then what god will be able to deliver you out of my hands?"

<sup>16</sup> Shadrach, Meshach, and Abednego replied to the king, "O Nebuchadnezzar, we have no need to present a defense to you about this.

<sup>17</sup> If our God whom we serve is able to deliver us from the furnace blazing with fire, he will deliver us out of your hand, O king.

<sup>18</sup> But if not, you should know for sure, O king, that we will not serve your gods, or worship the golden image that you have set up."

<sup>19</sup> Then Nebuchadnezzar was full of fury, and his face became livid against Shadrach, Meshach, and Abednego. He demanded that they should heat the furnace seven times hotter than normal.

<sup>20</sup> Then he commanded some of the strongest men in his army to bind Shadrach, Meshach, and Abednego, and to throw them into the furnace blazing with fire.

<sup>21</sup> So these men were bound in their cloaks, trousers, and turbans, and other garments, and were thrown into furnace blazing with fire.

<sup>22</sup> Because the king's commandment was urgent, and the furnace so hot, the flames killed those men who had picked up Shadrach, Meshach, and Abednego.

<sup>23</sup> So these three men, Shadrach, Meshach, and Abednego, fell down bound into furnace blazing with fire.

<sup>24</sup> Then Nebuchadnezzar the king was astonished, and quickly got up. He said to his advisers, "Did we not throw three men bound into the fire?" They replied to the king, "That's right, O king."

<sup>25</sup> He replied, "But I see four men loose, walking around in the fire unharmed; and the fourth looks like a son of the gods."

<sup>26</sup> Then Nebuchadnezzar came near to the mouth of the furnace blazing with fire. He called out, "Shadrach, Meshach, and Abednego, you servants of the Most High God, come out here." Then Shadrach, Meshach, and Abednego came out of the fire.

<sup>27</sup> The satraps, officials, governors, and the king's advisers, had gathered together and saw that these men were unharmed by the fire. Not a hair of their head was singed, nor their clothing scorched. Even the smell of fire was not found on them.

<sup>28</sup> Nebuchadnezzar spoke, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel, and delivered his servants who trusted in him. They have defied the king's word, and have given up their own bodies, that they might not serve or worship any god, except their own God.

<sup>29</sup> Therefore I make a decree, that any people, nation, and language, which speaks anything amiss against the God of Shadrach, Meshach, and Abednego, will be cut in pieces, and their houses turned into a pile of rubble, because there is no other god that is able to deliver like this."

<sup>30</sup> Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

**DASV: Daniel 4**

<sup>1</sup> King Nebuchadnezzar,  
to all the peoples, nations, and languages, that live in all the earth:  
Peace and prosperity to you.

<sup>2</sup> I am pleased to publish the signs and wonders that the Most High God has done for me.

<sup>3</sup> How great are his signs!  
How mighty are his wonders!  
His kingdom is an everlasting kingdom,  
and his rule is from generation to generation.

<sup>4</sup> I, Nebuchadnezzar, was resting in my home, and prospering in my palace.

<sup>5</sup> I saw a dream that made me afraid, and the thoughts on my bed and visions of my head terrified me.

<sup>6</sup> Therefore made I a decree to summon all the wise men of Babylon before me, so that they might make known to me the interpretation of the dream.

<sup>7</sup> Then the magicians, enchanters, Chaldean astrologers, and fortune-tellers came in, and I told them about the dream, but they could not tell me its meaning.

<sup>8</sup> 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 I told him the dream, saying,

<sup>9</sup> "O Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you, and no mystery is too difficult for you. Tell me the meaning of the visions I saw in my dream.

<sup>10</sup> Here are the visions of my mind lying on my bed: I looked and saw a tree in the middle of the earth. Its height was great.

<sup>11</sup> The tree grew tall and strong, and its height reached to heaven, and it was visible to the ends of the entire earth.

<sup>12</sup> Its foliage was beautiful, and its fruit plentiful, providing food for all. Under it the animals of the field found shade, and the birds of the heavens nested in its branches, and all living creatures were fed from it.

<sup>13</sup> I looked in the visions of my head while lying on my bed, and a messenger, a holy one, came down from heaven.

<sup>14</sup> He cried out, 'Cut down the tree, and cut off its branches, strip off its leaves, and scatter its fruit. Let the animals get out from under it, and the birds out of its branches.

<sup>15</sup> But leave the stump and its roots in the ground, with a band of iron and bronze around it, in a field with the tender grass. Let it be wet with the dew of heaven and let him live with the animals in the grass of the earth.

<sup>16</sup> Let his mind be changed from that of a human's, and let a beast's mind be given to him; and let seven times pass over him.

<sup>17</sup> The sentence is by the decree of the messengers, and the decision by the word of the holy ones, so that those living may know that the Most High rules over the kingdom of humans, and gives it to whomever he wants, and sets up over it the lowliest of people.'

<sup>18</sup> This is the dream I, King Nebuchadnezzar, saw. Now you, Belteshazzar, explain to me what it means, for none of the wise men of my kingdom were able to tell me what it meant. But you are able; because the spirit of the holy gods is in you."

<sup>19</sup> Then Daniel, whose name was Belteshazzar, was troubled for a while, and his thoughts alarmed him. The king said, "Belteshazzar, do not let the dream, or the interpretation, terrify you." Belteshazzar replied, "My lord, the dream be for those who hate you, and its interpretation to your enemies.

<sup>20</sup> The tree that you saw, which grew tall and strong, whose height reached to heaven, and was visible to the ends of the entire earth;

<sup>21</sup> whose foliage was beautiful, and its fruit plentiful, proving food for all, under it the animals of the field used to live, and the birds of the heavens used to nest in its branches--

<sup>22</sup> it is you, O king, who are grown and become strong; for your greatness has grown and reaches to heaven, and your rule is to the ends of the earth.

<sup>23</sup> When the king saw a holy messenger coming down from heaven, and saying, 'Cut down the tree, and destroy it; but leave its stump and roots in the ground, with a band of iron and bronze in a field with the tender grass. Let it be wet with the dew of heaven and let him live with the animals in the grass of the earth, until seven times pass over him.

<sup>24</sup> This is the interpretation, O king, and it is the decree of the Most High, that has come upon my lord the king.

<sup>25</sup> You will be driven from human community, and your dwelling will be with the animals of the field. You will be fed grass like oxen, and will be wet with the dew of heaven, and seven times will pass over you until you realize that the Most High rules over the kingdom of humans, and gives it to whomever he pleases.

<sup>26</sup> Whereas they commanded to leave the stump and roots of the tree; your kingdom will be restored to you, after you realize that heaven does rule.

<sup>27</sup> Therefore, O king, please accept my advice, and break off committing sins by doing righteousness, and your iniquities by showing mercy to the poor. Perhaps then your prosperity may be prolonged."

<sup>28</sup> All this happened to King Nebuchadnezzar.

<sup>29</sup> After twelve months he was walking in the royal palace of Babylon.

<sup>30</sup> The king said, "Is not this the great Babylon that I have built for the royal residence, by the strength of my power and for my glorious majesty?"

<sup>31</sup> While the words were still in the king's mouth, a voice came from heaven, "O King Nebuchadnezzar, to you it is proclaimed: The kingdom is removed from you.

<sup>32</sup> You will be driven from human community and you will live with the animals of the field. You will be fed grass like oxen and seven times will pass over you until you realize that the Most High rules over the kingdom of human beings, and gives it to whomever he pleases."

<sup>33</sup> That very moment the word was fulfilled concerning Nebuchadnezzar. He was driven from human community, and ate grass like oxen, his body was wet with the dew of heaven, until his hair had grown long like eagles' feathers and his nails became like birds' claws.

<sup>34</sup> At the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and my reason returned to me,

I blessed the Most High,  
and I praised and honored him who lives forever;  
for his rule is an everlasting rule,  
and his kingdom from generation to generation.

<sup>35</sup> All the inhabitants of the earth are considered as nothing;  
he does whatever he wants with the army of heaven  
and among the inhabitants of the earth.

There is no one who can stop his hand,  
or say to him, "What are you doing?"

<sup>36</sup> At the same time my reason returned to me, the glory of my kingdom, my majesty and splendor also was restored to me. Then my advisers and my lords sought me out and I was reestablished in my kingdom with more greatness than I had before.

<sup>37</sup> Now I, Nebuchadnezzar, praise, extol and honor the King of heaven, for all his works are right, and his ways just. Those who walk in pride he is able to bring down.



**DASV: Daniel 5**

<sup>1</sup> Belshazzar the king made a great feast for a thousand of his lords, and drank wine in front of all of them.

<sup>2</sup> Belshazzar, while tasting the wine, commanded to bring in the gold and silver vessels that his father Nebuchadnezzar had taken out of the temple in Jerusalem, so that the king and his lords, his wives and his concubines, might drink from them.

<sup>3</sup> So they brought in the golden vessels that were taken out of the temple, the house of God that was at Jerusalem, and the king and his lords, his wives and his concubines, drank from them.

<sup>4</sup> While they drank wine, they praised the gods of gold, silver, bronze, iron, wood, and stone.

<sup>5</sup> Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall of the king's palace next to the lampstand. The king was watching the hand as it wrote.

<sup>6</sup> Then the king's face became pale and his thoughts terrified him; the joints of his hips gave way and his knees knocked.

<sup>7</sup> The king cried out to bring in the enchanters, the Chaldean astrologers, and the fortune-tellers. The king said to the wise men of Babylon, "Whoever can read this writing, and tell me its meaning, will be clothed with purple and have a gold chain put around his neck and will be the third highest ruler in the kingdom."

<sup>8</sup> So all the king's wise men came in, but they could not read the writing or tell the king its meaning.

<sup>9</sup> Then King Belshazzar was greatly troubled, and his face turned pale and his lords were perplexed.

<sup>10</sup> Now the queen, because of the words of the king and his lords, came into the banquet hall and said, "O king, live forever; don't panic. Don't look so frightened.

<sup>11</sup> There is a man in your kingdom, in whom is the spirit of the holy gods. In the days of your father he was found to have insight, understanding and wisdom, like the wisdom of the gods. King Nebuchadnezzar, your father, made him chief of the magicians, enchanters, Chaldean astrologers, and fortune-tellers.

<sup>12</sup> An excellent spirit, knowledge, ability to interpret dreams, solve riddles, and difficult dilemmas were found in this man Daniel, whom the king named Beltshazzar. Now let Daniel be called, and he will provide the interpretation."

<sup>13</sup> So Daniel was brought in before the king. The king said to Daniel, "Are you Daniel, one of the captives of Judah, whom my father the king brought out of Judah?"

<sup>14</sup> I have heard of you that the spirit of the gods is in you, and that insight, understanding and extraordinary wisdom are found in you.

<sup>15</sup> Now the wise men and enchanters, have been brought before me, in order to read this writing, and tell me its meaning, but they could not provide an interpretation of its message.

<sup>16</sup> But I have heard of you, that you can give interpretations, and figure out difficult dilemmas. Now if you can read the writing, and tell me its interpretation, you will be clothed with purple and have a gold chain hung around your neck, and will be the third highest ruler in the kingdom."

<sup>17</sup> Then Daniel answered before the king, "Keep your gifts, and give your rewards to someone else. I will, nevertheless, read the writing to the king and tell him its interpretation.

<sup>18</sup> O king, the Most High God gave Nebuchadnezzar your father the kingdom, greatness, glory, and majesty.

<sup>19</sup> Because of the greatness that he gave him, all the peoples, nations and languages trembled and feared before him. Whomever he wanted, he killed, and whomever he wanted, he kept alive. Those whom he wanted, he raised up, and those whom he wanted, he brought down.

<sup>20</sup> But when his heart was lifted up, and his spirit was hardened so that he acted proudly, he was deposed from his kingly throne and stripped of his glory.

<sup>21</sup> He was driven from the sons of men, and his heart was made like that of an animal, and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of heaven, until he realized that the Most High God was sovereign over human kingdoms, and that he sets up over it whomever he pleases.

<sup>22</sup> You his son, O Belshazzar, have not humbled your heart, though you knew all this,

<sup>23</sup> but have lifted up yourself against the Lord of heaven. They have brought the vessels of his house before you, your lords, your wives and concubines, and have drunk wine from them. You have praised gods of silver, gold, bronze, iron, wood, and stone, which cannot see, hear or know. The God in whose hand your breath is as well as all your ways, you have not glorified.

<sup>24</sup> So from his presence this hand was sent, and this writing was inscribed.

<sup>25</sup> This is the writing that was inscribed: MENE, MENE, TEKEL, and PHARSIN.

<sup>26</sup> This is the interpretation of the words: MENE, God has numbered your kingdom and brought it to an end.

<sup>27</sup> TEKEL, you are weighed in the balances, and have been found lacking.

<sup>28</sup> PERES, your kingdom is divided, and given to the Medes and Persians."

<sup>29</sup> Then, at Belshazzar's command, they clothed Daniel with purple, and put a gold chain around his neck, and made a proclamation concerning him, that he should be the third highest ruler in the kingdom.

<sup>30</sup> That same night Belshazzar, the Chaldean King, was assassinated.

<sup>31</sup> Darius the Mede received the kingdom, being about 62 years old.

**DASV: Daniel 6**

<sup>1</sup> It pleased Darius to set over the kingdom 120 satraps, who would be in charge of the whole kingdom.

<sup>2</sup> Over them were three commissioners, one of whom was Daniel. These satraps were accountable to them, so that the king might not suffer any loss.

<sup>3</sup> Now this Daniel was distinguished above the commissioners and the satraps, because an extraordinary spirit was in him, and the king considered putting him over the whole realm.

<sup>4</sup> Then the commissioners and the satraps sought to find some grounds for an accusation against Daniel regarding the kingdom; but they could not find any grounds or fault, because he was faithful, there was no negligence or corruption found in him.

<sup>5</sup> So these men reasoned, "We will not find any grounds for accusing this Daniel, unless we find it concerning the law of his God."

<sup>6</sup> Then these commissioners and satraps assembled together to the king and said to him, "King Darius, live forever.

<sup>7</sup> All the commissioners of the kingdom, the deputies, satraps, advisers and governors, have agreed together that a royal decree should be issued and strictly enforced, that whoever for the next thirty days will pray to any god or man except to you, O king, he will be thrown into a den of lions.

<sup>8</sup> Now, O king, issue the decree, and sign the document so that it be not changed, according to the law of the Medes and Persians, which cannot be revoked."

<sup>9</sup> Therefore King Darius signed the document and the edict.

<sup>10</sup> When Daniel learned that the document had been signed, he went to his home. Now his windows were open in his upper room toward Jerusalem. He knelt there three times a day to pray and give thanks to his God, just as he had done previously.

<sup>11</sup> Then these men conspired together, and found Daniel praying and pleading before his God.

<sup>12</sup> They approached the king and asked him concerning the royal edict: "Did you not sign an edict, that anyone who prays to any god or human except you within thirty days, O king, should be thrown into a lions' den?" The king replied, "That decision is established according to the law of the Medes and Persians, which cannot be revoked."

<sup>13</sup> Then they said to the king, "Daniel, who is one of the captives from Judah, pays no attention to you, O king, nor to the edict that you have signed, but still prays three times a day."

<sup>14</sup> When the king heard these charges, he was very upset, and attempted to think of a way to save Daniel and worked to rescue him until the sunset.

<sup>15</sup> Then these men came by collusion to the king and said to him, "You realize, O king, that it is a law of the Medes and Persians, that no edict or law which the king issues may be changed."

<sup>16</sup> Then the king commanded, and they brought Daniel, and threw him into the den of lions. Now the king spoke to Daniel, "May your God whom you serve so faithfully save you."

<sup>17</sup> A stone was brought, and laid on the mouth of the den and the king sealed it with his own signet ring and with the signet rings of his lords so that no exception might be made concerning Daniel.

<sup>18</sup> Then the king went to his palace and spent the night without food and no musical entertainment. It was impossible for him to sleep.

<sup>19</sup> Then at the crack of dawn, the king got up and quickly went to the lions' den.

<sup>20</sup> When he arrived at the den he called out anxiously to Daniel, "Daniel, servant of the living God, is your God, whom you serve so faithfully, able to deliver you from the lions?"

<sup>21</sup> Then Daniel replied to the king, "O king, live forever.

<sup>22</sup> My God has sent his angel, and has shut the lions' mouths. They have not hurt me since I was found blameless before him nor have I ever done any wrong against you, O king."

<sup>23</sup> Then the king was elated, and commanded that they should pull Daniel up out of the den. So Daniel was pulled up out of the den without injury, because he had trusted in his God.

<sup>24</sup> Then the king sent and had those men that had accused Daniel brought and thrown into the lions' den, also their children and their wives. The lions overpowered them and broke all their bones in pieces before they hit the floor of the den.

<sup>25</sup> Then king Darius wrote to all the peoples, nations, and languages living in all the earth: "Peace and prosperity to you.

<sup>26</sup> I make a decree, that in all the realm of my kingdom people tremble and fear before the God of Daniel;

For he is the living God,  
enduring forever.

His kingdom will never be destroyed,  
and his dominion will never end.

<sup>27</sup> He delivers and rescues,  
and he works signs and wonders  
in heaven and on earth.

He has saved Daniel  
from the power of the lions."

<sup>28</sup> So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

**DASV: Daniel 7**

<sup>1</sup> In the first year of Belshazzar king of Babylon, Daniel had a dream and visions in his head as he lay on his bed. He wrote the dream and reported a summary of it.

<sup>2</sup> Daniel said, "I saw in my vision at night, the four winds of heaven stirring up the great sea.

<sup>3</sup> Four great beasts came up out the sea, each different from the others.

<sup>4</sup> The first was like a lion, and had eagle's wings. While I watched, its wings were plucked off and it was lifted up from the ground. It was made to stand on two feet like a human, and it was given a human mind.

<sup>5</sup> Then a second beast appeared, which looked like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. It was told, "Get up, devour much flesh."

<sup>6</sup> After this I looked and another appeared like a leopard. It had on its back four wings of a bird. The beast also had four heads, and authority to rule was given to it.

<sup>7</sup> After this I saw in the vision at night, a fourth beast, dreadful, terrifying and very strong. It had huge iron teeth with which it devoured and crushed, and stomped with its feet what was left. It was different from all the beasts that came before it, and it had ten horns.

<sup>8</sup> While I considered the horns, another horn came up between them, a little one. Three of the former horns were torn up by the roots. This horn had eyes like human eyes and a mouth boasting of great things.

<sup>9</sup> I watched as thrones were put in place, and the Ancient of Days took his seat. His clothing was white as snow, and the hair of his head like pure wool. His throne was fiery flames, and its wheels were a blazing fire.

<sup>10</sup> A river of fire poured out and flowed before him. Thousands upon thousands served him, and ten thousand times ten thousand stood before him. The court was set, and the books were opened.

<sup>11</sup> I kept watching because of the arrogant words which the horn was speaking. I watched until the beast was slain, and its body destroyed. It was given to be burned with fire.

<sup>12</sup> As for the rest of the beasts, their ruling authority was taken away, yet their lives were prolonged for a season and a time.

<sup>13</sup> I watched in the visions at night as there came with the clouds of heaven one like a son of man, and he came to the Ancient of Days, and they brought him into his presence.

<sup>14</sup> He was given authority to rule, glory, and a kingdom, that all the peoples, nations, and languages should serve him. His rule is an everlasting reign, which will not pass away, and his kingdom will never be destroyed.

<sup>15</sup> As for me, Daniel, my spirit within me was troubled, and the visions of my head shocked me.

<sup>16</sup> I came near to one who was standing there and asked him what all this meant. So he told me, and explained to me the meaning of these things.

<sup>17</sup> These four great beasts are four kings that will arise from the earth.

<sup>18</sup> But the holy ones of the Most High will receive the kingdom, and possess the kingdom forever and ever.

<sup>19</sup> Then I asked about the meaning of the fourth beast, which was different from all the others, tremendously terrifying. Its teeth were iron, and its claws bronze and it devoured, crushed in pieces, and stomped what was left with its feet.

<sup>20</sup> I also asked about the ten horns that were on its head, and the other horn that came up, and before whom the other three fell. It was the horn that had eyes, and a mouth that spoke boastful things, that appeared larger than the others.

<sup>21</sup> While I was watching, this horn made war with the holy ones and prevailed against them,

<sup>22</sup> until the Ancient of Days came, and judgment was rendered for the holy ones of the Most High. Then the time came for the holy ones to gain possession of the kingdom.

<sup>23</sup> This is what he said, "The fourth beast will be a fourth kingdom on earth, which will be different from all the other kingdoms. It will devour the whole earth, and will trample it down and crush it in pieces.

<sup>24</sup> As for the ten horns, out of this kingdom will arise ten kings. Then another king will arise after them who will be different from the previous kings, and he will bring down three kings.

<sup>25</sup> He will speak words against the Most High, and will wear out the holy ones of the Most High. He will attempt to change their set times and the law and they will be handed over to him for a time, times and half a time.

<sup>26</sup> But the court will convene for judgment, and they will take away his power to rule. It will be consumed and destroyed forever.

<sup>27</sup> The kingdom and the ruling power, and the greatness of the kingdoms under the whole heaven, will be given to the people of the holy ones of the Most High. His kingdom is an everlasting kingdom, and all rulers will serve and obey him.

<sup>28</sup> Here is the end of the vision. As for me, Daniel, I was very troubled by my thoughts and my face grew pale, yet I kept the matter to myself."



**DASV: Daniel 8**

<sup>1</sup> In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after the one that had been given to me previously.

<sup>2</sup> I saw myself in the vision in the citadel of Susa, in the province of Elam; in the vision I was by the Ulai river.

<sup>3</sup> Then I looked up, and saw a ram with two horns standing by the river. The two horns were long, but one was longer than the other, and the longer one came up last.

<sup>4</sup> I saw the ram butting westward, northward, and southward. None of the animals could stand before it, neither was there any that could deliver from his power. It did whatever it pleased and became very great.

<sup>5</sup> While I was reflecting on all this, a male goat came from the west over the face of the whole earth, and without touching the ground. The goat had a large horn between its eyes.

<sup>6</sup> It came to the ram that had the two horns, that I had seen standing before the river, and ran at him with the fury of brute force.

<sup>7</sup> I saw it approach the ram, and it became enraged against the ram and struck it, breaking its two horns. The ram had no power to resist it. It knocked the ram down to the ground, and trampled on it and there was no one who could deliver the ram from its power.

<sup>8</sup> The male goat became very powerful, but when it became strong, the great horn was broken off. In its place came up four prominent horns pointed in the direction of the four winds of heaven.

<sup>9</sup> Out of one of them came a little horn, which grew to be huge, toward the south and the east, and toward the glorious land.

<sup>10</sup> It grew so great it reached the host of heaven. It threw down some of the host and of the stars to the ground and trampled on them.

<sup>11</sup> Yes, it even acted arrogantly against the Prince of the heavenly host from whom it took away the daily burnt offering, and the place of his sanctuary was thrown down.

<sup>12</sup> The host was given over to it together with the daily burnt offering as a result of its rebellion. It hurled truth to the ground and yet prospered in what it did.

<sup>13</sup> Then I heard a holy one speaking and another holy one asked the one who was speaking, "How long will be the vision concerning the daily burnt offering last, and the rebellion that causes destruction, and the handing over of the sanctuary and heaven's host being trampled underfoot?"

<sup>14</sup> He told me, "For 2,300 evenings and mornings; then the sanctuary will be consecrated again."

<sup>15</sup> When I, Daniel, was watching the vision, I attempted to understand it. Now there stood before me one who had the appearance of a man.

<sup>16</sup> I heard a man's voice between the banks of the Ulai. It called, "Gabriel, help this man to understand the vision."

<sup>17</sup> So he came to where I was standing; and when he approached I was terrified and fell on my face, but he said to me, "Understand, O son of man; for the vision pertains to the end time."

<sup>18</sup> Now as he was speaking with me, I fell into a deep sleep with my face toward the ground. But he touched me and stood me upright.

<sup>19</sup> Then he said, "Look, I will make you know what will be in the latter time of wrath; for it concerns the appointed end of time."

<sup>20</sup> The ram that had the two horns that you saw, represents the kings of Media and Persia.

<sup>21</sup> The shaggy male goat is the king of Greece, and the huge horn between his eyes is the first king.

<sup>22</sup> As for the other four horns that arose in place of the horn that was broken off, they represent four kingdoms that will stand up from his nation although they will not have his power.

<sup>23</sup> At the end of their rule, when the transgressions have reach their completion, a fierce looking king, skilled in deceit, will arise.

<sup>24</sup> His power will be mighty, but it will not be his own power; he will cause an astonishing devastation, and will prosper in whatever he attempts. He will destroy the mighty ones and the holy people.

<sup>25</sup> By his cunning, he will cause deceit to prosper under his hand. He will think arrogantly about himself, and will destroy many with no warning. He will also stand up against the Prince of princes; but he will be broken without human intervention.

<sup>26</sup> The vision about the evenings and mornings that was told to you is true. But seal up the vision, for it pertains to many days in the future."

<sup>27</sup> Then I, Daniel, fainted and was sick several days; then I rose up and did the king's business. I was astounded at the vision and did not really understand it.

**DASV: Daniel 9**

<sup>1</sup> In the first year of Darius the son of Ahasuerus [or Xerxes], of Median descent, who was made king over the realm of the Chaldeans,

<sup>2</sup> in the first year of his reign I, Daniel, understood from the Scriptures in the word of the LORD revealed to Jeremiah the prophet that the number of the years for the fulfillment of the devastation of Jerusalem was seventy years.

<sup>3</sup> So I turned my face to the Lord God, to seek by prayer and appeals, with fasting, sackcloth and ashes.

<sup>4</sup> I prayed to the LORD my God, and made confession, saying, "Oh, Lord, the great and awesome God, who keeps covenant and loyal love with those who love him and keep his commandments,

<sup>5</sup> we have sinned and done wrong and acted wickedly, and have rebelled, even turning aside from your precepts and laws.

<sup>6</sup> We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our forefathers, and to all the people of the land.

<sup>7</sup> O Lord, righteousness belongs to you, but to us a shamed face, even to this day-- to the people of Judah, the inhabitants of Jerusalem, and to all Israel, those near and those far away, through all the countries where you have driven them, because of their unfaithfulness against you.

<sup>8</sup> O Lord, to us belong a shamed face, to our kings, our princes, and our forefathers, because we have sinned against you.

<sup>9</sup> To the Lord our God belong mercy and forgiveness; for we have rebelled against him.

<sup>10</sup> We have not obeyed the voice of the LORD our God, to walk in his laws, that he set before us by his servants the prophets.

<sup>11</sup> All Israel has transgressed your law and turned aside not obeying your voice. Therefore the curse and solemn imprecations have been poured out on us that were written in the law of Moses, the servant of God, for we have sinned against you.

<sup>12</sup> He has carried out his words which he spoke against us, and against our rulers who ruled us, by bringing upon us a great calamity that has been done to Jerusalem which has never ever happened under the whole heaven.

<sup>13</sup> Just as it is written in the law of Moses, all this calamity has come upon us. Yet we have not sought the favor of the LORD our God, by turning from our iniquities, and prudently implementing your truth.

<sup>14</sup> Therefore the LORD kept watch over this calamity and brought it upon us; for the LORD our God is righteous in all his works that he does, but we have not obeyed his voice.

<sup>15</sup> Now, O Lord our God, who has brought your people forth out of the land of Egypt with a mighty hand, and has made a reputation for yourself even to this day-- we have sinned, we have done wickedly.

<sup>16</sup> O Lord, according to all your righteousness, let your anger and your wrath, I pray, be turned away from your city Jerusalem, your holy mountain; because for our sins, and for the iniquities of our forefathers. Jerusalem and your people have become a disgrace to all those around us.

<sup>17</sup> Now therefore, O our God, listen to the prayer and requests of your servant, and cause your face to shine with favor upon your sanctuary that is desolate for your sake.

<sup>18</sup> O my God, bend your ear, and hear; open your eyes, and gaze on our desolations, and the city which is called by your name. For we do not present our requests before you based on our own righteousness, but because of your great mercy.

<sup>19</sup> O Lord, hear; O Lord, forgive; O Lord, listen and act. Do not delay, for your own sake, O my God, because your city and your people are called by your name."

<sup>20</sup> I continued speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my request before the LORD my God for the holy mountain of my God.

<sup>21</sup> While I was speaking in prayer, the person Gabriel, whom I had seen in the vision at the beginning, flew quickly to me about the time of the evening sacrifice.

<sup>22</sup> He instructed me and talked with me, saying, "Daniel, I am now come out to teach you understanding.

<sup>23</sup> At the beginning of your prayer requests the commandment went forth, and I have come to tell you; for you are greatly loved. Therefore consider the matter and understand the vision.

<sup>24</sup> Seventy weeks are decreed upon your people and upon your holy city to finish their transgression, and to put an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place.

<sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem to the Anointed One, the prince, there will be seven weeks, and sixty-two weeks. It will be rebuilt with streets and moat, but in troubled times.

<sup>26</sup> After the sixty-two weeks the Anointed One will be cut off, and will have nothing. Then the people of the prince that will come will destroy the city and the sanctuary. Its end will be with a flood, and even to the end there will be war. The devastation has been decreed.

<sup>27</sup> Then he will make a firm covenant with many for one week. In the midst of the week, he will cause the sacrifice and the offering to cease; and on the wing of abominations will come one who makes devastation, until the decreed end will be poured out on the one making the devastation."

**DASV: Daniel 10**

<sup>1</sup> In the third year of Cyrus king of Persia a message was revealed to Daniel, also called Belteshazzar. The message was true and about a great warfare. He understood the message having gained understanding in the vision itself.

<sup>2</sup> In those days I, Daniel, was mourning for three whole weeks.

<sup>3</sup> I ate no tasty food, no meat or wine entered my mouth, nor did I anoint myself at all, until the three weeks were over.

<sup>4</sup> On the twenty-fourth day of the first month, as I was by the bank of the great river, the Tigris,

<sup>5</sup> I lifted up my eyes, and looked, there was a man clothed in linen with a belt of pure gold from Uphaz wrapped around his waist.

<sup>6</sup> His body also was like crystal beryl, his face like lightning, and his eyes like flaming torches, and his arms and his feet shined like polished bronze, and the voice of his words was like the roar of a large crowd.

<sup>7</sup> I, Daniel, alone saw the vision; for the people with me did not see the vision, but a great trembling shook them and they fled to hide themselves.

<sup>8</sup> So I was left alone, and saw this great vision, with no strength left in me for my vigor vanished and my strength was drained.

<sup>9</sup> Then I heard the sound of his words; and when I heard the sound of his words, I fell into a deep sleep with my face to the ground.

<sup>10</sup> A hand touched me, and set me on my hands and knees.

<sup>11</sup> He said to me, "Daniel, you are greatly loved, understand the words that I speak to you. Stand up, for I am have been sent to you." When he told me this, I stood up trembling.

<sup>12</sup> Then he said to me, "Do not be afraid, Daniel; for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard. Now I am come because of your words.

<sup>13</sup> 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 left him there with the king of Persia.

<sup>14</sup> Now I am come to help you understand what will happen to your people in the latter days; for the vision concerns events many days in the future."

<sup>15</sup> When he had spoken these words to me, I turned my face toward the ground and was speechless.

<sup>16</sup> Then one who looked like a human being touched my lips. I opened my mouth, and spoke to the one who stood before me, saying, "O my lord, because of the vision my sorrows have come upon me, and I have lost my strength.

<sup>17</sup> For how can this servant of my lord talk with you my lord? For I have completely lost my strength and I can barely breathe."

<sup>18</sup> Then again one who looked like a human touched me and strengthened me.

<sup>19</sup> Then he said, "O man greatly loved, do not be afraid. Peace be to you, be strong. Yes, be strong." When he spoke to me, I was strengthened and said, "May my lord speak, for you have strengthened me."

<sup>20</sup> Then he asked, "Do you know why I have come to you? Shortly I must return to fight with the prince of Persia and when I leave here the prince of Greece will come.

<sup>21</sup> But I will tell you what is written in the Writing of Truth. There is no one who helps me against these princes, except Michael, your prince.

**DASV: Daniel 11**

<sup>1</sup> As for me, in the first year of Darius the Mede, I stood up to support and strengthen him.

<sup>2</sup> And now I will tell you the truth. There will arise three more kings in Persia. The fourth will be the richest of all. When he comes to power by his riches, he will stir up everyone against the kingdom of Greece.

<sup>3</sup> A mighty king will stand up, who will rule with great authority, and do whatever he pleases.

<sup>4</sup> When he rises to power, his kingdom will be broken, and will be divided toward the four winds of heaven but not to his posterity, or according to his authority by which he ruled; for his kingdom will be uprooted and dispersed to others besides these.

<sup>5</sup> Then the king of the south will be strong, and one of his princes will become stronger than he, and will rule a realm greater than his own.

<sup>6</sup> At the end of some years they will make an alliance; the daughter of the king of the south will come to the king of the north to make an agreement. But she will not retain her power; nor will his strength last. She will be betrayed, she, her attendants, her father, and the one who supported her in those times.

<sup>7</sup> But out of a shoot from her roots will arise one in his place. He will attack the army and will break into the fortress of the king of the north, and fight against them and prevail.

<sup>8</sup> Even their gods, with their cast images, and with their precious gold and silver vessels, he will carry captive to Egypt. For some years he will desist from attacking the king of the north.

<sup>9</sup> Then the king of the north will come against the realm of the king of the south, but will withdraw to his own land.

<sup>10</sup> His sons will wage war, and will assemble a large and powerful army, which will advance, flood, and pass through; and again bring the battle even up to his fortress.

<sup>11</sup> Then the king of the south will become angry, and will come out and fight against the king of the north. He will muster a great multitude, but the multitude will be delivered into his hand.

<sup>12</sup> After the multitude is carried off, his heart will become arrogant, though he will destroy tens of thousands, yet he will not be victorious.

<sup>13</sup> The king of the north will return, and will raise a multitude larger than the former; after some years he will come out with a great army and abundant supplies.

<sup>14</sup> At that time many will rise up against the king of the south. The violent among your own people will arise to fulfill the vision, but they will fail.

<sup>15</sup> So the king of the north will come, and build up a siege ramp and capture a well-fortified city. The forces of the south will not stand, even his elite special forces, for there will not be any strength to resist.

<sup>16</sup> But he who comes against him will do as he pleases, and no one will be able to withstand him. He will stand in the glorious land, and its destruction will be within his grasp.

<sup>17</sup> His plan will be to come with the strength of his whole kingdom, and he will form alliances. He will give the king of the south a daughter in marriage in order to take down his kingdom; but his plan will not succeed.

<sup>18</sup> After this he will turn his face to the coastlands, and will capture many. But a commander will bring an end to his insolence and even cause his insolence to turn back upon him.

<sup>19</sup> Then he will turn his face toward the fortresses of his own land, but he will stumble and fall, and will never be found again.

<sup>20</sup> Then one will have a tax collector replace him to enhance the glory of the kingdom; but within few days he will be destroyed, though not in anger or in battle.

<sup>21</sup> In his place will arise a contemptible person, to whom they had not conferred the honor of kingship. He will come in a time of prosperity, and will obtain the kingdom by intrigue.

<sup>22</sup> Armies will be totally swept away and broken before him, including the prince of the covenant.

<sup>23</sup> After the alliance made with him, he will deal deceitfully; for he will come up, and will become strong with a small base of people.

<sup>24</sup> Without warning he will invade the richest places of the province. Then he will do what his predecessor had never done; he will distribute to his followers plunder, spoil, and wealth. He will devise plans against the fortified cities, but only for a little while.

<sup>25</sup> He will stir up his power and courage against the king of the south with a great army. The king of the south will fight the war with an exceeding great and mighty army; but he will not stand, for there will be plots undermining him.

<sup>26</sup> Yes, those who eat his royal delicacies will destroy him, and his army will be swept away; many will die in battle.

<sup>27</sup> Both of these kings will have their hearts bent on evil, and they will tell each other lies at one table. But it will not succeed; for the end will occur at the appointed time.

<sup>28</sup> Then he will return to his land with great wealth, and his heart will be set against the holy covenant. He will do his dastardly damage and then return to his own land.

<sup>29</sup> At the time appointed, he will return and enter the south; but this time it will not be as it was previously.



<sup>30</sup> For ships of Kittim will come against him resulting in him being discouraged so he will withdraw. But he will direct his fury against the holy covenant. He will return and bestow favor on those who forsake the holy covenant.

<sup>31</sup> His forces will stand and profane the sanctuary and fortress. They will abolish the daily burnt offering and set up the abomination that causes desecration.

<sup>32</sup> He will use flattery to seduce those who violate the covenant; but the people who know their God will be courageous and take strong action.

<sup>33</sup> They who are wise among the people will instruct many, although they will fall by the sword, flame, captivity and plunder for many days.

<sup>34</sup> Now when they fall, they will receive a little help; but many will hypocritically allege to join them.

<sup>35</sup> Some of those who are wise will fall, in order to refine, purify, and cleanse them, until the time of the end; because the appointed time is still to come.

<sup>36</sup> The king will do as he pleases; he will exalt and magnify himself above every god, and will blaspheme against the God of gods. He will prosper until the wrath is finished; for that which is decreed must be done.

<sup>37</sup> He will have no respect for the gods of his forefathers, or the preferred god of women, or any other god; for he will magnify himself above all.

<sup>38</sup> But instead, he will honor the god of fortresses; a god whom his forefathers did not know. He will honor him with gold, silver, precious stones and valuable treasures.

<sup>39</sup> He will deal with the strongest fortresses with the help of a foreign god. Whoever acknowledges him, he will grant lucrative positions of authority over many and will divide the land for a price.

<sup>40</sup> At the time of the end the king of the south will contend with him, and the king of the north will come against him like a whirlwind, with chariots, horsemen, and many ships. He will invade other countries, and will wash through them like a flood.

<sup>41</sup> He will enter also into the glorious land, and many countries will be overthrown. But Edom, Moab and the ruler of the Ammonites will be delivered out of his hand.

<sup>42</sup> He will stretch out his hand against many countries; even the land of Egypt will not escape.

<sup>43</sup> But he will have power over the treasures of gold and silver, and all the treasures of Egypt. The Libyans and Ethiopians will also submit.

<sup>44</sup> But news out of the east and north will trouble him. He will set out with great fury to destroy and utterly annihilate many.

<sup>45</sup> He will pitch his royal tents between the sea and the glorious holy mountain; yet he will come to his end, and no one will help him.

**DASV: Daniel 12**

<sup>1</sup> "At that time Michael, the great prince who watches over the children of your people, will stand up. There will be a time of trouble, such as has never been since nations came into being. But at that time your people will be delivered, everyone who is found written in the book.

<sup>2</sup> Many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame and everlasting disgrace.

<sup>3</sup> They who are wise will shine like the brightness of the sky, and those who turn many to righteousness will shine like the stars forever and ever.

<sup>4</sup> But you, Daniel, keep these words secret, and seal the book, until the time of the end when many will run to and fro and knowledge will be increased."

<sup>5</sup> Then I, Daniel, looked, and there stood two others, the one on the bank of the river on this side, and the other on the bank on the opposite side.

<sup>6</sup> One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be to the end of these wonders?"

<sup>7</sup> Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right and left hands to heaven, swear by him who lives forever, "It will be for a time, times, and half a time. When they finish shattering the power of the holy people, all these things will be finished."

<sup>8</sup> I heard, but I did not understand so I asked, "My lord, what will be the outcome of these things?"

<sup>9</sup> He said, "Go your way, Daniel; for the words are concealed and sealed until the time of the end.

<sup>10</sup> Many will be purified, cleansed, and refined; but the wicked will keep on doing wickedness. None of the wicked will understand; but those who are wise will understand.

<sup>11</sup> From the time the daily burnt offering is taken away, and the abomination that causes desecration is set up, there will be 1,290 days.

<sup>12</sup> Blessed is the one who expectantly waits and comes to the end of 1,355 days.

<sup>13</sup> But go your way until the end. You will rest, then will stand receiving what has been allotted to you at the end of the days."

**DASV: Digital American Standard Version****DASV: Hosea 1**

<sup>1</sup> The word of the LORD came to Hosea the son of Beerī, 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.

<sup>2</sup> When the LORD spoke at first by Hosea, the LORD said to Hosea, "Go, marry a prostitute and have children with this whore, for the land commits prostitution by forsaking the LORD."

<sup>3</sup> So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

<sup>4</sup> Then the LORD said to him, "Call his name Jezreel; for in a little while I will punish the house of Jehu for bloodshed at Jezreel, and I will put an end to the kingdom of the house of Israel.

<sup>5</sup> In that day, I will break the bow of Israel in the valley of Jezreel."

<sup>6</sup> She conceived again and bore a daughter. Then the LORD said to him, "Call her name Lo-ruhamah [meaning, 'No pity']; for I will no longer have pity on the house of Israel, that I should forgive them.

<sup>7</sup> But I will have pity on the house of Judah, and will save them by the LORD their God. I will not save them by bow, sword, battle, horses, or by horsemen."

<sup>8</sup> Now when she had weaned Lo-ruhamah, she conceived, and bore a son.

<sup>9</sup> Then the LORD said, "Call his name Lo-ammi [meaning, 'Not my people']; for you are not my people, and I will not be your God.

<sup>10</sup> Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured or numbered. In the place where it was said to them, 'You are not my people,' it will be said to them, 'You are the children of the living God.'

<sup>11</sup> Then the children of Judah and the children of Israel will be gathered together. They will appoint themselves one head, and return to the land from exile; for the day of Jezreel will be great.

**DASV: Hosea 2**

- <sup>1</sup> Say to your brothers, 'Ammi,' [my people] and to your sisters, 'Ruhamah' [pity].
- <sup>2</sup> Plead with your mother, plead,  
for she is not my wife,  
and I am not her husband.  
She must put away her prostitutions from her face,  
and her adulteries from between her breasts.
- <sup>3</sup> Otherwise I will strip her naked,  
as the day that she was born.  
I will turn her into a wilderness,  
and turn her into a desert land,  
and slay her with thirst.
- <sup>4</sup> I will have no pity on her children,  
for they are children of adultery.
- <sup>5</sup> Their mother has played the prostitute;  
she who conceived them has acted shamefully;  
for she said, 'I will pursue my lovers,  
who give me my bread and my water,  
my wool and my flax, my olive oil and my drink.'
- <sup>6</sup> Therefore, I will fence her in with thorns,  
and I will build a wall to fence her in  
so that she cannot find her paths.
- <sup>7</sup> Then she will pursue her lovers,  
but she will not catch them.  
She will seek them,  
but will not be able to find them.  
Then she will say, 'I will go back to my first husband,  
for I was better back then than now.'
- <sup>8</sup> For she had no clue that I was the one  
who gave her the grain, new wine and olive oil,  
and multiplied her silver and gold,  
which they used for Baal.
- <sup>9</sup> Therefore I will take back my grain in its time,  
and my new wine in its season.  
I will take away my wool and my flax  
which were given to cover her nakedness.
- <sup>10</sup> Now I will uncover her lewdness in the sight of her lovers,  
and no one will rescue her out of my hand.
- <sup>11</sup> I will also put an end to all her partying,  
her feasts, her new moons, and her Sabbaths,  
all her appointed festivals.
- <sup>12</sup> I will destroy her vines and her fig trees, of which she claimed,

- 'These are my wages that my lovers have given me.'  
But I will turn them into a forest,  
and the beasts of the field will devour them.
- <sup>13</sup> I will punish her for the festival days of the Baals,  
when she burned incense,  
when she decked herself with her earrings and jewels,  
and went after her lovers,  
and forgot me," declares the LORD.
- <sup>14</sup> "Therefore, I will allure her,  
and bring her into the wilderness,  
and speak kindly to her.
- <sup>15</sup> From there I will give her back her vineyards,  
and turn the Valley of Achor [trouble] into a door of hope.  
There she will respond, as in the days of her youth,  
and as on the day when she came up out of the land of Egypt.
- <sup>16</sup> It will be in that day," says the LORD,  
"that you will call me 'My husband,'  
and will no longer call me 'My master.'
- <sup>17</sup> For I will take away the names of the Baals out of her mouth,  
and they will no longer be mentioned by name.
- <sup>18</sup> In that day I will make a covenant  
with the beasts of the field,  
and with the birds of the air,  
and with the creatures that creep on the ground.  
I will abolish the bow, the sword and battle out of the land,  
and will let them lie down in security.
- <sup>19</sup> I will betroth you to me forever.  
I will take you as my wife in righteousness,  
justice, loyal love, and compassion.
- <sup>20</sup> I will take you as my wife in faithfulness,  
and you will know the LORD.
- <sup>21</sup> In that day, I will respond," says the LORD,  
"I will respond to the heavens,  
and they will respond to the earth;
- <sup>22</sup> and the earth will respond with grain, new wine, and olive oil,  
and they will respond to Jezreel.
- <sup>23</sup> Then I will plant her for myself in the land;  
I will have pity on Lo-Ruhamah [no-pity];  
I will say to Lo-Ammi [not my people],  
'you are my people;'

and they will reply, 'You are my God.'"

**DASV: Hosea 3**

<sup>1</sup> Then the LORD said to me, "Go again, love a woman who has a lover and is an adulteress, just as the LORD loves the Israelites, even though they turn to other gods, and love their idolatrous raisin cakes.

<sup>2</sup> So I bought her for fifteen pieces of silver, and seven and a half bushels of barley.

<sup>3</sup> I told her, "You must stay with me many days; you must not play the prostitute or have sex with another man, so also I will be toward you."

<sup>4</sup> For the children of Israel will remain many days without a king or prince, without sacrifice or sacred pillar, and without ephod or idols.

<sup>5</sup> Afterward the Israelites will return and seek the LORD their God, and David their king, and will tremble before the LORD and his goodness in the latter days.

**DASV: Hosea 4**

- <sup>1</sup> Hear the word of the LORD, you Israelites,  
for the LORD has a legal case  
against the inhabitants of the land,  
because there is no truth, loyalty,  
or knowledge of God in the land.
- <sup>2</sup> There is only swearing and lying,  
murder, stealing, and adultery;  
nothing but bloodshed after bloodshed.
- <sup>3</sup> Therefore the land will mourn,  
and every one who lives there will waste away,  
with the beasts of the field and the birds of the air;  
even the fish of the sea will be hauled away.
- <sup>4</sup> Let no one make an accusation or rebuke;  
for your people are like those who bring  
a case against a priest.
- <sup>5</sup> You will stumble in the day,  
and the prophet will stumble with you in the night,  
and I will destroy your mother.
- <sup>6</sup> My people are destroyed for lack of knowledge.  
Because you have rejected knowledge,  
I will also reject you as my priests.  
Since you have forgotten the law of your God,  
I also will forget your children.
- <sup>7</sup> The more they multiplied,  
the more they sinned against me;  
they changed their glory into shame.
- <sup>8</sup> They feed on the sin of my people,  
and are greedy for their iniquity.
- <sup>9</sup> It will be: like people, like priest.  
So I will punish them for their ways,  
and will repay them for their actions.
- <sup>10</sup> They will eat, and not have enough;  
they will play the harlot, and will not increase;  
because they have forsaken the LORD
- <sup>11</sup> to devote themselves to prostitution  
with old wine and new that enslave the heart.
- <sup>12</sup> My people ask counsel from their wooden idols,  
and their diviner's rod tells them what to do;  
for the spirit of prostitution has led them astray,  
and they have played the prostitute,  
deserting their God.



- <sup>13</sup> They sacrifice on the mountaintops  
and burn offerings on the hills,  
under oaks, poplars and terebinths,  
because their shade is good.  
Therefore your own daughters play the prostitute,  
and your daughters-in-law commit adultery.
- <sup>14</sup> I will not punish your daughters when they play the prostitute,  
or your brides when they commit adultery.  
For the men themselves consort with prostitutes,  
and they sacrifice with the shrine prostitutes;  
so the people who do not understand will come to ruin.
- <sup>15</sup> Though you, Israel, play the prostitute,  
yet do not let Judah become guilty.  
Do not go to Gilgal,  
or go up to Beth-aven [house of wickedness],  
and swear, "As the LORD lives."
- <sup>16</sup> For Israel is as stubborn as a stubborn heifer.  
Should the LORD now put them out to graze  
like a lamb in a large field?
- <sup>17</sup> Ephraim is joined to idols;  
leave him alone.
- <sup>18</sup> Their drinks are gone;  
they engage in cult prostitution;  
their rulers dearly love shame.
- <sup>19</sup> The wind has wrapped them up in its wings,  
and their sacrifices will bring them shame.

**DASV: Hosea 5**

- <sup>1</sup> Hear this, O priests,  
listen, O house of Israel,  
and give ear, O house of the king;  
for this judgment is for you.  
For you have been a snare at Mizpah,  
and a net spread on Tabor.
- <sup>2</sup> The rebels have gone deep into slaughter,  
but I will discipline them all.
- <sup>3</sup> I know Ephraim,  
and Israel is not hid from me;  
for now, O Ephraim, you have played the prostitute;  
Israel is defiled.
- <sup>4</sup> Their deeds will not allow them to return to their God;  
for the spirit of prostitution is within them,  
and they do not know the LORD.
- <sup>5</sup> Israel's arrogance testifies against it;  
Israel and Ephraim will stumble in their guilt;  
Judah also will stumble with them.
- <sup>6</sup> When they go with their flocks and herds to seek the LORD,  
they will not find him;  
he has withdrawn himself from them.
- <sup>7</sup> They have been unfaithful to the LORD,  
for they have borne illegitimate children.  
Now their new moon festivals will devour them  
along with their fields.
- <sup>8</sup> Blow the ram's horn in Gibeah;  
sound the trumpet in Ramah;  
shout the alarm at Beth-aven;  
"We are behind you, O Benjamin."
- <sup>9</sup> Ephraim will be a horrible ruin in the day of punishment;  
among the tribes of Israel I make known what will certainly happen.
- <sup>10</sup> The princes of Judah are like those who remove the landmark;  
I will pour out my wrath on them like a flood.
- <sup>11</sup> Ephraim is oppressed, he is crushed by judgment,  
because he was determined to pursue idols.
- <sup>12</sup> Therefore I will be like a moth to Ephraim,  
and like rotteness to the house of Judah.
- <sup>13</sup> When Ephraim saw his sickness,  
and Judah perceived his wound,  
then Ephraim went to Assyria,  
and sent to the great king.

But he is not able to heal you,  
he cannot cure you of your wound.  
<sup>14</sup> For I will be like a lion to Ephraim,  
and like a young lion to the house of Judah;  
I will tear them up  
and then leave;  
I will carry them off,  
and there will be no one to rescue them.  
<sup>15</sup> I will return to my place,  
until they acknowledge their guilt,  
and seek my face;  
in their affliction they will earnestly seek me."

**DASV: Hosea 6**

- <sup>1</sup> Come, and let us return to the LORD;  
for he has torn us,  
but he will heal us,  
he has injured us,  
but he will bandage us up.
- <sup>2</sup> After two days he will revive us;  
on the third day he will raise us up,  
and we will live before him.
- <sup>3</sup> Let us acknowledge him;  
let us pursue knowing the LORD;  
he will come forth as sure as the morning dawns;  
he will come to us as sure as the rain,  
as the latter rain that waters the earth.
- <sup>4</sup> O Ephraim, what am I going to do with you?  
O Judah, what shall I do with you?  
For your loyal love is like a morning mist,  
and like the early dew that vanishes away.
- <sup>5</sup> Therefore I have cut them to pieces by the prophets;  
I have slain them by the words of my mouth;  
my judgments shine forth like the light.
- <sup>6</sup> For I desire loyal love, and not sacrifice,  
and the knowledge of God more than burnt offerings.
- <sup>7</sup> But they at the town of Adam have broken the covenant;  
there they have been unfaithful to me.
- <sup>8</sup> Gilead is a city of evildoers;  
it is stained by bloody footprints.
- <sup>9</sup> As a gang of thieves waits in ambush for their victim,  
so the gang of priests murder on the road to Shechem;  
they have committed heinous crimes.
- <sup>10</sup> In the house of Israel I have seen a horrible thing;  
there Ephraim practiced prostitution,  
and Israel is defiled.
- <sup>11</sup> O Judah, a harvest has been appointed for you too,  
when I restore the fortunes of my people.

**DASV: Hosea 7**

- <sup>1</sup> When I wanted to heal Israel,  
then the iniquity of Ephraim was revealed,  
as well as the wickedness of Samaria.  
For they deal falsely;  
the thief breaks in;  
the gang of robbers pillage outside.
- <sup>2</sup> They do not realize in their hearts  
that I remember all their wickedness.  
Now their evil deeds have surrounded them;  
they are before my face.
- <sup>3</sup> They make the king glad with their wickedness,  
the princes with their lies.
- <sup>4</sup> They are all adulterers;  
they are like a heated oven,  
whose fire the baker does not stir  
once the dough is kneaded until it is leavened.
- <sup>5</sup> On the feast day of our king  
the princes made themselves sick  
inflamed with wine;  
he stretched out his hand with mockers.
- <sup>6</sup> For they have kindled their hearts like an oven,  
while they plot against him;  
their anger smolders all night;  
in the morning it flares up like a flaming fire.
- <sup>7</sup> They are all as hot as an oven;  
they devour their rulers.  
All their kings have fallen;  
not one of them calls on me.
- <sup>8</sup> Ephraim mixes himself among the peoples;  
Ephraim is a half-burnt loaf not turned over.
- <sup>9</sup> Foreigners have devoured his strength,  
and he does not even realize it.  
Gray hairs sprinkle his head  
yet he does not even know it.
- <sup>10</sup> Israel's arrogance testifies against him,  
yet they do not return to the LORD their God,  
or seek him after all this.
- <sup>11</sup> Ephraim is like a silly dove, without sense;  
they call for help to Egypt,  
then go to Assyria.
- <sup>12</sup> When they go, I will spread my net on them;

- I will bring them down as the birds of the air;  
I will punish them, just as their assembly has heard.
- <sup>13</sup> Woe to them! For they have deserted me.  
Destruction to them! For they have rebelled against me.  
Though I want to redeem them,  
yet they speak lies against me.
- <sup>14</sup> They have not cried out to me with their heart,  
but they lie howling on their beds.  
They ritually slash themselves for grain and new wine;  
they rebel against me.
- <sup>15</sup> Though I have trained and strengthened their arms,  
yet they plot evil against me.
- <sup>16</sup> They turn to that which is of no benefit.  
They are like a defective bow.  
Their princes will fall by the sword for the rage of their tongue.  
This is what they will be ridiculed for in the land of Egypt.

**DASV: Hosea 8**

- <sup>1</sup> Set the trumpet to your lips.  
One circles like a vulture over the house of the LORD,  
because they have broken my covenant,  
and rebelled against my law.
- <sup>2</sup> They will cry to me,  
“My God, we from Israel know you.”
- <sup>3</sup> Israel has rejected what is good;  
so an enemy will pursue him.
- <sup>4</sup> They have set up kings, without my permission;  
they set up princes, but I did not approve.  
From their silver and gold they made idols  
for their own destruction.
- <sup>5</sup> He has rejected your calf idol, O Samaria;  
my anger burns against them;  
how long will they be incapable of innocence?
- <sup>6</sup> It is made in Israel;  
the craftsman built it,  
and it is not God;  
the calf of Samaria will be smashed to pieces.
- <sup>7</sup> For they sow the wind,  
and they will reap the whirlwind.  
The stalks do not have heads of grain;  
it will not yield meal;  
even if it did yield grain,  
foreigners would swallow it up.
- <sup>8</sup> Israel is swallowed up;  
now they are to the nations like a worthless pot.
- <sup>9</sup> For they have gone up to Assyria,  
like a wild donkey alone by itself;  
Ephraim has hired lovers.
- <sup>10</sup> Even though they sold themselves among the nations,  
I will now gather them;  
they will soon be crushed  
under the oppression of a great king.
- <sup>11</sup> Because Ephraim has multiplied altars for sin offerings,  
these altars have become places for sinning.
- <sup>12</sup> I wrote for him many things in my law,  
but they are regarded as something strange.
- <sup>13</sup> They offer sacrifices to me,

and they eat its meat;  
but the LORD does not accept them;  
now he will remember their iniquity,  
and punish their sins.

They will return to Egypt.

<sup>14</sup> For Israel has forgotten its Maker,  
and built palaces.

Judah has multiplied fortified cities;  
but I will send a fire on its cities,  
and it will devour its fortresses.



**DASV: Hosea 9**

- <sup>1</sup> Do not rejoice O Israel,  
do not revel like the peoples;  
for you have played the prostitute,  
forsaking your God;  
you have loved the wages of prostitution  
on every threshing floor.
- <sup>2</sup> The threshing floor and the winepress will not feed them,  
and the new wine will fail them.
- <sup>3</sup> They will not remain in the LORD's land,  
but Ephraim will return to Egypt,  
and they will eat unclean food in Assyria.
- <sup>4</sup> They will not pour out wine offerings to the LORD,  
and their sacrifices will not be pleasing to him.  
Their sacrifices will be like bread eaten while mourning;  
all who eat it will be ritually polluted.  
Their bread will be used only to satisfy their appetite;  
it will not come into the house of the LORD.
- <sup>5</sup> What will you do in the day of the appointed festival,  
and in the day of the feast of the LORD?
- <sup>6</sup> For look, even if they escape destruction,  
Egypt will still round them up.  
Memphis will bury them.  
Weeds will overgrow their silver valuables;  
thorn bushes will occupy their tents.
- <sup>7</sup> The days of punishment have come;  
the days of pay back have arrived;  
let Israel realize this.  
The prophet is a fool,  
the one inspired is considered crazy,  
because of the greatness of your sin,  
and your hostility being so great.
- <sup>8</sup> The prophet is a watchman for Ephraim for my God;  
yet a fowler's snare is set on all his paths,  
and hostility even in the house of his God.
- <sup>9</sup> They have deeply corrupted themselves,  
as in the days of Gibeah.  
He will remember their iniquity;  
he will punish their sins.
- <sup>10</sup> I found Israel like grapes in the wilderness;  
I saw your fathers like the first fruit on the fig tree

- in its first season.  
But they came to Baal-peor,  
and dedicated themselves to that shameful thing,  
and became as detestable as the thing that they loved.
- <sup>11</sup> As for Ephraim, their glory will fly away like a bird;  
there will be no birth, no pregnancy, and no conception.
- <sup>12</sup> Even though they bring up their children,  
yet I will take them away so that none of them will be left.  
Woe to them when I depart from them!
- <sup>13</sup> Ephraim, I have seen like Tyre, is planted in a pleasant place,  
but Ephraim will bring out its children to the slaughter.
- <sup>14</sup> Give them, O LORD -- what will you give?  
Give them a miscarrying womb and dry breasts.
- <sup>15</sup> All their wickedness is at Gilgal;  
for there I came to hate them.  
Because of their wicked deeds,  
I will drive them out of my house.  
I will love them no more;  
all their princes are rebels.
- <sup>16</sup> Ephraim is struck down,  
their root is dried up,  
they will bear no fruit.  
Even though they bear children,  
I will slay the cherished fruit of their womb.
- <sup>17</sup> My God will cast them away  
because they did not listen to him;  
they will be wanderers among the nations.

**DASV: Hosea 10**

- <sup>1</sup> Israel is a luxuriant vine that yields its fruit.  
 The more its fruit multiplied,  
     the more it multiplied its altars;  
 the more the land produced,  
     the more they produced idolatrous pillars.
- <sup>2</sup> Their heart is divided;  
 now they will be found guilty.  
 He will break down their altars;  
 he will destroy their idolatrous pillars.
- <sup>3</sup> Surely now they will say,  
 "We have no king,  
     since we did not fear the LORD;  
 and as far as a king,  
     what can he really do for us?"
- <sup>4</sup> They speak meaningless words,  
 with false oaths they make covenants.  
 Therefore litigation sprouts up like poisonous weeds  
 in the furrows of the field.
- <sup>5</sup> The inhabitants of Samaria will be in terror  
 for the calf-idol of Beth-Aven [house of wickedness].  
 Its people will mourn over it,  
 and the idolatrous priests will wail over it,  
     for its glory has departed from it.
- <sup>6</sup> The idol itself will be carried off to Assyria  
 as a present to the great king.  
 Ephraim will be put to shame,  
 and Israel will be ashamed of its idol.
- <sup>7</sup> Samaria and her king will be cut off,  
 floating away like a twig on the surface of the water.
- <sup>8</sup> The high places also of Aven [wickedness],  
 the sin of Israel, will be destroyed.  
     Thorns and thistles will grow over their altars.  
 Then they will beg the mountains, "Cover us,"  
 and to the hills, "Fall on us."
- <sup>9</sup> O Israel, you have sinned from the days of Gibeah,  
 there they have continued.  
 Did not war against wicked men  
 overtake them in Gibeah?
- <sup>10</sup> When it pleases me, I will punish them.  
 Nations will be gathered against them,

when they are tied up for their two sins.

- <sup>11</sup> Ephraim is a well-trained heifer  
that loves to tread out the grain;  
but I myself have put a yoke upon her neck,  
I will put a harness on Ephraim.  
Judah will plow,  
Jacob will break up the ground.
- <sup>12</sup> Sow for yourselves righteousness,  
reap loyal love.  
Break up your fallow ground;  
for it is time to seek the LORD  
until he comes and rains righteousness on you.
- <sup>13</sup> You have plowed wickedness,  
you have reaped injustice;  
you have eaten the fruit of lies,  
because you trusted in your own strength,  
in your many mighty warriors.
- <sup>14</sup> Therefore the din of battle will rise against your people,  
and all your fortresses will be destroyed,  
just like when Shalman destroyed Beth Arbel on the day of battle,  
when both mother and children were dashed to pieces.
- <sup>15</sup> The same thing will happen to you, O Bethel,  
because of your great wickedness;  
at daybreak the king of Israel be totally destroyed.

**DASV: Hosea 11**

- <sup>1</sup> When Israel was a child, I loved him,  
and called my son out of Egypt.
- <sup>2</sup> The more I called them,  
the more they went away from me.  
They sacrificed to Baals,  
and burned incense to idols.
- <sup>3</sup> Yet it was I who taught Ephraim to walk;  
I took them by their arms;  
but they did not acknowledge that I healed them.
- <sup>4</sup> I led them with cords of kindness  
and bands of love.  
I was to them as those who lift up a yoke off their neck,  
and bent over to feed them.
- <sup>5</sup> They will not return to the land of Egypt;  
but Assyria will be their king,  
because they refused to repent.
- <sup>6</sup> The sword will slash in their cities,  
and it will consume the bars of their gates.  
It will devour them because of their evil plans.
- <sup>7</sup> My people are bent on turning away from me.  
Though they call to the Most High,  
he will not raise them up.
- <sup>8</sup> How can I give you up, O Ephraim?  
How can I surrender you, O Israel?  
How can I make you like Admah?  
How can I treat you like Zeboiim?  
I have had a change of heart;  
my compassions grow warm.
- <sup>9</sup> I will not give vent to my fierce anger;  
I will not destroy Ephraim again.  
For I am God and not a man,  
the Holy One in the midst of you.  
I will not come in wrath.
- <sup>10</sup> They will follow the LORD,  
who roars like a lion;  
for he will roar,  
and his children will come trembling from the west.
- <sup>11</sup> They will come back trembling like birds from Egypt,  
like a dove from the land of Assyria.  
I will resettle them in their homes, says the LORD.

<sup>12</sup> Ephraim surrounded me with lies,  
and the house of Israel with deceit;  
but Judah still travels with God,  
and is faithful to the Holy One.

**DASV: Hosea 12**

- <sup>1</sup> Ephraim feeds on wind,  
and chases after the desert east wind;  
he multiplies lies and violence.  
They make a treaty with Assyria,  
and olive oil is carried to Egypt.
- <sup>2</sup> The LORD has a case against Judah,  
and will punish Jacob according to his ways;  
he will repay him according to his deeds.
- <sup>3</sup> Even in the womb he grabbed his brother by the heel,  
and as an adult he struggled with God.
- <sup>4</sup> He wrestled with the angel and won;  
he wept and pleaded for his favor.  
He found him at Bethel,  
and spoke with him there--
- <sup>5</sup> the LORD, the God of hosts;  
the LORD is his memorial.
- <sup>6</sup> You must turn back to your God;  
hold on to loyal love and justice,  
and wait continually for your God.
- <sup>7</sup> Instead he is like a merchant,  
with deceptive scales in his hand;  
he loves to cheat.
- <sup>8</sup> Ephraim said, "I am rich, I have become wealthy.  
In all my pursuit of wealth  
no one has been able to detect anything wrong or sinful."
- <sup>9</sup> But I am the LORD your God from the land of Egypt;  
I will again make you live in tents,  
as in the days of the solemn feast.
- <sup>10</sup> I spoke to the prophets,  
I multiplied visions,  
and through the prophets gave symbolic parables.
- <sup>11</sup> Are there idols in Gilead?  
They are absolutely worthless!  
Do they sacrifice bulls in Gilgal?  
Their altars are like heaps of stone in a plowed field.
- <sup>12</sup> Jacob fled into the land of Aram;  
Israel served for a wife,  
to earn a wife he guarded sheep.
- <sup>13</sup> By a prophet the LORD brought Israel up out of Egypt,  
and by a prophet he was guarded.

<sup>14</sup> Ephraim has bitterly provoked to anger;  
he will be held accountable for his bloody crimes,  
and his Lord will repay him for his scornful abuse.



**DASV: Hosea 13**

- <sup>1</sup> When Ephraim spoke,  
    there was trembling.  
    He was exalted in Israel;  
    but when he offended by worshipping Baal, he died.
- <sup>2</sup> Even now they sin more and more.  
    They have made metal images for themselves;  
    idols of silver built according to their own understanding,  
    all of them the work of the craftsmen.  
    They say of them, "Let those who sacrifice, kiss the calves."
- <sup>3</sup> Therefore they will be like the morning mist,  
    and like the dew that quickly vanishes,  
    like chaff blown away from the threshing floor by a whirlwind,  
    and like smoke disappearing through an open window.
- <sup>4</sup> Yet I am the LORD your God from the land of Egypt;  
    you are not to acknowledge any god but me,  
    for there is no savior besides me.
- <sup>5</sup> I cared for you in the wilderness,  
    in the land of great desert.
- <sup>6</sup> But after they had grazed they were filled;  
    then their heart became proud;  
    therefore they forgot me.
- <sup>7</sup> So I am like a lion to them;  
    like a leopard I will lurk by the road.
- <sup>8</sup> I will meet them like a bear robbed of her cubs,  
    and will tear their hearts out.  
    I will devour them like a lioness;  
    like a wild beast would tear them to pieces.
- <sup>9</sup> You are about to be destroyed, O Israel,  
    because you are against me, your help.
- <sup>10</sup> Where now is your king,  
    that he may save you in all your cities?  
    Where are your leaders, of whom you demanded,  
    "Give me a king and princes"?
- <sup>11</sup> I have given you a king in my anger,  
    and took him away in my wrath.
- <sup>12</sup> The guilt of Ephraim is packed away;  
    his sin is stored up.
- <sup>13</sup> The pain of childbirth will come on him.  
    He is an unwise son;  
    for at the right time he does not appear

at the opening of the womb.

<sup>14</sup> Should I ransom them from the power of Sheol?

Should I redeem them from death?

O death, where are your plagues?

O Sheol, where is your destruction?

Compassion will be hidden from my eyes.

<sup>15</sup> Though he is fruitful among his brothers,

a desert east wind will come,

the breath of the LORD blowing in from the wilderness;

his spring will dry up

and his fountain will be parched;

it will plunder his treasury of its valuables.

<sup>16</sup> Samaria will bear her guilt,

for she rebelled against her God.

They will fall by the sword;

their infants will be dashed in pieces,

and their pregnant women ripped open.

**DASV: Hosea 14**

- <sup>1</sup> O Israel, return to the LORD your God;  
for you have fallen because of your sins.
- <sup>2</sup> Take with you words,  
and return to the LORD.  
Say to him, "Take away all iniquity,  
receive us graciously,  
so that we may offer the praise of our lips as sacrificial bulls.
- <sup>3</sup> Assyria will not save us;  
we will not ride on war-horses;  
or say again to the work of our hands,  
'You are our gods,'  
for in you alone the orphan finds mercy."
- <sup>4</sup> I will heal their backsliding;  
I will love them freely,  
for my anger has turned away from them.
- <sup>5</sup> I will be like the dew to Israel;  
he will blossom like a lily,  
and put down his roots like a cedar of Lebanon.
- <sup>6</sup> His shoots will sprout,  
and his beauty like the olive tree,  
and his fragrance like the cedar of Lebanon.
- <sup>7</sup> They who return will live under his shadow.  
They will grow up like the grain,  
and blossom like the vine;  
its fragrance will be like the wine of Lebanon.
- <sup>8</sup> O Ephraim, what more do I have to do with idols?  
It is I who answers and cares for him.  
I am like an evergreen cypress tree;  
your fruit comes from me.
- <sup>9</sup> Who is wise, that he may understand these things?  
Prudent, that he may know them?  
For the ways of the LORD are right,  
and the just will walk in them,  
but rebels will stumble in them.

**DASV: Digital American Standard Version****DASV: Joel 1**

<sup>1</sup> The word of the LORD that came to Joel, the son of Pethuel.

<sup>2</sup> Hear this, O elders,  
and listen, all you inhabitants of the land.  
Has there been anything like this in your days,  
or in the days of your forefathers?

<sup>3</sup> Tell your children about it,  
and let your children tell their children,  
and their children the next generation.

<sup>4</sup> That which the cutting locusts left  
the swarming locusts have eaten.  
What the swarming locusts left  
the hopping locusts have eaten.  
What hopping locusts left  
the caterpillars have eaten.

<sup>5</sup> Wake up you drunkards and weep.  
Wail all your drinkers of wine,  
because of the sweet wine;  
it has been cut off from your mouth.

<sup>6</sup> For a "nation" has invaded my land,  
strong and without number;  
its teeth are like the teeth of a lion,  
and it has the fangs of a lioness.

<sup>7</sup> It has laid my vine waste,  
and splintered my fig trees.  
It has stripped its bark bare,  
and thrown it away;  
their branches are pure white.

<sup>8</sup> Grieve like a virgin clothed in sackcloth  
for the husband of her youth.

<sup>9</sup> The meal offering and the drink offering are  
cut off from the house of the LORD;  
the priests mourn, even the LORD's ministers.

<sup>10</sup> The field is devastated,  
the land mourns;  
for the grain is destroyed,  
the new wine is dried up,

- the olive oil is slowed to a trickle.
- <sup>11</sup> Be disappointed, O farmers,  
wail, O vinedressers,  
for the wheat and barley;  
for the harvest of the field is wiped out.
- <sup>12</sup> The vine is withered,  
and the fig tree is dried up;  
the pomegranate and the palm tree too,  
and the apple tree,  
along with all the trees of the field that are withered;  
for joy has dried up from the people.
- <sup>13</sup> Clothe yourselves with sackcloth and lament, O priests;  
wail, O ministers of the altar.  
Come, pass the night in sackcloth, O ministers of my God;  
for the grain offering and the drink offering  
are withheld from the house of your God.
- <sup>14</sup> Proclaim a fast,  
call for a sacred assembly.  
Gather the elders and all the inhabitants of the land  
to the house of the LORD your God,  
and cry to the LORD.
- <sup>15</sup> Alas for the day!  
For the day of the LORD is near;  
It will come as destruction from the Almighty.
- <sup>16</sup> Is not the food cut off before our eyes,  
joy and gladness from the house of our God?
- <sup>17</sup> The seeds rot under their clods;  
the storehouses are devastated,  
the barns have been torn down;  
for the grain has dried up.
- <sup>18</sup> How do the beasts groan!  
The herds of cattle wander about,  
because they have no pasture;  
even the flocks of sheep suffer.
- <sup>19</sup> O LORD, to you I cry;  
for the fire has devoured the pastures of the wilderness,  
and the flames have burned all the trees of the field.
- <sup>20</sup> The wild animals of the field pant to you;  
for the water brooks are dried up,  
and the fire has devoured the pastures of the wilderness.

**DASV: Joel 2**

- <sup>1</sup> Blow the trumpet in Zion,  
and sound an alarm on my holy mountain.  
Let all the inhabitants of the land tremble,  
for the day of the LORD comes, it is near.
- <sup>2</sup> It will be a day of darkness and gloominess,  
a day of clouds and thick darkness.  
Like blackness spreading over the mountains,  
a great and powerful army comes;  
there has never been anything like it,  
nor will there ever be again,  
for many generations.
- <sup>3</sup> A fire devours before them,  
and behind them a flame burns.  
The land is like the garden of Eden before them,  
but behind them it is like a desolate wilderness;  
nothings escapes them.
- <sup>4</sup> They look like horses;  
they charge forward like war horses.
- <sup>5</sup> With a sound like chariots,  
they leap over the mountains tops;  
like the crackling of a fire devouring stubble,  
like a powerful army prepared for battle.
- <sup>6</sup> At their presence the people writhe in terror;  
all faces grow pale.
- <sup>7</sup> They charge like warriors;  
they scale the wall like soldiers.  
They each march on their way,  
and they do not deviate from their path.
- <sup>8</sup> They do not jostle one another;  
each one marches in his own track.  
They burst through the defenses,  
without breaking ranks.
- <sup>9</sup> They rush into the city;  
they run along its wall.  
They climb up into the houses;  
they gain entrance through the windows like a thief.
- <sup>10</sup> The earth quakes before them;  
the heavens tremble.

- The sun and the moon are darkened,  
and the stars stop shining.
- <sup>11</sup> The LORD raises his voice before his army;  
for his forces are innumerable;  
for the one executing his command is strong.  
The day of the LORD is great and terrifying.  
Who is able to survive it?
- <sup>12</sup> "Yet even now," says the LORD,  
"turn to me with all your heart,  
with fasting, weeping, and mourning."
- <sup>13</sup> Tear your heart and not your clothes,  
and turn to the LORD your God;  
for he is gracious and merciful,  
slow to anger and abundant in loyal love;  
he may change his mind about punishing.
- <sup>14</sup> Who knows? Perhaps he will turn and relent,  
and leave a blessing behind him.  
Perhaps you will be able to offer a grain offering and a drink offering  
to the LORD your God again?
- <sup>15</sup> Blow the trumpet in Zion,  
proclaim a fast,  
summon a solemn assembly.
- <sup>16</sup> Gather the people,  
sanctify the assembly,  
assemble the elders,  
gather the children,  
even infants who are nursing.  
Let the bridegroom come out of his bedroom,  
and the bride out of her chamber.
- <sup>17</sup> Let the priests, the ministers of the LORD,  
weep between the porch and the altar,  
and let them say,  
"Spare your people, O LORD,  
and do not permit your heritage to be ridiculed,  
a mocking proverb among the nations.  
Why should they say among the peoples,  
'Where is their God?'"
- <sup>18</sup> Then the LORD may become jealous for his land,  
and have pity on his people.
- <sup>19</sup> The LORD replied to his people,  
"Look, I will send you grain, new wine, and olive oil,

and you will be satisfied with it;  
 I will no more make you a mockery among the nations;  
<sup>20</sup> I will remove the northern army far away,  
 and will drive it into a barren and desolate land,  
 its vanguard to the east into the Dead Sea,  
 and its rear guard into the western Mediterranean Sea.  
 Its stench will come up,  
 and its foul odor will rise up."

Surely he has done great things.  
<sup>21</sup> Fear not, O land, be glad and rejoice;  
 for the LORD has done great things.  
<sup>22</sup> Do not be afraid, O animals of the field;  
 for the pastures of the wilderness are green,  
 for the tree bears its fruit,  
 the fig tree and vine yield their produce.  
<sup>23</sup> Be glad, O children of Zion,  
 and rejoice in the LORD your God;  
 for he gives you the former rain as vindication,  
 and he pours down rain for you,  
 the former rain and the latter rain just like before.  
<sup>24</sup> The threshing floors will be full of wheat,  
 and the vats will overflow with new wine and olive oil.  
<sup>25</sup> I will repay you the years that the swarming locust ate,  
 the hopping, destroying and cutting locusts,  
 my great army that I sent against you.  
<sup>26</sup> You will have plenty to eat and will be satisfied;  
 you will praise the name of the LORD your God,  
 who has done wondrously for you;  
 my people will never be put to shame.  
<sup>27</sup> You will know that I am in the midst of Israel,  
 and that I am the LORD your God,  
 there is no other.  
 My people will never be put to shame.

<sup>28</sup> It will come to pass afterward,  
 that I will pour out my Spirit on all flesh.  
 Your sons and your daughters will prophesy,  
 your old men will dream dreams,  
 your young men will see visions.  
<sup>29</sup> Also on male and female servants in those days  
 will I pour out my Spirit.  
<sup>30</sup> I will display wonders in the heavens and in the earth,



blood, fire, and columns of smoke.

<sup>31</sup> The sun will be turned into darkness  
and the moon into blood,  
before the great and terrible day of LORD comes.

<sup>32</sup> Then whoever calls on the name of the LORD will be delivered;  
for in Mount Zion and in Jerusalem  
there will be those who escape,  
as the LORD has said,  
among the survivors  
will be those whom the LORD calls.

**DASV: Joel 3**

- <sup>1</sup> For in those days and at that time,  
I will bring back the fortunes of Judah and Jerusalem,
- <sup>2</sup> I will gather all nations,  
and will bring them down to the Valley of Jehoshaphat.  
I will execute judgment on them there  
for my people and for my inheritance Israel,  
whom they have scattered among the nations.
- They have divided up my land,  
<sup>3</sup> and have cast lots for my people.  
They have traded a boy for a prostitute,  
and sold a girl for wine so that they could drink.
- <sup>4</sup> What do you have against me, O Tyre and Sidon, and all the regions of Philistia?  
If you are repaying me for something, swiftly and speedily, I will pay back your  
deeds on your own head.
- <sup>5</sup> For you have taken my silver and my gold, and have carried off my precious  
treasures into your temples.
- <sup>6</sup> You have sold the people of Judah and Jerusalem to the Greeks, removing them  
far from their border.
- <sup>7</sup> Look, I will rouse them out of the place to which you have sold them, and will  
pay back on your head what you have done.
- <sup>8</sup> I will sell your sons and your daughters into the hand of the people of Judah, and  
they will sell them to the people of the Sabaeans, to a nation far off, for the LORD  
has spoken it.
- <sup>9</sup> Proclaim this among the nations:  
Prepare for war,  
rouse the mighty men.  
Let all the soldiers draw near,  
let them come up.
- <sup>10</sup> Beat your plowshares into swords,  
and your pruning hooks into spears.  
Let the weak say,  
"I am strong."
- <sup>11</sup> Come quickly, all you surrounding nations,  
gather yourselves together there.
- Bring down your warriors, O LORD.
- <sup>12</sup> Let the nations rouse themselves,  
and come up to the Valley of Jehoshaphat;

- for there I will sit to judge all the surrounding nations.
- <sup>13</sup> Put in the sickle,  
for the harvest is ripe.  
Come, tread grapes for the winepress is full.  
The vats overflow,  
for their wickedness is great.
- <sup>14</sup> Multitudes, multitudes in the valley of decision!  
For the day of the LORD is near in the valley of decision.
- <sup>15</sup> The sun and the moon will be darkened,  
and the stars will stop shining.
- <sup>16</sup> The LORD will roar from Zion,  
and utter his voice from Jerusalem;  
the heavens and the earth will shake.  
The LORD will be a refuge to his people,  
and a stronghold to the people of Israel.
- <sup>17</sup> Then you will know that I am the LORD your God,  
dwelling in Zion, my holy mountain.  
Then Jerusalem will be holy,  
and no strangers will ever again pass through.
- <sup>18</sup> In that day, the mountains will drip with sweet wine,  
and the hills will flow with milk,  
and all the brooks of Judah will flow with water.  
A spring will flow out of the house of the LORD,  
and will water the Valley of Shittim.
- <sup>19</sup> Egypt will be a desolation,  
and Edom will be a desolate wilderness,  
because of the violence done to the people of Judah,  
in whose land they shed innocent blood.
- <sup>20</sup> Judah will be inhabited forever,  
and Jerusalem from generation to generation.
- <sup>21</sup> I will avenge their blood;  
I will not acquit the guilty,  
for the LORD dwells in Zion.

**DASV: Digital American Standard Version****DASV: Amos 1**

<sup>1</sup> The words of Amos, who was among the herdsmen from 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.

<sup>2</sup> He said,  
"The LORD roars from Zion,  
and raises his voice from Jerusalem;  
the pastures of the shepherds are parched,  
and the top of Carmel withers."

<sup>3</sup> This is what the LORD says,  
"For three crimes of Damascus,  
and for four, I will not revoke its punishment,  
because they have threshed Gilead  
with iron threshing sledges.  
<sup>4</sup> So I will send a fire on the house of Hazael,  
and fire will devour the fortresses of Ben-hadad.  
<sup>5</sup> I will break the gate bar of Damascus,  
and cut off the inhabitants from the valley of Aven [Wickedness],  
the one who holds the scepter from Beth Eden;  
the people of Aram will go into captivity to Kir,"  
says the LORD.

<sup>6</sup> This what the LORD says,  
"For three crimes of Gaza,  
and for four, I will not revoke its punishment,  
because they exiled the whole people,  
to sell them to Edom.  
<sup>7</sup> So I will send a fire on the wall of Gaza,  
and fire will devour its fortresses.  
<sup>8</sup> I will cut off the inhabitants from Ashdod,  
the one who holds the scepter from Ashkelon;  
I will turn my hand against Ekron;  
the remnant of the Philistines will perish,"  
says the sovereign LORD.

<sup>9</sup> This is what the LORD says:  
"For three crimes of Tyre,  
and for four, I will not revoke its punishment,

because they delivered up the whole people to Edom,  
and did not remember the covenant of brotherhood.  
10 So I will send a fire on the wall of Tyre,  
and fire will devour its fortresses."

11 This is what the LORD says:  
"For three crimes of Edom,  
and for four, I will not revoke its punishment,  
because he pursued his brother with the sword,  
and cast off all pity,  
in his anger he continually tore them apart,  
and he kept his wrath forever.

12 So I will send a fire on Teman,  
and fire will devour the fortresses of Bozrah."

13 This is what the LORD says:  
"For three crimes of the children of Ammon,  
and for four, I will not revoke its punishment,  
because they have ripped open the pregnant women of Gilead,  
in order to enlarge their border.

14 But I will set fire to the wall of Rabbah,  
and fire will devour its palaces,  
with shouting on the day of battle,  
with a wind storm in the day of the whirlwind;

15 and their king will go into exile;  
he and his princes together,"  
says the LORD.

**DASV: Amos 2**

- <sup>1</sup> This is what the LORD says:  
"For three crimes of Moab,  
and for four, I will not revoke its punishment,  
because he burned the bones of the king of Edom to ashes.
- <sup>2</sup> So I will send fire on Moab,  
and fire will devour the palaces of Kerioth.  
Moab will die with tumult,  
with shouting, and with the sound of a trumpet.
- <sup>3</sup> I will cut off its ruler from its midst,  
and will slay all their princes with him,"  
says the LORD.
- <sup>4</sup> This is what the LORD says:  
"For three crimes of Judah,  
and for four, I will not revoke its punishment,  
because they have rejected the law of the LORD,  
and have not kept his statutes.  
They were led astray by the lies,  
after which their forefathers walked.
- <sup>5</sup> So I will send a fire on Judah,  
and fire will devour the fortresses of Jerusalem."
- <sup>6</sup> This is what the LORD says:  
"For three crimes of Israel,  
and for four, I will not revoke its punishment,  
because they have sold the righteous for silver,  
and the needy for a pair of sandals.
- <sup>7</sup> They trample the heads of the poor into the dust of the earth,  
and push the oppressed out of the way;  
a man and his father go in to the same girl,  
in this way profaning my holy name.
- <sup>8</sup> They lay down beside every altar  
upon clothes acquired from debt collateral,  
and drink wine in the house of their God  
funded by unjust fines.
- <sup>9</sup> Yet I myself destroyed the Amorite before them,  
who were as tall as cedars,  
and as strong as oaks.  
Yet I destroyed his fruit above,  
and his roots beneath.
- <sup>10</sup> I myself brought you up out of the land of Egypt,

- and led you forty years in the wilderness,  
to possess the land of the Amorite.
- <sup>11</sup> I raised up some of your sons to be prophets,  
and some of your young men to be Nazirites.  
Isn't this true, O people of Israel?"  
says the LORD.
- <sup>12</sup> "But you gave the Nazirites wine to drink,  
and commanded the prophets, 'Do not prophesy.'
- <sup>13</sup> Look, I will squash you down,  
like a cart squashed under a load of grain.
- <sup>14</sup> Even the swift will not be able to escape,  
and the strong will not retain his strength,  
nor will the mighty be able to save himself.
- <sup>15</sup> Archers will not be able to hold their ground;  
he who is swift of foot will not be able to escape;  
nor will he who rides a horse be able to escape.
- <sup>16</sup> Even the bravest among the mighty  
will flee away naked in that day,"  
says the LORD.

**DASV: Amos 3**

<sup>1</sup> Hear this word that the LORD has spoken against you, O people of Israel,  
against the whole family I brought up out of the land of Egypt:

<sup>2</sup> "You only have I known of all the families of the earth;  
therefore I will punish you for all your sins."

<sup>3</sup> Do two walk together,  
without having agreed to it?

<sup>4</sup> Does a lion roar in the forest,  
when it has no prey?  
Does a young lion roar from its den,  
if it has caught nothing?

<sup>5</sup> Does a bird dive into a snare on the ground,  
where there is no bait?  
Does a trap spring up from the ground,  
when there is nothing in it?

<sup>6</sup> If the trumpet alarm is blown in a city,  
do the people not fear?  
Will disaster happen to a city,  
when the LORD has not been involved?

<sup>7</sup> Surely the sovereign LORD does not do anything  
without revealing his plan to his servants the prophets.

<sup>8</sup> The lion has roared,  
who will not fear?  
The sovereign LORD has spoken,  
who will not prophesy?

<sup>9</sup> Proclaim to the fortresses at Ashdod,  
and in the fortresses in the land of Egypt:  
"Assemble yourselves on the mountains of Samaria,  
and see what great chaos is happening there,  
and what oppression is in its midst."

<sup>10</sup> "For they do not know how to do right," says the LORD,  
"they store up violence and plunder in their fortresses."

<sup>11</sup> Therefore this is what the sovereign LORD says:  
"An enemy will surround the land;  
he will pull down your strong defenses,  
and your fortresses will be looted."

<sup>12</sup> This is what the LORD says:  
"As the shepherd rescues out of the mouth of the lion  
just a couple legs or a piece of an ear,  
so the people of Israel will be rescued who sit in Samaria



on just a corner of a bed or couch from Damascus."

- <sup>13</sup> "Listen and testify against the house of Jacob,"  
says the sovereign LORD, the God of hosts.
- <sup>14</sup> "For in the day I punish the crimes of Israel,  
I will also punish the altars of Bethel.  
The horns of the altar will be cut off,  
and fall to the ground.
- <sup>15</sup> I will demolish the winter house,  
along with the summer house;  
and the houses of ivory will perish,  
and the great houses will be swept away,"  
says the LORD.

**DASV: Amos 4**

- <sup>1</sup> Hear this word, you cows of Bashan, who are on Mount Samaria,  
who oppress the poor and crush the needy,  
who say to their husbands, "Bring us something to drink."
- <sup>2</sup> The Sovereign LORD has sworn by his holiness,  
"Surely the time will come on you,  
that they will take you away with hooks,  
and every last one of you with fishhooks.
- <sup>3</sup> You will go out through the breaks in the wall,  
every one straight before her,  
and you will be cast out into Harmon,"  
says the LORD.
- <sup>4</sup> "Come to Bethel and sin;  
to Gilgal and multiply sins.  
Bring your sacrifices every morning,  
and your tithes every three days.
- <sup>5</sup> Offer a sacrifice of thanksgiving with leavened bread,  
and ostentatiously proclaim freewill offerings;  
for this is what you love to do, O people of Israel,"  
says the sovereign LORD.
- <sup>6</sup> "But I have given you clean teeth from hunger in all your cities,  
and lack of bread in all your places,  
yet you have not returned to me,"  
says the LORD.
- <sup>7</sup> "I also withheld the rain from you,  
when there was still three months to the harvest.  
I caused it to rain on one city,  
and not to rain on another city.  
One field was rained on,  
and the field where it did not rain withered.
- <sup>8</sup> So two or three towns wandered over to one town to drink water,  
but were not satisfied.  
Yet you have not returned to me,"  
says the LORD.
- <sup>9</sup> "I have struck your many gardens and vineyards  
with blight and mildew;  
the locust devoured  
your fig trees and olive trees,  
yet you have not returned to me,"  
says the LORD.

- <sup>10</sup> "I sent against you plagues like those of Egypt:  
your young men I have slain with the sword,  
and have carried away your horses.  
I have made the stench of your camp rise into your nostrils,  
yet you have not returned to me,"  
says the LORD.
- <sup>11</sup> "I have overthrown some of you,  
just like when God overthrew Sodom and Gomorrah.  
You were like a charred stick pulled from the fire,  
yet you have not returned to me,"  
says the LORD.
- <sup>12</sup> "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."
- <sup>13</sup> For, look here, he who forms the mountains,  
and creates the wind,  
and reveals his thoughts to humans;  
who makes the morning darkness,  
and treads on the high places of the earth --  
the LORD, the God of hosts, is his name.

**DASV: Amos 5**

<sup>1</sup> Hear this word of lament which I take up about you, O house of Israel:

<sup>2</sup> "The virgin of Israel is fallen,  
she will not rise again.  
She lies abandoned on her land,  
there is no one to raise her up."

<sup>3</sup> For this is what the sovereign LORD says:  
"The city that marched out a thousand  
will have a hundred left,  
and the town that marched out a hundred  
will have ten left for the house of Israel."

<sup>4</sup> For this is what the LORD says to the house of Israel,  
"Seek me and live.  
<sup>5</sup> But do not seek Bethel,  
or enter into Gilgal,  
or travel down to Beersheba,  
for Gilgal will surely go into captivity,  
and Bethel will be brought to nothing."

<sup>6</sup> Seek the LORD and you will live,  
or else he will break out against the house of Joseph like a fire,  
and it devour,  
and there will be no one in Bethel to extinguish it.

<sup>7</sup> You who turn justice to bitterness,  
and throw down righteousness to the ground.

<sup>8</sup> It is he who made the constellations of Pleiades and Orion,  
and turns the darkness into the morning,  
and turns the day into the dark of night;  
who calls for the waters of the sea,  
and pours them out on the surface of the earth,  
the LORD is his name.

<sup>9</sup> He flashes destruction down on the strong,  
so that destruction comes upon the fortress.

<sup>10</sup> They hate the one who reproves in the city gate,  
and they abhor the one who speaks the truth.

<sup>11</sup> Therefore because you trample on the poor,  
and exact taxes of grain from him;  
while you may have built houses of carefully cut stone,  
you will not live in them.  
Although you have planted fine vineyards,

- you will not drink their wine.
- <sup>12</sup> For I know your crimes are many,  
and your sins are great --  
you who oppress the just,  
who take a bribe,  
and turn away the needy  
from receiving justice in the city gate.
- <sup>13</sup> Therefore the prudent will keep silent in such a time;  
for it is an evil time.
- <sup>14</sup> Seek good and not evil,  
that you may live;  
so the LORD, the God of hosts, will be with you,  
just as you have claimed.
- <sup>15</sup> Hate the evil,  
and love the good,  
and establish justice in the city gate.  
It may be that the LORD, the God of hosts,  
will be gracious to the remnant of Joseph.
- <sup>16</sup> Therefore this is what the LORD, the God of hosts, the sovereign ruler says:  
"In all the public squares there will be wailing;  
they will mourn in all the streets,  
'Alas! Alas!'  
They will call the farmers to mourning,  
and those skilful in lament to wailing.
- <sup>17</sup> In all the vineyards there will be wailing,  
for I will pass through your midst,"  
says the LORD.
- <sup>18</sup> Woe to you who desire the day of the LORD!  
Why would you want the day of the LORD?  
It is darkness, and not light.
- <sup>19</sup> It will be as if a man fled from a lion,  
only to meet a bear;  
then escaping into a house,  
rests his hand on the wall,  
only to be bitten by a snake.
- <sup>20</sup> Will not the day of the LORD be darkness, and not light,  
total darkness, without a glimmer of light in it?
- <sup>21</sup> "I hate, I despise your feasts,  
and I will take no delight in your solemn assemblies.
- <sup>22</sup> Even though you offer me burnt offerings and grain offerings,

- I will not accept them;  
I will not look favorably on your fattened peace offerings.
- <sup>23</sup> Take away from me the noise of your songs;  
for I cannot stand to listen to the music of your harps.
- <sup>24</sup> But let justice roll down like a deluge,  
and righteousness like an unfailing stream.
- <sup>25</sup> Did you bring me sacrifices and offerings in the wilderness forty years,  
O house of Israel?
- <sup>26</sup> Now you must carry Sikkuth, your king  
and Kiyyun, your star god,  
which you made for yourselves.
- <sup>27</sup> Therefore I will send you into exile beyond Damascus,"  
says the LORD, whose name is the God of hosts.

**DASV: Amos 6**

- <sup>1</sup> Woe to those who are at ease in Zion,  
to those who are secure on Mount Samaria,  
the notable men of the top nation,  
to whom the house of Israel comes for help!
- <sup>2</sup> Go over to Calneh, and see;  
from there go to the great Hamath;  
then go down to Gath of the Philistines.  
Are you any better than these kingdoms?  
Is their territory any greater than your territory?
- <sup>3</sup> You who put off thinking about the evil day,  
and you bring the reign of violence near.
- <sup>4</sup> Those lying on beds of ivory,  
and lounging on their couches,  
eating the lambs from the flock,  
and calves out of the midst of the stall.
- <sup>5</sup> They sing idle songs to the sound of the harp,  
improvising music on instruments like David.
- <sup>6</sup> They drink wine from bowls,  
and anoint themselves with the finest lotions,  
but they are not grieved at all over the ruin of Joseph.
- <sup>7</sup> Therefore they will now be the first to go into exile;  
the partying of those loungers will pass away.
- <sup>8</sup> The sovereign LORD has sworn by himself,  
says the LORD, the God of hosts:  
"I abhor the arrogance of Jacob,  
and hate his fortresses.  
Therefore I will hand this city  
and everything in it over to their enemies."
- <sup>9</sup> If ten people remain in single house, they too will die.
- <sup>10</sup> When a person's relative comes to carry the dead out of the houses, and calls to a survivor in the inside of the house, "Is there any in there with you?" and he will say, "No." then will he say, "Be quiet, for we must not mention the name of the LORD."
- <sup>11</sup> For look, the LORD commands,  
and the great house will be smashed to pieces,  
and the little house turned into rubble.
- <sup>12</sup> Can horses run on rocks?  
Can one plow the sea with oxen?  
But you have turned justice into poison,  
and the fruit of righteousness into bitterness.

- <sup>13</sup> You rejoice that you conquered Lo-debar [Nothing]  
claiming, "Have we not captured Karnaim by our own strength?"
- <sup>14</sup> "For look, I will raise up against you a nation, O house of Israel,"  
says the LORD, the God of hosts;  
"and they will afflict you from the Lebo-Hamath  
to Wadi Arabah."



**DASV: Amos 7**

<sup>1</sup> This is what the sovereign LORD showed me: look, he formed locusts just as the latter planting was beginning to sprout. This was the latter growth after the king's harvest.

<sup>2</sup> When they had finished eating the grass of the land, I said, "O sovereign LORD forgive, I beg you. How can Jacob survive? For he is so small."

<sup>3</sup> The LORD changed his mind about doing this. "It will not be," says the LORD.

<sup>4</sup> So the sovereign LORD showed me: look, the sovereign LORD called for a punishment by fire, and it devoured the great deep, and was devouring the land.

<sup>5</sup> Then I said, "O sovereign LORD stop, I beg you. How can Jacob survive? For he is so small."

<sup>6</sup> The LORD changed his mind about doing this. "This also will not be," says the sovereign LORD.

<sup>7</sup> So he showed me: look, the Lord stood beside a wall built straight by a plumb line, he too was using a plumb line in his hand.

<sup>8</sup> The LORD said to me, "Amos, what do you see?" I replied, "A plumb line." Then the Lord said,

"Look, I will set a plumb line in the midst of my people Israel;  
I will not longer spare them.

<sup>9</sup> The high places of Isaac will be desolate,  
and the sanctuaries of Israel will be laid waste;  
I will rise against the house of Jeroboam with the sword."

<sup>10</sup> 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 cannot tolerate all his words.

<sup>11</sup> For Amos is saying, 'Jeroboam will die by the sword, and Israel will surely be led away into exile out of his land.'"

<sup>12</sup> Amaziah also told Amos, "O seer, go, flee to the land of Judah. Earn your bread and prophesy there.

<sup>13</sup> Do not prophesy any more at Bethel, for it is the king's sanctuary, and it is a royal house."

<sup>14</sup> Then Amos answered and said to Amaziah, "I am not a professional prophet, nor was I trained as a prophet's son, but I was a herdsman, who took care of sycamore trees.

<sup>15</sup> The LORD took me from following the flock, and the LORD said to me, 'Go, prophesy to my people Israel.'

<sup>16</sup> Now therefore hear the word of the LORD: You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac.'

<sup>17</sup> Therefore this is what the LORD says: 'Your wife will be a harlot in the city, and your sons and daughters will fall by the sword, and your land will be split up by a measuring line. You yourself will die in an unclean land, and Israel will surely be led away into exile out of its land.'

**DASV: Amos 8**

- <sup>1</sup> This is what the sovereign LORD showed me: look, a basket of summer fruit.
- <sup>2</sup> He said, "Amos, what do you see?" I replied, "A basket of ripe fruit." Then the LORD said to me, "The time is ripe for my people Israel; I will no longer be lenient with them.
- <sup>3</sup> The songs in the temple will turn to wailing in that day," says the sovereign LORD. "Many dead bodies will be strewn everywhere. Be silent."
- <sup>4</sup> Hear this, you who trample on the needy,  
and destroy the poor of the land,
- <sup>5</sup> saying, "When will the new moon be over,  
so that we can sell grain?  
and the Sabbath,  
so that we can put the wheat for sale,  
making the amount small, and cost high,  
and cheating by means of dishonest scales.
- <sup>6</sup> We want to buy the poor for silver,  
and the needy for a pair of sandals,  
and sell chaff mixed in with the wheat?"
- <sup>7</sup> The LORD has sworn by the pride of Jacob,  
"Surely I will never forget any of their deeds.
- <sup>8</sup> Will the land not tremble for this,  
and every one mourn who lives in it?  
The whole land will rise up like the Nile River;  
it will swirl around then subside,  
just like the River of Egypt."
- <sup>9</sup> "In that day," says the sovereign LORD,  
"I will cause the sun to go down at noon,  
and I will darken the earth in broad daylight.
- <sup>10</sup> I will turn your feasts into mourning,  
and all your songs into funeral laments.  
I will make everyone wear sackcloth around their waists,  
and every head will be shaved bald.  
I will make them mourn as for an only son,  
and it will end like a bitter day."
- <sup>11</sup> "Look, the days are coming," says the sovereign LORD,  
"when I will send a famine on the land,  
not a famine of bread,  
or thirst for water,

but of hearing the words of the LORD.

<sup>12</sup> They will wander from sea to sea,  
and from the north even to the east.

They will run around searching for the word of the LORD,  
and will not find it.

<sup>13</sup> In that day beautiful young women  
and the young men will faint from thirst.

<sup>14</sup> They who swear by the sin of Samaria,  
and take an oath, 'As your god lives, O Dan;'  
and, 'As the god of Beersheba lives;'  
they will fall, and never rise up again."

**DASV: Amos 9**

- <sup>1</sup> I saw the Lord standing beside the altar. He said,  
"Strike the tops of the pillars,  
so that the thresholds shake;  
shatter them on the heads of all the people.  
Those left I will kill with the sword,  
not one of them will get away,  
not one of them will escape.
- <sup>2</sup> Though they dig down into Sheol,  
my hand will pull them up out of there;  
though they climb up to heaven,  
from there will I bring them down.
- <sup>3</sup> Though they hide themselves on the top of Mount Carmel,  
I will search and capture them from there;  
though they attempt to hide from my sight in the bottom of the sea,  
I will command the serpent and it will bite them.
- <sup>4</sup> Though they go into exile before their enemies,  
there I will command the sword,  
and it will kill them;  
I will fix my eyes on them for disaster  
and not for good."
- <sup>5</sup> The sovereign LORD of hosts,  
he who touches the earth and it melts,  
and all who dwell in it will mourn;  
all the land rises up like the Nile River,  
and then it sinks again, like the River of Egypt.
- <sup>6</sup> He builds his upper chambers in the heavens,  
and has founded its foundation on the earth;  
he calls for the waters of the sea,  
and pours them out on the surface of the earth;  
the LORD is his name.
- <sup>7</sup> "Are you not just like the Ethiopians to me, O Israelites?"  
says the LORD.  
"Have I not brought up Israel out of the land of Egypt,  
and the Philistines from Crete,  
and the Arameans from Kir?"
- <sup>8</sup> Look, the eyes of the sovereign LORD are on the sinful kingdom,  
I will destroy it from the face of the earth;  
except I will not totally destroy the house of Jacob,"  
says the LORD.
- <sup>9</sup> "For look, I will command,

- and I will shake a sieve with the house of Israel among all the nations,  
yet not the smallest kernel will fall to the ground.
- <sup>10</sup> All the sinners of my people will die by the sword,  
those who say, 'Disaster will never overtake or happen to us.'
- <sup>11</sup> In that day I will raise up the fallen hut of David,  
and close up its breaches;  
I will raise up its ruins,  
and I will rebuild it as in days of old.
- <sup>12</sup> Then they will possess what is left of Edom,  
and all the nations who are called by my name,"  
says the LORD who will do this.
- <sup>13</sup> "Look, the days are coming," says the LORD,  
"that the one who plows will catch up with the one reaping,  
and the one who treads grapes,  
with the one who sows seed.  
The mountains will drip sweet wine,  
and it will flow down all the hills.
- <sup>14</sup> I will bring back my exiled people Israel,  
and they will rebuild the ruined cities,  
and inhabit them;  
they will plant vineyards,  
and drink their wine;  
they will also plant gardens,  
and eat their fruit.
- <sup>15</sup> Then I will plant them on their land,  
and they will no more be plucked up out of their land  
which I have given them,"  
says the LORD your God.



- and you will be cut off forever.
- <sup>11</sup> On the day you stood by when strangers carried off his wealth,  
and foreigners entered into his gates,  
and cast lots on Jerusalem,  
you were just like one of them.
- <sup>12</sup> But you should not have gloated over your brother  
in the day of his disaster.  
You should not have rejoiced over the children of Judah  
in the day of their destruction.  
You should not have spoken arrogantly  
on the day of distress.
- <sup>13</sup> You should not have entered into the gate of my people  
in the day of their calamity.  
You should not have gloated over their misfortune  
in the day of their calamity.  
You should not have laid hands on their substance  
in the day of their calamity.
- <sup>14</sup> You should not have stood at the crossways,  
to cut down those trying to escape.  
You should not have handed over those who survived  
in the day of distress.
- <sup>15</sup> For the day of the LORD is near on all the nations;  
as you have done, it will be done to you;  
your deeds will return back on your own head.
- <sup>16</sup> Just as you have drunk on my holy mountain,  
so will all the nations drink continually;  
they will drink, and gulp down,  
and will be as though they had never been.
- <sup>17</sup> But in Mount Zion there will be those who escape,  
and it will be holy;  
the house of Jacob will regain its inheritance.
- <sup>18</sup> The house of Jacob will be a fire,  
and the house of Joseph a flame,  
but the house of Esau stubble.  
They will burn them up and devour them.  
There will not be a sole survivor of the house of Esau,"  
for the LORD has spoken it.
- <sup>19</sup> Those of the Negev will possess the mountain of Esau,  
and those of the Judean foothills the Philistines.  
They will possess the lands of Ephraim,  
and the lands of Samaria.



Benjamin will possess Gilead.

<sup>20</sup> This group of exiles from the descendants of Israel,  
who are among the Canaanites,  
will possess all the way to Zarephath.

The captives of Jerusalem,  
who are in Sepharad,  
will possess the towns of the Negev.

<sup>21</sup> Saviors will ascend Mount Zion to judge the Mount of Esau,  
and the kingdom will be the LORD's.

**DASV: Digital American Standard Version****DASV: Jonah 1**

<sup>1</sup> Now the word of the LORD came to Jonah the son of Amittai, saying,

<sup>2</sup> "Get up, go to Nineveh, that great city, and cry out against it, for their wickedness has come up before me."

<sup>3</sup> But Jonah got up to flee to Tarshish away from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish. Then he paid its fare and got aboard, to go with them to Tarshish seeking to flee from the presence of the LORD.

<sup>4</sup> But the LORD sent out a great wind on the sea, and there was a severe storm, so that the ship was about to break up.

<sup>5</sup> Then the sailors were afraid and each one cried to his god. They threw the ship's cargo into the sea, to lighten the ship. But Jonah had gone below into the hold of the ship and had lain down and was fast asleep.

<sup>6</sup> So the captain came and said to him, "What are you doing sleeping? Get up, call on your God. Perhaps God will think about us, so that we do not perish."

<sup>7</sup> The sailors said to each other, "Come, and let us cast lots so that we may know who brought this disaster on us." So they cast lots and the lot fell on Jonah.

<sup>8</sup> They demanded of him, "Tell us whose fault it is that this disaster has come on us? What is your occupation? Where do you come from? What is your home country? From what people are you?"

<sup>9</sup> He told them, "I am a Hebrew. I fear the LORD, the God of heaven, who has made the sea and the dry land."

<sup>10</sup> Then the men were terrified, and asked him, "What have you done?" For the men knew that he was fleeing from the presence of the LORD, because he had told them.

<sup>11</sup> So they asked him, "What shall we do to you, to get this sea to calm down for us?" For the sea was growing more and more rough.

<sup>12</sup> He said to them, "Pick me up, and throw me overboard into the sea then the sea will be calm for you. I realize that because of me this great storm has come on you."

<sup>13</sup> Instead the men rowed even harder to get back to the land, but they could not do it because the sea grew more and more stormy against them.

<sup>14</sup> So they cried out to the LORD, and said, "We beg you, O LORD, we beg you, do not let us die for this man's life. Do not make us guilty of innocent blood, for you, O LORD, have done just as you pleased."

<sup>15</sup> So they picked up Jonah, and threw him overboard into the sea. The sea stopped raging.

<sup>16</sup> Then the men greatly feared the LORD. They offered a sacrifice to the LORD, and made vows.

<sup>17</sup> Now the LORD had prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.

**DASV: Jonah 2**

<sup>1</sup> Then Jonah prayed to the LORD his God out of the fish's belly.

<sup>2</sup> He said,

"I called to the LORD because of my distress,  
and he answered me.

Out of the belly of Sheol I cried,  
and you heard my voice.

<sup>3</sup> You threw me into the depths,  
in the heart of the seas,  
the flood surrounded me;  
all your breakers and waves passed over me.

<sup>4</sup> I said, 'I have been banished from your sight;  
yet I will look again toward your holy temple.'

<sup>5</sup> The waters surrounded me, even up to my neck;  
the deep was closing in on me;  
the weeds wrapped around my head.

<sup>6</sup> I went down to the bottoms of the mountains;  
the earth with its bars closed in on me forever.  
Yet you have brought up my life from the pit,  
O LORD my God.

<sup>7</sup> When my life was slipping away,  
I remembered the LORD;  
my prayer came in to you,  
to your holy temple.

<sup>8</sup> Those who worship worthless idols  
forsake their own mercy.

<sup>9</sup> But I will sacrifice to you with the voice of thanksgiving;  
I will fulfill that which I have vowed.  
Salvation is the LORD's."

<sup>10</sup> Then the LORD spoke to the fish, and it vomited Jonah out on the dry land.

**DASV: Jonah 3**

<sup>1</sup> The word of the LORD came to Jonah the second time, saying,

<sup>2</sup> "Get up, go to Nineveh, that great city, and preach to it the message that I tell you."

<sup>3</sup> So Jonah got up, and went to Nineveh, according to the word of the LORD. Now Nineveh was a very great city, taking three days to walk through it.

<sup>4</sup> When Jonah began to enter into the city a day's journey, he cried out, "In forty days, Nineveh will be overthrown."

<sup>5</sup> Now the people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

<sup>6</sup> When the news reached the king of Nineveh, he arose from his throne, took off his robe, covered himself with sackcloth and sat in ashes.

<sup>7</sup> He issued a proclamation and published it throughout Nineveh: "By the decree of the king and his nobles: let no person or animal, no herd or flock, taste anything. Do not let them eat anything or drink water.

<sup>8</sup> Let every person and animal be covered with sackcloth, and let them cry earnestly to God. Let everyone of them turn from his evil way and from the violence that is in his hands.

<sup>9</sup> Who knows, perhaps God will relent and change his mind, and turn away from his fierce anger so that we do not perish?"

<sup>10</sup> When God saw their works, that they turned from their evil way, God changed his mind about the disaster which he said he would do to them and he did it not do it.

**DASV: Jonah 4**

<sup>1</sup> But Jonah was terribly displeased and he became angry.

<sup>2</sup> He prayed to the LORD, and said, "O LORD, is not this exactly what I said would happen, when I was still in my country? That is why I fled to Tarshish; for I knew that you are a gracious God, merciful, slow to anger, and abundant in loyal love, and one who relents concerning disaster.

<sup>3</sup> Therefore now, O LORD, please take my life from me, for it is better for me to die than to live."

<sup>4</sup> Then the LORD asked, "Are you right to be angry?"

<sup>5</sup> Then Jonah went out of the city and sat on the east side of it. There he made a shelter for himself, and sat under it in the shade to see what would become of the city.

<sup>6</sup> Now the LORD God prepared a plant, and made it to come up over Jonah, to give shade for his head and to deliver him from his misery. So Jonah was very happy about the plant.

<sup>7</sup> But God sent a worm at dawn the next day, and it attacked the plant so that it withered.

<sup>8</sup> When the sun rose, God sent a scorching east wind, and the sun beat on Jonah's head until he grew faint and requested that he might die, and said, "It is better for me to die than to live."

<sup>9</sup> Then God said to Jonah, "Are you right to be angry concerning the plant?" He replied, "Yes, angry enough to die."

<sup>10</sup> Then the LORD said, "You had compassion on the plant, for which you have not worked or made it grow. It came up in a night and perished in a night.

<sup>11</sup> Should I not have had compassion on Nineveh, that great city, where there are more than 120,000 people who cannot tell the difference between their right hand and their left, along with many animals?"

**DASV: Digital American Standard Version****DASV: Micah 1**

<sup>1</sup> The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

<sup>2</sup> Hear, you peoples, all of you,  
listen, O earth, and all that is in it.  
the sovereign LORD will testify against you,  
the Lord from his holy temple.

<sup>3</sup> Look, the LORD is coming out of his place,  
and will come down and tread on the high places of the earth.

<sup>4</sup> The mountains will melt under him,  
and the valleys will split open;  
they will melt like wax before a fire,  
like waters that are poured down a steep place.

<sup>5</sup> All this is a result of the transgression of Jacob,  
and for the sins of the house of Israel.

What is the transgression of Jacob?

Is it not Samaria?

What is the high place of Judah?

Is it not Jerusalem?

<sup>6</sup> Therefore I will make Samaria a heap of ruins in the field,  
a place for planting vineyards.

I will pour down her stones into the valley,  
and I will expose her foundations.

<sup>7</sup> All her graven images will be beaten to pieces;  
all her pagan treasures will be burned with fire,  
and all her idols I will lay waste.

For she gathered them as the hire of a prostitute,  
and to the prostitute's wages they will return.

<sup>8</sup> For this I will lament and wail;  
I will walk around barefoot and naked;  
I will howl like the jackals,  
and a mourn like an owl.

<sup>9</sup> For her wounds are incurable;  
it has come even to Judah.

It has reached to the gate of my people,  
even to Jerusalem.

<sup>10</sup> Tell it not in Gath,

- do not weep at all,  
at Beth Leaphrah [House of Dust] roll in the dust.
- <sup>11</sup> Pass into exile, O inhabitants of Shaphir [beautiful],  
in nakedness and shame.  
The inhabitants of Zaanan dare not come out of their city;  
Beth Ezel wails and will remove its support from you.
- <sup>12</sup> For the inhabitants of Maroth wait anxiously for good,  
because disaster has come down from the LORD  
to the gate of Jerusalem.
- <sup>13</sup> Harness the chariot to the steeds, O inhabitants of Lachish;  
you were the first place of sin to the daughter of Zion,  
for the transgressions of Israel were found in you.
- <sup>14</sup> Therefore you will give farewell gifts to Moresheth-gath.  
The houses of Achzib [Deception] will be a deceitful thing  
to the kings of Israel.
- <sup>15</sup> I will again bring to you, O inhabitants of Mareshah,  
a conqueror who will possess you;  
the glory of Israel will flee to Adullam.
- <sup>16</sup> Shave your heads bald,  
and cut off your hair for the children of your delight;  
enlarge your baldness as the eagle,  
for they are taken from you into exile.



**DASV: Micah 2**

- <sup>1</sup> Woe to those who devise iniquity,  
 who plot evil on their beds.  
 When the morning dawns, they do it,  
 because it is in the power of their hand.
- <sup>2</sup> They covet fields, then seize them,  
 and houses, and take them.  
 They cheat a person out of his house,  
 even taking a person's family inheritance.
- <sup>3</sup> Therefore this is what the LORD says:  
 "Look, I am planning a disaster against this family,  
 from which you will not be able to remove your necks.  
 You will no longer walk in arrogance,  
 for it will be a time of trouble.
- <sup>4</sup> In that day they will take up a taunt against you,  
 and lament with a mournful lamentation, saying,  
 "We are utterly ruined!  
 He changes the portion of my people.  
 How does he remove it from me!  
 He allots our fields to traitors."
- <sup>5</sup> Therefore you will have no one to mark out the boundaries by lot  
 in the assembly of the LORD.
- <sup>6</sup> "Do not preach," they preach.  
 "They should not prophesy about such things;  
 disgrace will not overtake us."
- <sup>7</sup> Should it be said, O house of Jacob,  
 "Is the Spirit of the LORD exhausted?  
 Are these his doings?"
- "Do not my words benefit him who walks uprightly?"
- <sup>8</sup> But recently my people rise up like an enemy;  
 strip the robe off those who peacefully pass by,  
 like those returning from war.
- <sup>9</sup> You evict the women of my people from their pleasant houses;  
 from their young children you take away my glory forever.
- <sup>10</sup> Get up, and leave;  
 for this is not your resting place,  
 because of uncleanness that destroys,  
 with a terrible destruction.
- <sup>11</sup> If a person were walking around uttering blustery lies, saying,

'I will prophesy to you of wine and of strong drink,'  
he will be the perfect prophet for this people.

- <sup>12</sup> I will surely gather all of you, O Jacob;  
I will surely gather the remnant of Israel;  
I will put them together as the sheep  
in the midst of a pasture;  
it will be noisy because there will be so many people.
- <sup>13</sup> The leader who breaks out will go up before them,  
they will break out and pass on through the gate,  
and leave.  
Their king will pass on before them,  
and the LORD will be at their head."

**DASV: Micah 3**

- <sup>1</sup> Then I said,  
    "Listen, you heads of Jacob,  
        and rulers of the house of Israel,  
            is it not your duty to know justice?"
- <sup>2</sup> But you hate the good,  
    and love evil;  
    you who tear the skin off my people,  
        and their flesh from off their bones;
- <sup>3</sup> who also eat the flesh of my people,  
    flay their skin off of them,  
    break their bones  
    and chop them into pieces,  
        like flesh for the pot,  
        and meat for the kettle.
- <sup>4</sup> Then they will cry to the LORD,  
    but he will not answer them;  
    he will hide his face from them at that time  
    because of the evil they have done.
- <sup>5</sup> This is what the LORD says:  
    "The prophets who lead my people astray,  
        who cry 'Peace' whenever someone feeds their teeth,  
    if someone does not feed their mouths,  
        they declare war against him.
- <sup>6</sup> Therefore night will fall on you,  
    but you will have no vision;  
    it will be dark for you,  
        with no revelations;  
    the sun will go down on the prophets,  
        and the day will be black over them.
- <sup>7</sup> The seers will be disgraced  
    and the diviners shamed;  
    they will all cover their lips  
    for there will be no answer from God."
- <sup>8</sup> But as for me, I am filled with power,  
    with the Spirit of the LORD,  
    with justice and strength,  
    to declare to Jacob his rebellion,  
        and to Israel his sin.
- <sup>9</sup> Hear this, you heads of the house of Jacob,

and rulers of the house of Israel,  
who abhor justice,  
and pervert everything that is straight.  
<sup>10</sup> They build up Zion with blood,  
and Jerusalem with injustice.  
<sup>11</sup> Her leaders judge for a bribe;  
her priests teach for hire,  
and her prophets divine for money.  
Yet they lean on the LORD, and say,  
"Is not the LORD among us?  
No disaster will come on us."  
<sup>12</sup> Therefore, because of you, Zion will be plowed like a field;  
Jerusalem will become a heap of ruins,  
and the Temple Mount like a hill overgrown with brush.

**DASV: Micah 4**

- <sup>1</sup> But in the last days the mountain of the LORD's house  
will be established as the chief of the mountains,  
and it will be lifted above the hills,  
and peoples will flow to it.
- <sup>2</sup> Many nations will come and say,  
"Come, let us go up to the mountain of the LORD,  
and to the house of the God of Jacob.  
He will teach us his ways,  
and we will walk in his paths."  
For the law will go forth out of Zion,  
and the word of the LORD from Jerusalem.
- <sup>3</sup> He will judge between many peoples,  
and will settle disputes of strong nations far away.  
They will beat their swords into plowshares,  
and their spears into pruning hooks.  
Nation will not lift up sword against nation,  
nor will they learn war anymore.
- <sup>4</sup> But each person will sit under his own vine  
and under his fig tree,  
and no one will make them afraid,  
for the mouth of LORD of hosts has promised it.
- <sup>5</sup> For all the peoples walk everyone in the name of their god;  
but we will walk in the name of the LORD our God forever and ever.
- <sup>6</sup> "In that day," says the LORD,  
"I will assemble those who are lame,  
and I will gather those who were driven away,  
those whom I afflicted.
- <sup>7</sup> I will make the lame a remnant,  
and those who were cast off a strong nation.  
The LORD will reign over them in Mount Zion  
from now and forever."
- <sup>8</sup> As for you, O guard tower of the flock,  
the hill of the daughter of Zion,  
to you it will come,  
the former dominion will come,  
the kingdom of the daughter of Jerusalem.
- <sup>9</sup> Now why do you cry out so loud?  
Is there no king among you?  
Is your sage ruler perished?  
Is that why pangs have taken hold of you

- like a woman in labor?  
<sup>10</sup> Writhe in pain and groan, O daughter of Zion,  
like a woman in labor;  
for now you must leave the city,  
and live in the open field,  
and will go to Babylon.  
There you will be rescued;  
there the LORD will redeem you  
from the hand of your enemies.
- <sup>11</sup> Now many nations are assembled against you.  
They say, "Let her be defiled,  
and let our eye gloat over Zion."
- <sup>12</sup> But they do not know the thoughts of the LORD,  
nor do they understand his plan;  
for he has gathered them as the sheaves to the threshing floor.
- <sup>13</sup> "Arise and thresh, O daughter of Zion;  
for I will make your horns iron,  
and I will make your hooves bronze.  
So you will beat into pieces many peoples."  
You will devote their stolen gain to the LORD,  
and their wealth to the Lord of the whole earth.

**DASV: Micah 5**

- <sup>1</sup> Now muster your troops, O daughter of troops;  
they have laid a siege against us;  
they will strike the ruler of Israel  
with a rod on the cheek.
- <sup>2</sup> But you, Bethlehem Ephrathah,  
though you are little among the clans of Judah,  
out of you will come forth for me  
one who is to be ruler in Israel,  
whose origin is from of old, from ancient days.
- <sup>3</sup> So he will give them up,  
until the time she who is in labor has given birth.  
Then the rest of his brothers will return  
to the children of Israel.
- <sup>4</sup> He will stand and will feed his flock  
in the strength of the LORD,  
in the majesty of the name of the LORD his God.  
And they will be secure,  
for at that time he will be great to the ends of the earth.
- <sup>5</sup> And this one will be our peace.
- If the Assyrians should come into our land  
and attempt to tread down our fortresses,  
then we will marshal seven shepherds against him,  
yes, eight commanders.
- <sup>6</sup> They will rule the land of Assyria with the sword,  
and the land of Nimrod with a drawn sword.  
He will deliver us from the Assyrians,  
when he comes into our land,  
and when he tramples within our border.
- <sup>7</sup> Then the remnant of Jacob will be in the midst of many peoples  
like dew from the LORD,  
like showers on the grass,  
which no one can hold back,  
or delay until humans are ready.
- <sup>8</sup> The remnant of Jacob will be among the nations,  
in the midst of many peoples,  
like a lion among the animals of the forest,  
like a young lion among the flocks of sheep,  
who as it goes through, pounces and rips in pieces,  
and there is no one to rescue.
- <sup>9</sup> Let your hand be lifted up against your adversaries,

and let all your enemies be cut off.

- <sup>10</sup> "In that day," says the LORD,  
    "I will cut off your horses from your midst,  
        and will destroy your chariots.
- <sup>11</sup> I will cut off the cities of your land,  
    and will throw down all your strongholds.
- <sup>12</sup> I will cut off sorcery from your hand,  
    and there will be no more fortune-tellers.
- <sup>13</sup> I will cut off your carved idols  
    and your sacred pillars from your midst;  
    you will no longer worship the work of your hands.
- <sup>14</sup> I will uproot your Asherah poles from your midst;  
    I will destroy your cities.
- <sup>15</sup> I will execute vengeance in anger and wrath  
    upon the nations that have disobeyed."



**DASV: Micah 6**

- <sup>1</sup> Listen to what the LORD says:  
"Get up, plead your case before the mountains,  
and let the hills hear your voice.
- <sup>2</sup> Hear, O mountains, the LORD's indictment,  
and you enduring foundations of the earth.  
For the LORD has a controversy with his people,  
and he will bring a charge against Israel.
- <sup>3</sup> O my people, what have I done to you?  
How have I wearied you?  
Answer me.
- <sup>4</sup> For I brought you up out of the land of Egypt,  
redeemed you out of the house of bondage;  
I sent Moses, Aaron, and Miriam before you.
- <sup>5</sup> O my people, remember now what Balak king of Moab plotted,  
and what Balaam the son of Beor answered him.  
Remember what happened from Shittim to Gilgal,  
that you may know the righteous acts of the LORD."
- <sup>6</sup> With what shall I come before the LORD,  
and bow myself before God on high?  
Shall I come before him with burnt offerings,  
with year-old calves?
- <sup>7</sup> Will the LORD be pleased with thousands of rams,  
or with ten thousand rivers of olive oil?  
Shall I give him my firstborn for my transgression,  
the fruit of my body for the sin of my soul?
- <sup>8</sup> He has showed you, O man, what is good.  
What does the LORD require of you?  
To do justice,  
to love faithfulness,  
and to walk humbly with your God.
- <sup>9</sup> The voice of the LORD cries to the city.  
It is wisdom to fear your name:  
"Listen, to the rod and the one who has appointed it.
- <sup>10</sup> Can I overlook the treasures of wickedness  
in the house of the wicked,  
and the dishonest weights used in trading is accursed?
- <sup>11</sup> Can I acquit the person with rigged scales,  
and with a bag of dishonest weights?

- <sup>12</sup> For the rich of your city are full of violence,  
and its inhabitants tell lies,  
and their tongues speak deceit from their mouths.
- <sup>13</sup> Therefore I will strike you with a serious wound;  
I will make you desolate because of your sins.
- <sup>14</sup> You will eat, but not be satisfied;  
hunger will be in your midst.  
What you store away, will not be saved;  
what you do manage to save,  
I will give over to the sword.
- <sup>15</sup> You will sow,  
but not reap;  
you will tread the olives,  
but not anoint yourself with olive oil;  
you will tread grapes,  
but not drink the wine.
- <sup>16</sup> For you keep the statutes of King Omri,  
and follow all the practices of the house of Ahab,  
and you walk according to their principles.  
Therefore I will make you an utter ruin,  
and your inhabitants an object of mockery,  
and the nations will ridicule you."

**DASV: Micah 7**

- <sup>1</sup> Woe is me!  
For I am as one after the summer fruit has been gathered,  
after the grapes have been harvested;  
when there is no cluster left to eat,  
no early fig that I crave.
- <sup>2</sup> The faithful have perished from the land,  
and there is no one upright left.  
They all set an ambush for bloodshed;  
every one hunts his brother with a net.
- <sup>3</sup> Their hands are skilled at doing evil;  
the officials and judge ask for a bribe.  
The prominent ones make their demands,  
thus they weave their plots together.
- <sup>4</sup> The best of them is like a brier;  
the most upright is worse than a hedge of thorns.  
The day of your watchmen, even your punishment, is come;  
now their confusion has arrived.
- <sup>5</sup> Do not trust a neighbor;  
do not put confidence in a friend.  
Guard the doors of your mouth  
even from her who lies in your arms.
- <sup>6</sup> For the son disrespects his father,  
the daughter rises up against her mother,  
the daughter-in-law against her mother-in-law,  
one's enemies are the members of their own household.
- <sup>7</sup> But as for me, I will look to the LORD;  
I will wait for the God of my salvation.  
My God will hear me.
- <sup>8</sup> Do not gloat over me, O my enemy.  
When I fall,  
I will arise;  
when I sit in darkness,  
the LORD will be my light.
- <sup>9</sup> I must bear the LORD's anger,  
because I have sinned against him,  
until he pleads my cause,  
and executes judgment for me.  
He will bring me out into the light,  
and I will see his righteousness.
- <sup>10</sup> Then my enemy will see it,

- and shame will cover her who said to me,  
"Where is the LORD your God?"  
My eyes will see her demise.  
Now she will be trampled like mud in the streets.
- <sup>11</sup> It's A day for building your walls!  
In that day your boundary will be expanded.
- <sup>12</sup> In that day people will come to you  
from Assyria and the cities of Egypt,  
and from Egypt even to the Euphrates River,  
and from sea to sea,  
and from mountain to mountain.
- <sup>13</sup> Yet the land will be desolate because of its inhabitants,  
because of the fruit of their deeds.
- <sup>14</sup> Feed your people with your rod,  
the flock of your inheritance,  
which live alone in the forest  
in the midst of Mount Carmel.  
Let them feed in Bashan and Gilead,  
as in the days of old.
- <sup>15</sup> "As in the days when you came out of the land of Egypt,  
I will show them marvelous things."
- <sup>16</sup> The nations will see and be ashamed of all their might;  
they will lay their hand over their mouths;  
their ears will be deaf.
- <sup>17</sup> They will lick the dust like a serpent,  
like things that crawl on the ground.  
They will come trembling out of their fortresses;  
they will come with fear to the LORD our God,  
and will be afraid of you.
- <sup>18</sup> Who is a God like you, that pardons iniquity,  
and passes over the transgression  
of the remnant of his possession?  
He does not remain angry forever,  
because he delights in loyal love.
- <sup>19</sup> He will again have compassion upon us;  
he will tread our iniquities under foot.  
You will cast all their sins into the depths of the sea.
- <sup>20</sup> You will show faithfulness to Jacob,  
and loyal love to Abraham,  
which you have sworn to our fathers from the days of old.

**DASV: Digital American Standard Version****DASV: Nahum 1**

- <sup>1</sup> An oracle about Nineveh.  
The book of the vision of Nahum from Elkosh.
- <sup>2</sup> The LORD is a jealous and avenging God;  
the LORD is avenging and full of wrath.  
The LORD takes vengeance on his adversaries,  
and he reserves his rage for his enemies.
- <sup>3</sup> The LORD is slow to anger,  
and great in power,  
and will by no means acquit the guilty.  
The LORD has his way in the whirlwind and storm,  
and the clouds are the dust beneath his feet.
- <sup>4</sup> He rebukes the sea and makes it dry;  
he dries up all the rivers.  
Bashan and Carmel wither;  
even the blossom of Lebanon shrivels.
- <sup>5</sup> The mountains quake before him,  
and the hills rock;  
the earth shakes at his presence,  
the world and all who live there.
- <sup>6</sup> Who can stand before his rage?  
Who can survive his fierce anger?  
His wrath is poured out like fire,  
and the rocks are smashed into pieces by him.
- <sup>7</sup> The LORD is good,  
a stronghold in the day of trouble;  
he knows those who take refuge in him.
- <sup>8</sup> But with an overflowing flood  
he will make a total end of his adversaries,  
and will pursue his enemies into darkness.
- <sup>9</sup> What will you devise against the LORD?  
He will make a total end.  
Distress will not rise up the second time.
- <sup>10</sup> For they are entangled like thorns,  
like drunkards inebriated with their drink;  
they are totally consumed like dry stubble.
- <sup>11</sup> From you one has gone out,  
one who plots evil against the LORD,  
one who counsels wickedness.

- <sup>12</sup> This is what the LORD says:  
    "Though they are at full strength,  
        and likewise many,  
even so they will be cut down,  
    and will pass away.  
Though I have afflicted you,  
    I will afflict you no more.
- <sup>13</sup> Now I will break his yoke from off you,  
    and will tear your shackles apart."
- <sup>14</sup> The LORD has given a command about you;  
    "Your name will no longer be perpetuated.  
Out of the house of your gods I will destroy  
    the carved image and the cast images.  
I will dig your grave,  
    for you are vile."
- <sup>15</sup> Look, on the mountains,  
    the feet of him who brings good news,  
        who proclaims peace!  
Celebrate your feasts, O Judah,  
    fulfill your vows.  
For the wicked will no longer invade you;  
    he is completely cut off.

**DASV: Nahum 2**

- <sup>1</sup> One scattering to pieces is coming against you, Nineveh.  
Guard the fortress.  
Watch the road.  
Prepare for battle.  
Gather your strength.
- <sup>2</sup> For the LORD will restore the majesty of Jacob,  
according to the original majesty of Israel;  
for plunderers have plundered them,  
and destroyed their branches.
- <sup>3</sup> The shield of his mighty men are red,  
the valiant are clothed in scarlet,  
the chariots flash with metal on the day they are prepared,  
and their spears are brandished.
- <sup>4</sup> Chariots race through the streets;  
they rush to and fro through the squares.  
They appear like flaming torches,  
they bolt around like lightning.
- <sup>5</sup> He calls for his officers.  
They stumble in their charge.  
They rush to its wall,  
and the siege tower is set up.
- <sup>6</sup> The river gates are opened,  
and the palace melts away.
- <sup>7</sup> It is decreed that she will be exiled, carried away;  
her slave girls moan like doves  
as they beat their breasts.
- <sup>8</sup> But Nineveh is like a pool of water draining away,  
"Stop, stop," they cry,  
but no one turns back.
- <sup>9</sup> Plunder the silver,  
plunder the gold.  
There is no end of the treasure,  
wealth of every kind.
- <sup>10</sup> She is wasted, emptied, and devastated;  
hearts melt and knees shake,  
shaken to the core,  
with all the faces turning pale.
- <sup>11</sup> Where is the den of the lions,  
and the feeding place of the young lions,  
where the lion and the lioness walk,

even the lion's cub,  
and no one makes them afraid?

<sup>12</sup> The lion tore in pieces enough for his cubs,  
and strangled prey for his lionesses,  
and filled his caves with prey,  
and his dens with torn flesh.

<sup>13</sup> "I am against you," declares the LORD of hosts,  
"I will burn her chariots in the smoke,  
and the sword will devour your young lions.  
I will cut off your prey from the earth,  
and the voice of your messengers will be heard no more."



**DASV: Nahum 3**

- <sup>1</sup> Woe to the bloody city!  
It is all full of lies and plunder;  
the victims never end.
- <sup>2</sup> The crack of the whip,  
and the chariot wheels rumble,  
and horses gallop,  
and the chariots lurch forward.
- <sup>3</sup> The horseman charge  
with flashing sword and glittering spear.  
Many are dead,  
there are countless corpses.  
They stumble over the bodies.
- <sup>4</sup> because of the multiplicity of her prostitution  
a seductive mistress of sorcery,  
who sells nations by her harlotry,  
and families through her witchcrafts.
- <sup>5</sup> "Look, I am against you," declares the LORD of hosts,  
"I will lift your skirts over your face;  
I will expose your nakedness to the nations,  
and to the kingdoms your shame.
- <sup>6</sup> I will hurl filth at you,  
and treat you with utter disdain,  
and make you a public spectacle."
- <sup>7</sup> Then all who look at you will shrink back from you, and say,  
"Nineveh is devastated.  
Who will grieve for her?  
Where can I find comforters for you?"
- <sup>8</sup> Are you any better than Thebes,  
that was situated on the Nile River,  
the waters surrounded her;  
her rampart was the sea,  
and the water was her wall?
- <sup>9</sup> Ethiopia and Egypt were her limitless strength;  
Put and Lubim were her allies.
- <sup>10</sup> Yet she went into exile;  
she was taken into captivity.  
Her infants were dashed in pieces at the head of every street;  
they cast lots for her nobility,  
and all her great men were shackled with chains.

- <sup>11</sup> You also will get drunk;  
you will go into hiding;  
you too will seek refuge from the enemy.
- <sup>12</sup> All your fortresses will be like fig trees with first-ripe figs;  
if they are shaken, they will fall into the mouth of the eater.
- <sup>13</sup> Look, your warriors will be like women in the your midst;  
the gates of your land will be wide open to your enemies;  
the fire will devour your gates.
- <sup>14</sup> Draw water for the siege;  
strengthen your fortresses;  
go into the clay,  
and tread the mortar;  
take hold of the brick mold.
- <sup>15</sup> There will the fire devour you;  
the sword will cut you down.  
It will devour you like the locusts.  
Multiply yourself like the locusts;  
multiply yourself like the grasshopper.
- <sup>16</sup> You have multiplied your merchants more than the stars of heaven;  
like locusts they strip the vegetation and then fly away.
- <sup>17</sup> Your courtiers are like locusts,  
and your officials like swarms of locusts,  
settling on the walls on a cold day,  
but when the sun rises they flee away,  
and no one knows where they have gone.
- <sup>18</sup> Your shepherds have fallen asleep, O king of Assyria;  
your nobles are lying down;  
your people are scattered on the mountains,  
and there is no one to regather them.
- <sup>19</sup> Your wound is incurable,  
your injury is fatal.  
All who hear the report about you  
joyfully clap their hands at your demise.  
For who has not escaped your endless cruelty?

**DASV: Digital American Standard Version****DASV: Habakkuk 1**

<sup>1</sup> The oracle that Habakkuk the prophet saw.

*Habakkuk's First Complaint*

<sup>2</sup> How long, O LORD, must I cry, and you not listen?  
I cry out to you "Violence," but you do not save.  
<sup>3</sup> Why do you force me to view injustice?  
Why do you make me look at trouble?  
For destruction and violence are before me;  
there is strife and conflict prevails.  
<sup>4</sup> Therefore the law is paralyzed,  
and justice is never executed.  
For the wicked surround the righteous,  
so that justice is perverted.

*The LORD's Response*

<sup>5</sup> Look at the nations, and see.  
Be absolutely amazed.  
For I am doing a deed in your days  
which you will not believe,  
even if you were told about it.  
<sup>6</sup> For look, I am raising up the Chaldeans,  
that ruthless and unruly nation.  
They march over the entire earth,  
to seize dwelling places that do not belong to them.  
<sup>7</sup> They are dreadful and terrifying;  
they make up their own justice and promote themselves.  
<sup>8</sup> Their horses are swifter than leopards,  
and are more fierce than wolves in the evening.  
Their horsemen charge ahead,  
their horsemen come from far away;  
they fly like an eagle swooping down to devour prey.  
<sup>9</sup> They all come for violence,  
with their faces fixed forward.  
They gather captives like sand.  
<sup>10</sup> They mock kings,  
and ridicule rulers.  
They laugh at every fortress,  
for they build earthen siege ramps,  
and take them.

<sup>11</sup> Then they sweep by like a wind and go on,  
but they are guilty, whose might is their god.

*Habakkuk's Second Complaint*

<sup>12</sup> O LORD, are you not from everlasting?  
My God, my Holy One, you never die.  
O LORD, you have ordained them to administer judgment;  
you, O Rock, have established them for correction.

<sup>13</sup> Your eyes are too pure than to gaze on evil;  
you cannot look on wrongdoing.  
So why do you look on those who deal treacherously?  
Why are you silent when the wicked swallow up  
those more righteous than they are?

<sup>14</sup> You have made people like the fish of the sea,  
as the creeping things that have no ruler over them.

<sup>15</sup> The wicked hauls them up with a hook,  
he catches them in his net.  
He gathers them in his dragnet,  
so he rejoices and is glad.

<sup>16</sup> Then he sacrifices to his net,  
and burns incense worshipping his dragnet;  
for by them he lives in luxury,  
and has plenty of food.

<sup>17</sup> Will he continue emptying his net,  
and keep on slaying nations without mercy?

**DASV: Habakkuk 2**

- <sup>1</sup> I will stand at my guard post,  
and station myself on the rampart.  
I will watch to see what he will say to me,  
and how I should respond concerning my complaint.
- <sup>2</sup> Then the LORD answered me and said,  
"Write down the vision,  
and make it clear on tablets,  
so that the runner may easily read it.
- <sup>3</sup> For the vision is for its appointed time,  
and it speaks about how things will end up,  
and it will not be proven false.  
Though it delays, wait for it;  
it will surely come,  
it will not be late.
- <sup>4</sup> Look at the proud,  
his soul is not upright in him;  
but the righteous will live by his faithfulness.
- <sup>5</sup> Furthermore, wine is treacherous;  
the arrogant are never at rest.  
They open their mouths as wide as the grave,  
and as death they are never satisfied.  
They gather to themselves all nations,  
and harvests together all peoples.
- <sup>6</sup> Will not all these take up a proverb against him,  
a saying ridiculing him,  
'Woe to him who accumulates what is not his!  
How long? He weighs himself down with heavy debts!'
- <sup>7</sup> Will not your creditors rise up suddenly,  
those who terrify you will get up?  
You will become their plunder.
- <sup>8</sup> Because thou have plundered many nations,  
all the survivors of the peoples will plunder you.  
For you have shed blood  
and done violence to the land,  
to the city and all its inhabitants.
- <sup>9</sup> Woe to the one who gets evil gain for his house,  
so that he may set his nest on high,  
attempting to escape from the hand of disaster!
- <sup>10</sup> You have plotted bringing shame to your house,

- by cutting off many peoples,  
and have sinned against your own life.
- <sup>11</sup> For the stone will cry out of the wall,  
and the wooden beams will respond.
- <sup>12</sup> Woe to the one who builds a town by bloodshed,  
and establishes a city by injustice!
- <sup>13</sup> Look, is it not from the LORD of hosts  
that the peoples labor only to fuel the fire,  
and the nations weary themselves for nothing?
- <sup>14</sup> For the earth will be filled  
with the knowledge of the glory of the LORD,  
as the waters cover the sea.
- <sup>15</sup> Woe to him who gives his neighbor drink,  
pouring out your wrath until they are drunk,  
so that you can gawk at their nakedness!
- <sup>16</sup> You are filled with shame, instead of glory.  
Now you will drink and expose your uncircumcised genitals.  
The cup of LORD's right hand will come to you,  
and utter shame will cover over your glory.
- <sup>17</sup> For the violence done to Lebanon will cover you,  
and the destruction of the animals by which you terrified them;  
because of human bloodshed,  
and for the violence done to the land,  
to the cities and to all their inhabitants.
- <sup>18</sup> What benefit is an idol when a craftsman carved it?  
What good is a metal image, a teacher of lies?  
Why does even the one who makes them  
trust in speechless idols?
- <sup>19</sup> Woe to him that says to wood, 'Wake up,'  
To speechless stone, 'Arise!'  
Can it instruct?  
Look, it is overlaid with gold and silver,  
and there is absolutely no breath in it.
- <sup>20</sup> But the LORD is in his holy temple;  
let all the earth be silent before him."

**DASV: Habakkuk 3**

- <sup>1</sup> A prayer of Habakkuk the prophet, according to Shigionoth.
- <sup>2</sup> O LORD, I have heard the report about what you have done,  
and stand in awe, O LORD.  
Revive your work in our time;  
in the midst of these years make it known;  
in wrath remember mercy.
- <sup>3</sup> God came from Teman,  
the Holy One from Mount Paran.                      Selah.  
His glory covered the heavens,  
and the earth was full of his praise.
- <sup>4</sup> His splendor is like the light;  
rays flashed from his hand;  
where his power was hidden.
- <sup>5</sup> Pestilence went before him,  
and plague followed his feet.
- <sup>6</sup> He stood and the earth shook;  
his gaze startled the nations.  
The ancient mountains shattered;  
the everlasting hills bow,  
along his ancient paths.
- <sup>7</sup> I see the tents of Cushan in distress;  
the tent curtains of the land of Midian tremble.
- <sup>8</sup> Was the LORD angry at the rivers?  
Was your wrath against the rivers?  
Or your rage against the sea  
when you rode on your horses,  
on your chariots to victory?
- <sup>9</sup> You brandished your bare bow,  
calling for many arrows.                      Selah.  
You split the earth with rivers;
- <sup>10</sup> the mountains saw you and trembled.  
The downpour swept through;  
the deep raised its voice,  
and lifted its hands high.
- <sup>11</sup> The sun and moon stood still in the sky,  
at the light of your arrows as they flew,  
at the shining of your glistening spear.

- <sup>12</sup> In rage you marched though the land;  
in anger you threshed the nations.
- <sup>13</sup> You went out to rescue your people,  
to save your anointed ones.  
You wounded the leader of the house of the wicked,  
laying him open from head to toe. Selah.
- <sup>14</sup> You pierced the head of his warriors with his own spear.  
They came like a whirlwind to scatter us,  
rejoicing as they were devouring the poor who were in hiding.
- <sup>15</sup> You trample the sea with your horses,  
on the surging of mighty waters.
- <sup>16</sup> I listened and my belly trembled;  
my lips quivered at the sound.  
My bones gave way like they were decayed,  
and I trembled in my place.  
I must wait quietly for the day of calamity,  
coming on the people who invaded us.
- <sup>17</sup> Even though the fig tree does not blossom,  
and there is no fruit on the vines;  
when the olive tree fails to produce,  
and the fields produce no crops;  
even when the flock is cut off from the fold,  
and there is no herd in the stalls;
- <sup>18</sup> yet I will rejoice in the LORD,  
I will rejoice in the God of my salvation.
- <sup>19</sup> The sovereign LORD, is my strength.  
He makes my feet as agile as a deer's,  
and enables me to walk on high places.

To the music director, on my stringed instruments.



**DASV: Digital American Standard Version****DASV: Zephaniah 1**

<sup>1</sup> The word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

<sup>2</sup> "I will completely sweep away all things  
from the face of the earth," says the LORD.

<sup>3</sup> "I will sweep away humans and animals;  
I will sweep away the birds of the heavens,  
and the fish of the sea,  
and the idolatrous stumbling blocks with the wicked.  
I will cut off humans from the face of the earth,"  
says the LORD.

<sup>4</sup> "I will stretch out my hand against Judah,  
and against all the inhabitants of Jerusalem.  
I will cut off every last bit of Baal from this place,  
along with the memory of the idolatrous priests.

<sup>5</sup> Those who worship the host of heaven on the rooftops;  
those who worship and swear to the LORD  
but also swear by Molech;

<sup>6</sup> those who have turned back from following the LORD;  
those who have not sought the LORD,  
or inquired of him.

<sup>7</sup> Hold your peace at the presence of the sovereign LORD,  
for the day of the LORD is near.  
The LORD has prepared a sacrifice;  
he has consecrated his guests.

<sup>8</sup> On the day of the LORD's sacrifice,  
I will punish the princes and the king's sons,  
and all who dress themselves with foreign clothes.

<sup>9</sup> On that day I will punish all those that leap over the threshold,  
who fill their master's house with violence and deceit.

<sup>10</sup> On that day," says the LORD,  
"there will be the sound of a cry from the fish gate,  
and a wailing from the New Quarter,  
and a loud crashing from the hills.

<sup>11</sup> Wail, you inhabitants of the market place,  
for all the traders are annihilated,  
all those who weigh out silver are cut off.

- <sup>12</sup> At that time, I will search Jerusalem with lamps.  
I will punish those who are complacent,  
who say in their heart,  
    'The LORD will not do good,  
        nor will he do damage.'
- <sup>13</sup> Their wealth will become plunder,  
    their houses destroyed.  
They will build houses,  
    but never live in them.  
They will plant vineyards,  
    but never drink its wine.
- <sup>14</sup> The great day of the LORD is near;  
    it is near and coming quickly.  
The sound of the day of the LORD is bitter;  
    even the mighty warrior will cry out.
- <sup>15</sup> That day will be a day of wrath,  
    a day of trouble and distress,  
    a day of ruin and devastation,  
    a day of darkness and gloom,  
    a day of clouds and thick darkness,
- <sup>16</sup> a day of the trumpet and battle cry,  
    against the fortified cities  
    and against the corner towers.
- <sup>17</sup> I will bring distress upon people,  
    so that they will walk like the blind,  
because they have sinned against the LORD.  
    Their blood will be poured out like dust,  
    and their flesh like excrement.
- <sup>18</sup> Their silver and their gold will be unable  
    to rescue them in the day of the LORD's wrath.  
The whole earth will be consumed by the fire of his jealousy.  
For he will make an end, a sudden end,  
    of all who live on the earth."

**DASV: Zephaniah 2**

- <sup>1</sup> Gather yourselves together,  
yes, gather together, O shameless nation,  
<sup>2</sup> before the judgment takes effect,  
before the day blows you away like chaff,  
before the fierce wrath of the LORD comes on you,  
before the day of the LORD's anger comes on you.  
<sup>3</sup> Seek the LORD, all you humble of the earth,  
who have kept his ordinances;  
seek righteousness, seek humility;  
perhaps you will be protected in the day of the LORD's anger.
- <sup>4</sup> For Gaza will be deserted,  
and Ashkelon a desolation.  
Ashdod's inhabitants will be driven out at noon,  
and Ekron will be rooted up.  
<sup>5</sup> Woe to the inhabitants of the seacoast,  
the nation of the Kerethites!  
The word of the LORD is against you,  
O Canaan, the land of the Philistines;  
I will destroy you until there is no inhabitant left.
- <sup>6</sup> The sea coast will be pastures,  
meadows for shepherds  
and folds for flocks.  
<sup>7</sup> The coast will belong to the remnant of the house of Judah;  
there they will graze;  
in the evening they will lie down in houses of Ashkelon;  
for the LORD their God will visit them,  
and bring back their prosperity.
- <sup>8</sup> "I have heard the taunts of Moab,  
and the ridicule of the Ammonites,  
by which they have mocked my people  
and arrogantly threatened their border.  
<sup>9</sup> Therefore as surely as I live,"  
says the LORD of hosts, the God of Israel,  
"Moab will become like Sodom,  
and the Ammonites like Gomorrah.  
They will be overrun by nettles,  
and become salt pits and a permanent wasteland.  
The remnant of my people will plunder them,  
and the remnant of my nation will occupy their inheritance.

- <sup>10</sup> This is what they will get for their pride,  
because they have reproached and magnified themselves  
against the people of the LORD of hosts.
- <sup>11</sup> The LORD will terrify them;  
for he will starve all the gods of the earth.  
Then all the people, each in his own place,  
all the coasts and islands of the nations will worship him.
- <sup>12</sup> You Ethiopians also,  
will be slain by my sword.
- <sup>13</sup> He will stretch out his hand against the north,  
and destroy Assyria.  
He will make Nineveh a desolate wasteland,  
parched as a desert.
- <sup>14</sup> Herds will lie down in her midst,  
the wild animals of all kinds.  
The desert owl and screech owl  
will nest on the top of its pillars,  
they will hoot out the windows.  
Ruins will cover the thresholds,  
for he has exposed the cedar work.
- <sup>15</sup> This is the exuberant city that dwelt so secure,  
that said in her heart,  
'I am it, there is no one who can compare with me,'  
How has she become a desolation,  
a lair for beasts to lie down in!  
Every one that passes by will ridicule her,  
and shake his fist.

**DASV: Zephaniah 3**

- <sup>1</sup> Woe to her that is rebellious and defiled,  
the city of oppression.
- <sup>2</sup> She obeys no voice;  
she refuses correction.  
She does not trust in the LORD;  
she does not draw near to her God.
- <sup>3</sup> Her officials are like roaring lions within her;  
her judges are like evening wolves,  
they leave nothing until the morning.
- <sup>4</sup> Her prophets are arrogant and treacherous;  
her priests have profaned the sanctuary,  
they have done violence to the law.
- <sup>5</sup> The LORD in the midst of her is righteous;  
he will not do wrong.  
Every morning he renders his justice;  
he never fails.  
But the unjust know no shame.
- <sup>6</sup> "I have cut off nations;  
their fortresses are in ruins.  
I have made their streets empty,  
no one passes by;  
their cities are destroyed;  
there is no one there;  
there is no inhabitant.
- <sup>7</sup> I thought, 'Surely you will fear me;  
now you will accept correction.'  
Then her dwelling would not be cut off,  
according to all the punishments  
that I have determined against her.  
Instead they rose early to corrupt all their deeds.
- <sup>8</sup> Therefore wait for me," says the LORD,  
"until the day that I rise up to take plunder.  
For I have determined to gather the nations,  
and to assemble the kingdoms,  
so I can pour my fury on them,  
even all my fierce anger.  
For the whole earth will be consumed  
by the fire of my jealousy.
- <sup>9</sup> For then I will turn the peoples into pure speech,

- that all of them may call on the name of the LORD,  
to serve him united shoulder to shoulder.
- <sup>10</sup> From beyond the rivers of Ethiopia my worshippers will come,  
even my scattered ones will bring my offerings.
- <sup>11</sup> On that day you will not be put to shame for all your doings  
by which you have rebelled against me;  
for then I will remove from your midst those arrogant boasters,  
and you will never again be haughty on my holy hill.
- <sup>12</sup> But I will leave in your midst a humble and meek people,  
and they will take refuge in the name of the LORD.
- <sup>13</sup> The remnant of Israel will do no wrong,  
nor speak lies;  
neither will a deceitful tongue be found in their mouths;  
for they will eat and lie down,  
and no one will make them afraid."
- <sup>14</sup> Sing, O daughter of Zion!  
Shout, O Israel!  
Be glad and rejoice with all your heart,  
O daughter of Jerusalem!
- <sup>15</sup> The LORD has taken away the judgments against you;  
he has cast out your enemy.  
The King of Israel, even the LORD,  
is in your midst;  
you will never again fear disaster.
- <sup>16</sup> On that day it will be said to Jerusalem,  
'Do not be afraid, O Zion,  
do not let your hands fall limp.
- <sup>17</sup> The LORD your God is in your midst,  
he is a warrior who will save.  
He will rejoice over you with joy,  
he will renew you in his love.  
He will rejoice over you with singing.'
- <sup>18</sup> I will gather those who grieve over the appointed festivals,  
so that you will no longer bear the disgrace for it.
- <sup>19</sup> Look, at that time I will deal with all who oppressed you;  
I will save the lame,  
and gather the outcasts.  
I will make them praised and respected,  
who had been shamed throughout the whole earth.
- <sup>20</sup> At that time I will bring you home,  
and at that time I will gather you.

I will make you respected and praised  
among all the peoples of the earth,  
when I bring back your fortunes  
before your eyes,"  
says the LORD.

**DASV: Digital American Standard Version****DASV: Haggai 1**

<sup>1</sup> In the second year of Darius the king, in the sixth month, in the first day of the month, the word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest:

<sup>2</sup> This is what the LORD of hosts, says, "These people say, 'It is not yet time for the LORD's house to be rebuilt.'"

<sup>3</sup> Then the word of the LORD came by Haggai the prophet, saying,

<sup>4</sup> "Is it the right time for you yourselves to live in extravagant paneled houses, while this house lies in ruins?"

<sup>5</sup> Now therefore this is what the LORD of hosts says:

"Consider your ways.

<sup>6</sup> You have sown much,  
and harvested little;

you eat,

but do not have enough;

you drink,

but you are not satisfied;

you put on clothes,

but cannot stay warm;

and he who earns wages

earns wages only to put them into a bag with holes."

<sup>7</sup> This is what the LORD of hosts says: "Consider your ways.

<sup>8</sup> Go up to the hills, and bring back wood, and build the house. Then I will take pleasure in it and be honored," says the LORD.

<sup>9</sup> "You expected much, but it came to little, and when you brought it home, I blew it away. Why?" says the LORD of hosts. "Because my house lies in ruins, while you hurry off, each one to your own house.

<sup>10</sup> Therefore for your sake the heavens have withheld the dew, and the earth has withheld its produce.

<sup>11</sup> I called for a drought on the land and the hills, and on the grain, the new wine, and the olive oil, and on that which the ground produces. It will also have impact on humans, and on livestock, and on all the work of your hands."

<sup>12</sup> Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God. They listened to the words of Haggai the prophet, as the LORD their God had sent him, and the people feared the LORD.



<sup>13</sup> Then Haggai, the LORD's messenger, spoke the LORD's message to the people, saying, "I am with you," says the LORD.

<sup>14</sup> The LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. They came and did work on the house of the LORD of hosts, their God,

<sup>15</sup> in the twenty-fourth day of the sixth month, of the second year of King Darius.

**DASV: Haggai 2**

<sup>1</sup> In the seventh month, on the twenty-first day, the word of the LORD came by Haggai the prophet, saying,

<sup>2</sup> "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,

<sup>3</sup> 'Who is left among you who saw this house in its former glory? How does it look to you now? Does it not look like nothing in your eyes?

<sup>4</sup> Even so, be strong, Zerubbabel,' says the LORD. 'Be strong, Joshua, son of Jehozadak, the high priest. Be strong all you people of the land,' says the LORD. 'Get to work, for I am with you,' says the LORD of hosts.

<sup>5</sup> Do not be afraid, for I have made a promise with you when you came out of Egypt, and my Spirit remains among you.'

<sup>6</sup> For this is what the LORD of hosts says. 'Once again, in a little while, I will shake the heavens and the earth, the sea and the dry land.

<sup>7</sup> I will shake all nations, and all nations will come with their treasures. I will fill this house with glory,' says the LORD of hosts.

<sup>8</sup> 'The silver is mine, and the gold is mine,' says the LORD of hosts.

<sup>9</sup> 'The future glory of this house will be greater than the former,' says the LORD of hosts, and in this place I will give peace,'" says the LORD of hosts.

<sup>10</sup> In the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came by Haggai the prophet, saying,

<sup>11</sup> "This is what the LORD of hosts says: 'Ask the priests about the law, saying:

<sup>12</sup> If someone carries consecrated meat in the fold of his garment, and that fold touches bread, stew, wine, olive oil, or any food, will it become holy?'"

The priests answered, "No."

<sup>13</sup> Then Haggai said, "If someone who is unclean having had contact with a dead body, touches any of these foods, will it be unclean?"

The priests answered, "It will be unclean."

<sup>14</sup> Then Haggai replied, "'So it is with this people and this nation before me," says the LORD; 'and so is every work of their hands, and that which they offer there is unclean.

<sup>15</sup> But now, please consider from this day on, now it was before one stone was laid on another in the temple of the LORD.

<sup>16</sup> From that time when one came expecting twenty measures, but there were only ten; when one came to the winepress to draw out fifty measures, but there were only twenty.

<sup>17</sup> I struck you and all the work of your hands with blight and mildew, yet you did not turn back to me,' says the LORD.

<sup>18</sup> 'Please consider from this day on, from the twenty-fourth day of the ninth month, to the day that the foundation of the LORD's temple was laid, think carefully about it.

<sup>19</sup> Is the seed still in the barn? Have the vine, fig tree, pomegranate, and the olive tree not produced? From this day on I will bless you."

<sup>20</sup> The word of LORD came the second time to Haggai in the twenty-fourth day of the month:

<sup>21</sup> "Tell Zerubbabel, governor of Judah, 'I will shake the heavens and the earth.

<sup>22</sup> I will overthrow the throne of kingdoms and destroy the strength of the kingdoms of the nations. I will overthrow the chariots, and those who ride on them; and the horses and their riders will fall, everyone of them by the sword of his brother.

<sup>23</sup> In that day,' says the LORD of hosts, 'I will take you, Zerubbabel, my servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring; for I have chosen you,' says the LORD of hosts."

**DASV: Digital American Standard Version****DASV: Zechariah 1**

<sup>1</sup> In the eighth month, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying,

<sup>2</sup> "The LORD was very angry with your forefathers.

<sup>3</sup> Therefore say to them, 'This is what the LORD says: Return to me, says the LORD of hosts, and I will return to you,' says the LORD of hosts.

<sup>4</sup> Do not be like your forefathers, to whom the former prophets cried out, saying, 'This is what the LORD of hosts says, Turn now from your evil ways, and from your evil deeds. But they did not listen, or obey me,' says the LORD.

<sup>5</sup> Your forefathers, where are they? And the prophets, did they live forever?

<sup>6</sup> But my words and my statutes, which I commanded my servants the prophets, did they not overtake your forefathers? So they repented and said, 'The LORD of hosts has done to us according to what we have done, just as he planned to do to us.'"

<sup>7</sup> On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo, the prophet, saying,

<sup>8</sup> "In the night I looked and there was a man riding on a red horse that stood among the myrtle trees that were in the ravine. Behind him there were red, brown, and white horses.

<sup>9</sup> Then I asked, 'My lord, what are these?' The angel who talked with me replied, 'I will show you what these are.'

<sup>10</sup> The man standing among the myrtle trees answered, 'These are those whom the LORD has sent to patrol the earth.'

<sup>11</sup> Then they answered the angel of the LORD who was standing among the myrtle trees, 'We have patrolled the earth, and the entire earth is peaceful and quiet.'

<sup>12</sup> Then the angel of the LORD answered and said, 'O LORD of hosts, how long will you not have compassion on Jerusalem and on the cities of Judah, against whom you have been angry for these seventy years?'

<sup>13</sup> The LORD answered the angel who talked with me with good and comforting words.

<sup>14</sup> So the angel who talked with me told me, 'Cry out, this is what the LORD of hosts says: I am very jealous for Jerusalem and for Zion.

<sup>15</sup> I am very angry with the nations that are at ease; for while I was just a little angry, they have only made things worse.'

<sup>16</sup> Therefore this is what the LORD says: 'I have returned to Jerusalem with compassion; my house will be built in it, says the LORD of hosts, and a line will be stretched out over Jerusalem.'

<sup>17</sup> Cry out again, 'This is what the LORD of hosts says: My cities will yet overflow with prosperity; and the LORD will yet comfort Zion and choose Jerusalem.'

<sup>18</sup> Then I lifted up my eyes, and saw four horns.

<sup>19</sup> I asked the angel who talked with me, "What are these?" He replied, "These are the horns that have scattered Judah, Israel, and Jerusalem."

<sup>20</sup> Then the LORD showed me four blacksmiths.

<sup>21</sup> Then I asked, "What are these coming to do?" He replied, "These are the horns that scattered Judah, so that no one could even lift up his head; but these blacksmiths have come to terrify them and to throw down the horns of the nations which lifted up their horn against the land of Judah to scatter its people."

**DASV: Zechariah 2**

<sup>1</sup> I lifted up my eyes, and looked, and there was a man with a measuring line in his hand.

<sup>2</sup> Then I asked, "Where are you going?" He replied, "To measure Jerusalem, to see how wide and long it is."

<sup>3</sup> Then the angel who was talking with me went out, and another angel went out to meet him,

<sup>4</sup> and told him, "Run, tell this young man, 'Jerusalem will be inhabited like unwalled villages, because there will be so many people and cattle in it.

<sup>5</sup> For I myself, will be a wall of fire surrounding her,' says the LORD, 'and I will be the glory in her midst.'"

<sup>6</sup> "Heads up! Heads up! Flee from the land of the north," says the LORD; "for I have scattered you abroad like the four winds of heaven," says the LORD.

<sup>7</sup> Heads up Zion! Escape, you who live with the daughter of Babylon."

<sup>8</sup> For this is what the LORD of hosts says: "After his glory sent me against the nations that plundered you--for the one who touches you, touches the apple of his eye.

<sup>9</sup> For, look, I will shake my fist against them, and they will be plundered by their own slaves. Then you will know that the LORD of hosts has sent me.

<sup>10</sup> Sing and rejoice, O daughter of Zion; for look, I will come and I will live in your midst," says the LORD.

<sup>11</sup> "Many nations will join themselves to the LORD on that day, and will be my people, and I will dwell in your midst, and you will know that the LORD of hosts has sent me to you.

<sup>12</sup> The LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem.

<sup>13</sup> All humanity, be silent before the LORD; for he has roused himself out of his holy dwelling place."

**DASV: Zechariah 3**

<sup>1</sup> Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.

<sup>2</sup> The LORD said to Satan, "The LORD rebuke you, Satan. Yes, the LORD who has chosen Jerusalem rebuke you. Is not this man like a burning stick plucked out of the fire?"

<sup>3</sup> Now Joshua was dressed in filthy clothes as he was standing before the angel.

<sup>4</sup> The angel spoke to those standing in front of him, "Take the filthy clothes off him." Then he said to Joshua, "Look, I have taken away your iniquity from you, and I will clothe you with festive garments."

<sup>5</sup> Then I said, "Let them set a clean turban on his head." So they put a clean turban on his head, and dressed him with festive garments, while the angel of the LORD was standing by.

<sup>6</sup> Then the angel of the LORD promised Joshua, saying,

<sup>7</sup> "This is what the LORD of hosts says: 'If you will walk in my ways, if you will keep my command then you will preside over my house, and also be in charge of my courtyards. I will give you access among these who stand here.

<sup>8</sup> Now listen, Joshua the high priest, you and your companions who sit before you; for they are a portend of things to come for I am going to introduce my servant, the Branch.

<sup>9</sup> For look, the stone that I have set before Joshua; on one stone there are seven facets. I will engrave the inscription on it,' says the LORD of hosts, 'and I will remove the iniquity of this land in one day.

<sup>10</sup> On that day,' says the LORD of hosts, 'everyone will invite their neighbor to rest peacefully under their vine and under their fig tree.'"

**DASV: Zechariah 4**

- <sup>1</sup> The angel who talked with me came back, and woke me, like one who is wakened out of sleep.
- <sup>2</sup> He said to me, "What do you see?" I replied, "I see a gold lampstand, with its oil bowl on the top of it. There are seven lamps on it, there are seven spouts on each of the lamps on the top of it.
- <sup>3</sup> Two olive trees are by it, one on the right side of the bowl and the other on its left side."
- <sup>4</sup> I asked the angel who talked with me, "What are these, my lord?"
- <sup>5</sup> Then the angel who talked with me replied, "Don't you know what these are?" I said, "No, my lord."
- <sup>6</sup> Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit," says the LORD of hosts.
- <sup>7</sup> "What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring out the capstone shouting 'O how precious, how precious it is.'"
- <sup>8</sup> Moreover, the word of the LORD came to me, saying,
- <sup>9</sup> "The hands of Zerubbabel have laid the foundation of this house; his hands will also finish it. Then you will know that the LORD of hosts has sent me to you.
- <sup>10</sup> For who dares despise the day of small things? For these will rejoice and see the plum line in the hand of Zerubbabel. These are the seven eyes of the LORD, which scan back and forth throughout the whole earth."
- <sup>11</sup> Then I asked him, "What are these two olive trees on the right and left side of the lampstand?"
- <sup>12</sup> Then I asked a second time, "What are these two olive branches, that are beside the two golden pipes that are draining the golden oil out?"
- <sup>13</sup> He replied, "Don't you know what these are?" I said, "No, my lord."
- <sup>14</sup> Then said he, "These are the two anointed ones that stand by the Lord of the whole earth."



**DASV: Zechariah 5**

<sup>1</sup> Then I lifted up my eyes again, and saw a flying scroll.

<sup>2</sup> He asked me, "What do you see?" I answered, "I see a flying scroll that is 30 feet long and 15 feet wide."

<sup>3</sup> Then he said to me, "This is the curse going out over the face of the whole land. For everyone who steals will be cut off according to the writing on one side of it; and everyone who swears falsely will be cut according to the writing on the other side of it."

<sup>4</sup> "I will cause the curse to go out," says the LORD of hosts, "and it will enter into the house of the thief, and into the house of the one who swears falsely by my name. The curse will stay in the midst of his house and will consume it including its timber and its stones."

<sup>5</sup> Then the angel who talked with me went out, and said to me, "Lift up your eyes and see what is coming."

<sup>6</sup> So I asked, "What is it?" He replied, "This is a measuring basket going out." Then he said, "This is their iniquity throughout the entire land."

<sup>7</sup> There was a lead cover lifted up and there was a woman sitting inside the basket.

<sup>8</sup> He explained, "This is Wickedness." So he pushed her down into the basket, and he placed the lead cover down on top of it.

<sup>9</sup> Then I lifted up my eyes and saw two women coming out with the wind in their wings. Now they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

<sup>10</sup> Then I asked the angel talking with me, "Where are they taking the basket?"

<sup>11</sup> He replied, "To build her a temple in the land of Babylonia. When it is ready the basket will be set on its base."

**DASV: Zechariah 6**

<sup>1</sup> Again I lifted up my eyes and saw four chariots coming out from between two mountains, mountains of bronze.

<sup>2</sup> With the first chariot were red horses, and with the second chariot black horses,  
<sup>3</sup> with the third chariot white horses, and with the fourth chariot strong spotted horses.

<sup>4</sup> Then I asked the angel who talked with me, "What are these, my lord?"

<sup>5</sup> The angel replied, "These are the four spirits of heaven going out after having stood before the Lord of all the earth."

<sup>6</sup> The chariot with the black horses is going toward the north country; and the white one is going toward the west; and the spotted one is going toward the south country."

<sup>7</sup> These strong steeds went forth eager to patrol throughout the earth. Then he ordered, "Go patrol throughout the earth." So they walked around patrolling the earth.

<sup>8</sup> Then he cried out to me, "Look, those going toward the north country have put my spirit at rest in the north country."

<sup>9</sup> The word of the LORD came to me, saying,

<sup>10</sup> "Take from the exiles Heldai, Tobijah, and Jedaiah who have come from Babylon; and come the same day and enter the house of Josiah the son of Zephaniah.

<sup>11</sup> Take their silver and gold, and make a crown and set it on the head of Joshua the son of Jehozadak, the high priest.

<sup>12</sup> Tell him, "This is what the LORD of hosts says, Look, here is the man whose name is the Branch. He will branch out of his place and will build the temple of the LORD.

<sup>13</sup> Yes, he will be the one to build the temple of the LORD, and he will bear the honor, and will sit on his throne and rule. There will be a priest with him on his throne and there will be perfect harmony between the two of them.'

<sup>14</sup> Then the crown will be given to Heldai, Tobijah, and Jedaiah, and to Josiah the son of Zephaniah, for a memorial in the temple of the LORD.

<sup>15</sup> Those who are far off will come and build the temple of the LORD, and you will know that the LORD of hosts has sent me to you. This will occur, if you will diligently obey the voice of the LORD your God."

**DASV: Zechariah 7**

<sup>1</sup> In the fourth year of king Darius, the word of the LORD came to Zechariah in the fourth day of the ninth month, which is called Kislev.

<sup>2</sup> Now people of Bethel sent Sharezer and Regem-melech, and their men, to seek the favor of the LORD,

<sup>3</sup> and to speak to the priests of the house of the LORD of hosts, and to the prophets, saying, "Should I weep in the fifth month, fasting as I have done for so many years?"

<sup>4</sup> Then the word of the LORD of hosts came to me:

<sup>5</sup> "Speak to all the people of the land, and to the priests, saying: 'When you fasted and mourned in the fifth and in the seventh month for these last seventy years, was it really for me that you fasted?

<sup>6</sup> And when you eat and drink, are you not really eating and drinking just for yourselves?

<sup>7</sup> Were these not the words that the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, as well as its surrounding towns, and when the Negev and the Shephelah were also inhabited?"

<sup>8</sup> Then the word of the LORD came to Zechariah:

<sup>9</sup> "This is what the LORD of hosts says, 'Execute true justice, and show kindness and compassion to one another.

<sup>10</sup> Do not oppress the widow, orphan, foreigner, or the poor. Let none of you devise evil in your heart against one another.'

<sup>11</sup> But they refused to listen, stubbornly turning away, covering their ears, so that they would not have to listen.

<sup>12</sup> They made their hearts as hard as rock, so they would not have to obey the law, and the words which the LORD of hosts had sent by his Spirit through the former prophets. Therefore great wrath came from the LORD of hosts.

<sup>13</sup> So it happened that just as I called, and they refused to listen, so now they will call out and I will refuse to listen," said the LORD of hosts.

<sup>14</sup> "Instead, I scattered them with a whirlwind among all the nations they had not known. Thus the land became desolate behind them, so that no one passed through it or returned to it. For they made the pleasant land into a wasteland."

**DASV: Zechariah 8**

<sup>1</sup> The word of the LORD of hosts came to me, saying:

<sup>2</sup> "This is what the LORD of hosts says: 'I am very jealous for Zion, and I am passionately jealous for her.'"

<sup>3</sup> This is what the LORD says: "I will return to Zion, and will dwell in the midst of Jerusalem. Then Jerusalem will be called 'The City of Truth,' and the mountain of the LORD of hosts, 'The Holy Mountain.'"

<sup>4</sup> This is what the LORD of hosts says: "Old men and women will once again sit in the streets of Jerusalem, everyone with their cane in hand because of their old age.

<sup>5</sup> The streets of the city will be full of boys and girls playing in its streets."

<sup>6</sup> This is what the LORD of hosts says: "If it be impossible to imagine for the remnant of this people in those days, should it also be impossible to imagine for me?" says the LORD of hosts.

<sup>7</sup> This is what the LORD of hosts says: "Look, I will save my people from the countries of the east and west.

<sup>8</sup> I will bring them back, and they will live in the midst of Jerusalem. They will be my people, and I will be their God, in truth and in righteousness."

<sup>9</sup> This is what the LORD of hosts says: "Let your hands be strong, you who hear in these days these words from the mouth of the prophets that were present when the foundation was laid rebuilding the house of the LORD of hosts, even the temple.

<sup>10</sup> For before those days there were no wages for man or animal, neither was there any safety for the traveler who came in or out, because of the adversary, since I had set everyone against his neighbor.

<sup>11</sup> But now I will not deal with the remnant of this people as in times past," says the LORD of hosts.

<sup>12</sup> "For there will be a sowing of peace; the vine will produce its fruit, and the ground its produce, and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things.

<sup>13</sup> Just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you will be a blessing. Do not be afraid, let your hands be strong."

<sup>14</sup> For this is what the LORD of hosts says: "Just as I planned to bring disaster on you, when your fathers provoked me to wrath," says the LORD of hosts, "and I did not relent,

<sup>15</sup> so again I have planned in these days to do good to Jerusalem and to the house of Judah, so do not be afraid.

<sup>16</sup> These are the things that you should do: tell each other the truth; execute justice in your gates that is true and conducive to peace.

<sup>17</sup> Do not plot evil in your hearts against one another. Do not love a false oath. For I hate all these are things," says the LORD.

<sup>18</sup> Then the word of the LORD of hosts came to me, saying:

<sup>19</sup> "This is what the LORD of hosts says: 'The fast of the fourth, fifth, seventh, and tenth months, will be times of joy, gladness and happy feasts for the house of Judah. Therefore love truth and peace.'"

<sup>20</sup> This is what the LORD of hosts says: "Peoples and the inhabitants from many cities will come.

<sup>21</sup> The inhabitants of one town will go to another, saying, 'Let's go right now to ask the favor of the LORD, and to seek the LORD of hosts. I will go too.'

<sup>22</sup> Many peoples and strong nations will come to seek the LORD of hosts in Jerusalem, and to ask the favor of the LORD."

<sup>23</sup> This is what the LORD of hosts says: "In those days, ten men from all the nations and languages will take hold of the skirt of one who is a Jew, saying, 'Let us go with you, for we have heard that God is with you.'"

**DASV: Zechariah 9**

- <sup>1</sup> "The oracle of the word of the LORD against the land of Hadrach  
and Damascus will be its destination.  
For the capital of Aram and all the tribes of Israel  
belong to the LORD.
- <sup>2</sup> Hamath, also, which is adjacent to Damascus.  
Tyre and Sidon, though they are very wise.
- <sup>3</sup> Tyre built herself a stronghold,  
and piled up silver like dust,  
and gold like the mud in the streets.
- <sup>4</sup> Look, the Lord will banish her;  
he will strike down her power in the sea,  
and she will be consumed by fire.
- <sup>5</sup> Ashkelon will see it and fear;  
Gaza too will writhe with pain;  
along with Ekron, because her hopes are dashed.  
The king will perish from Gaza,  
and Ashkelon will be uninhabited.
- <sup>6</sup> An illegitimate people will dwell in Ashdod,  
and I will cut off the pride of the Philistines.
- <sup>7</sup> I will take away its blood from its defiled mouth,  
and its abominations from between its teeth.  
It too will be a remnant for our God;  
it will be like a clan in Judah,  
and Ekron like the Jebusites.
- <sup>8</sup> I will set up camp around my house as a guard,  
so that no one can march back and forth in it;  
no oppressor will pass through them anymore,  
for now I am keeping watch over it  
with my own eyes.
- <sup>9</sup> Rejoice greatly, O daughter of Zion!  
Shout, O daughter of Jerusalem!  
Look, your king comes to you;  
he is righteous and has salvation;  
humble and riding on a donkey,  
even on a colt, the foal of a donkey.
- <sup>10</sup> I will cut off the chariot from Ephraim,  
and the war horses from Jerusalem.  
The battle bow will be cut off,  
and he will proclaim peace to the nations.  
His reign will stretch from sea to sea,  
and from the Euphrates River to the ends of the earth.

- <sup>11</sup> As for you also, because of the blood sealing your covenant,  
I have set free your prisoners from the waterless pit.
- <sup>12</sup> Return to the stronghold, you prisoners of hope;  
even today I promise that I will repay you double.
- <sup>13</sup> For I will bend Judah like my bow;  
I have made Ephraim my arrow.  
I will stir up your sons, O Zion,  
against your sons, O Greece,  
and will make you like the sword of a warrior.
- <sup>14</sup> Then the LORD will be seen over them;  
his arrow will go forth like lightning.  
The sovereign LORD will sound the trumpet,  
and will march out with whirlwinds from the south.
- <sup>15</sup> The LORD of hosts will defend them;  
they will devour and defeat the slinger of stones.  
Then they will drink blood and be as boisterous as drunkards.  
They will be full like a bowl,  
drenched like the corners of the altar.
- <sup>16</sup> The LORD their God will save them on that day  
as the flock of his people;  
for they are like the gems of a crown,  
shining over his land.
- <sup>17</sup> For how splendid and beautiful they will be!  
Grain will make the young men flourish,  
and new wine the young women.

**DASV: Zechariah 10**

- <sup>1</sup> Ask for rain from the LORD in the time of the spring rain,  
from the LORD who makes storm clouds.  
He will give them rain showers,  
to everyone vegetation in the field.
- <sup>2</sup> For the household gods have spoken nonsense,  
and the diviners have seen a lie;  
they have told false dreams,  
and they offer empty comfort.  
Therefore the people wander like sheep;  
they are attacked because there is no shepherd.
- <sup>3</sup> My anger burns against the shepherds,  
and I will punish the leaders;  
for the LORD of hosts has visited his flock,  
the house of Judah,  
and will make them like his mighty war horse in battle.
- <sup>4</sup> From him will come the cornerstone,  
from him the tent peg,  
from him the battle bow,  
from him every ruler.
- <sup>5</sup> They will be like warriors,  
trampling down their enemies in muddy streets in the battle.  
They will fight, because the LORD is with them,  
and the riders on horses will be put to shame.
- <sup>6</sup> I will strengthen the house of Judah;  
I will save the house of Joseph.  
I will bring them back  
because of my compassion on them.  
They will be as though I had never rejected them,  
for I am the LORD their God,  
and I will answer their prayers.
- <sup>7</sup> Then Ephraim will be like a warrior,  
and their heart will rejoice as if from drinking wine.  
Their children will see it, and rejoice;  
their heart will be glad in the LORD.
- <sup>8</sup> I will whistle for them, and gather them,  
for I have redeemed them.  
They will be as numerous as they were before.
- <sup>9</sup> Though I scatter them among the peoples,  
they will remember me in far countries;  
they will live with their children,  
and will return.



- <sup>10</sup> I will bring them again from the land of Egypt,  
and gather them out of Assyria.  
I will bring them into the land of Gilead and Lebanon,  
until there is not enough room for them.
- <sup>11</sup> They will pass through the sea of suffering,  
and will smite the waves in the sea,  
and all the depths of the Nile will dry up.  
The pride of Assyria will be brought down,  
and the scepter of Egypt's rule will end.
- <sup>12</sup> I will strengthen them in the LORD;  
they will walk up and down in his name,"  
says the LORD.

**DASV: Zechariah 11**

<sup>1</sup> Open your doors, O Lebanon,  
that the fire may consume your cedars.

<sup>2</sup> Wail, O cypress tree, for the cedar is fallen,  
because the majestic ones are destroyed.

Wail, O oaks of Bashan,  
for the thick forest has been cut down.

<sup>3</sup> Listen, the sound of shepherds wailing,  
for their glory is destroyed.

Listen, the sound of roaring young lions,  
for the thickets of the Jordan are ruined.

<sup>4</sup> This is what the LORD my God says: "Feed the flock selected for slaughter.

<sup>5</sup> Those who buy them slaughter them, and go unpunished. Those who sell them say, 'Praise the LORD, for I am rich.' Their own shepherds show them no pity.

<sup>6</sup> For I will no longer have pity on the inhabitants of the land," says the LORD; "but I will deliver everyone into the hand of his neighbor and king. They will destroy the land, and I will not deliver them out of their hands."

<sup>7</sup> So I shepherded the flock destined to slaughter, especially the afflicted of the flock. I took two staves; the one I called "Favor," and the other I called "Union" and I tended the flock.

<sup>8</sup> I eliminated the three shepherds in one month; for I was impatient with them, and they also detested me.

<sup>9</sup> Then I said, "I will no longer be your shepherd. What is to die, let it die; what is to be destroyed, let it be destroyed. Let those that survive eat one another's flesh."

<sup>10</sup> So I took my staff Favor, and broke it in two, annulling my covenant which I had made with all the peoples.

<sup>11</sup> It was annulled on that day. Those afflicted of the flock that watched me knew that it represented the word of the LORD.

<sup>12</sup> Then I said to them, "If it seems appropriate, give me my wages; but if not, don't bother." So they weighed out my wages at thirty pieces of silver.

<sup>13</sup> Then the LORD said to me, "Throw it to the potter, that extravagant price at which they valued me." So I took the thirty pieces of silver, and threw them to the potter, in the house of the LORD.

<sup>14</sup> Then I broke my other staff, Union, in two, annulling the bond of brotherhood between Judah and Israel.

<sup>15</sup> Then the LORD said to me, "Take up once more the gear of a foolish shepherd.

<sup>16</sup> For I will raise up a shepherd in the land, who will not care for those who are perishing, or seek those who are scattered, or heal the injured, or even feed the healthy. Instead he will eat the flesh of the fat sheep and tear off their hooves.

17 Woe to the worthless shepherd who abandons the flock!  
May the sword slash his arm and his right eye.  
May his arm be totally withered  
and his right eye completely blinded."

**DASV: Zechariah 12**

<sup>1</sup> An oracle: the word of the LORD concerning Israel.

This is what the LORD says, who stretched out the heavens, and laid the foundation of the earth, and formed the spirit of humans within them:

<sup>2</sup> "Look, I am about to make Jerusalem a cup that causes staggering to all the surrounding peoples. The siege of Jerusalem will extend to include Judah also.

<sup>3</sup> On that day I will make Jerusalem a heavy stone for all the peoples. Everyone trying to lift it will be severely injured. But all the nations of the earth will be gathered together against it.

<sup>4</sup> On that day," says the LORD, "I will smite every horse with panic, and its rider with insanity; yet I will watch over the house of Judah, but will strike every horse of the nations with blindness.

<sup>5</sup> The clans of Judah will say in their heart, 'The inhabitants of Jerusalem have strength through the LORD of hosts, their God.'

<sup>6</sup> On that day I will make the clans of Judah like a firepot among the wood, like a flaming torch among sheaves. They will devour all the surrounding nations, on the right hand and on the left. Then Jerusalem will again be inhabited in its own place, even in Jerusalem.

<sup>7</sup> The LORD also will save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be greater than that of Judah.

<sup>8</sup> On that day the LORD will defend the inhabitants of Jerusalem, so that the one who is weakest among them will have prowess like David, and the house of David will be like God, like the angel of the LORD leading them.

<sup>9</sup> On that day, I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> Then I will pour the spirit of grace and supplication on the house of David, and on the inhabitants of Jerusalem, so they will look on me, the one whom they have pierced. They will mourn for him, as one mourns for an only son, and will grieve bitterly for him, as one bitterly grieving over a firstborn child.

<sup>11</sup> On that day there will be a great mourning in Jerusalem, as the mourning at Hadad Rimmon in the plain of Megiddo.

<sup>12</sup> Then the land will mourn, every family by itself; the family of the house of David by itself, and their wives by themselves, the family of the house of Nathan by itself, and their wives by themselves,

<sup>13</sup> the family of the house of Levi by itself, and their wives by themselves, the family of the Shimeites by itself, and their wives by themselves,

<sup>14</sup> all the families that remain, every family by itself, and their wives by themselves."

**DASV: Zechariah 13**

- <sup>1</sup> "On that day there will be a fountain opened to the house of David and to the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.
- <sup>2</sup> On that day," says the LORD of hosts, "I will cut off the names of the idols from the land, and they will be remembered no more. Furthermore, I will remove the prophets and the unclean spirit from the land.
- <sup>3</sup> If anyone continues to prophesy, then his father and his mother who bore him will say to him, 'You should not live, for you spoke lies in the name of the LORD.' Then his father and his mother who bore him will plunge a sword through him when he prophesies.
- <sup>4</sup> On that day, each of the prophets will be ashamed of his vision, when he prophesies, they will not wear a hairy prophetic mantle in order to deceive.
- <sup>5</sup> But he will claim, 'I am no prophet, I am a tiller of the ground; for I have worked as a hired hand for a man since my youth.'
- <sup>6</sup> And if anyone says to him, 'What are these wounds on your chest?' Then he will reply, 'I received those wounds in the house of my friends.'"
- <sup>7</sup> "Awake, O sword, against my shepherd,  
    against the man that is my associate,"  
    says the LORD of hosts.  
"Strike the shepherd,  
    and the sheep will be scattered,  
    and I will turn my hand against the little ones.
- <sup>8</sup> In the entire land," says the LORD,  
    "two thirds therein will be cut off and die;  
    but a third will be left alive in it.
- <sup>9</sup> I will bring this third into the fire,  
    and will refine them as silver is refined,  
    and will test them as gold is tested.  
They will call on my name,  
    and I will hear them.  
I will say, 'They are my people,'  
    and they will say, 'The LORD is my God.'"

**DASV: Zechariah 14**

<sup>1</sup> Look, a day of the LORD is coming, when the spoil taken from you will be divided in your midst.

<sup>2</sup> For I will gather all the nations against Jerusalem for war; the city will be taken, and its houses looted, and the women raped. Half of the city will go into captivity, and the remainder of the people will not be exiled from the city.

<sup>3</sup> Then the LORD will go out and fight against those nations, as when he formerly fought on the day of battle.

<sup>4</sup> On that day His feet will stand on the Mount of Olives, which is to the east of Jerusalem; and the Mount of Olives will be split in two making a great valley from east to west. Half of the mountain will move toward the north, and other half toward the south.

<sup>5</sup> You will flee through the valley of my mountains; for the valley of the mountains will reach to Azel. Yes, you will flee, like when you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

<sup>6</sup> On that day, there will no light, cold or frost.

<sup>7</sup> But it will be a unique day which is known only to the LORD. It will not be a normal day or night, but in the evening there will be light.

<sup>8</sup> On that day, living waters will flow out of Jerusalem, half of it will flow toward the eastern sea, and half of it toward the western sea. It will flow both in the summer and winter.

<sup>9</sup> The LORD will be King over all the earth; on that day the LORD will be the only one, and his name the only one.

<sup>10</sup> All the land will be turned into a plain like the Arabah, from Geba to Rimmon south of Jerusalem. But Jerusalem will be lifted up, and will dwell in her place, from the Benjamin Gate to the place of the First Gate, to the Corner Gate, and from the Tower of Hananel to the king's wine presses.

<sup>11</sup> People will live in it, and there will be no more curse; for Jerusalem will be secure.

<sup>12</sup> This will be the plague with which the LORD will strike all the peoples who have waged war against Jerusalem: their flesh will rot away while they are still standing on their feet, their eyes will rot away in their sockets, and their tongue will rot away in their mouths.

<sup>13</sup> On that day, a great panic from the LORD will overcome them. They will seize each other, neighbor against neighbor in hand to hand combat.

<sup>14</sup> Judah also will fight at Jerusalem. The wealth of all the surrounding nations will be gathered together--gold, silver, and clothing, in great abundance.

<sup>15</sup> This type of plague will fall on the horses, mules, camels, donkeys, and on all the animals that are in those camps.

<sup>16</sup> Everyone who survives from all the nations that came against Jerusalem will go up every year to worship the King, the LORD of hosts, and to celebrate the Feast of Tabernacles.

<sup>17</sup> Whichever of all the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, they will receive no rain.

<sup>18</sup> If the family of Egypt does not go up or come to the festival, then on them will come the plague of the LORD that strikes the nations that refuse to go up to celebrate the Feast of Tabernacles.

<sup>19</sup> This will be the punishment of Egypt, and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles.

<sup>20</sup> On that day, there will be inscribed on horses' bells, "Holy to the LORD." The pots in the LORD's house will be like the bowls in front of the altar.

<sup>21</sup> Yes, every pot in Jerusalem and in Judah will be holy to the LORD of hosts, so that everyone who sacrifices can come and take of them, and use them to boil their sacrifices in. On that day there will no longer be a Canaanite in the house of the LORD of hosts.

**DASV: Digital American Standard Version****DASV: Malachi 1**

<sup>1</sup> The burden of the word of the LORD to Israel by Malachi.

<sup>2</sup> "I have loved you," says the LORD. "Yet you claim, 'How have you loved us?' Was not Esau Jacob's brother," says the LORD, "yet I loved Jacob,

<sup>3</sup> but I hated Esau, and made his mountains a wasteland, and gave his heritage to jackals of the desert."

<sup>4</sup> Though Edom says, "We are beaten down, but we will return and rebuild the ruins." This is what the LORD of hosts says, "They will rebuild, but I will tear it down. They will be called 'The territory of wickedness,' and 'The people against whom the LORD is angry forever.'

<sup>5</sup> Your own eyes will see it, and you will confess, 'The LORD is great even beyond the borders of Israel.'"

<sup>6</sup> "A son honors his father, and a servant respects his master. If then I am a father, where is my honor? If I am a master, where is my respect?" says the LORD of hosts to you, "O priests, who despise my name yet you claim, 'How have we despised your name?'

<sup>7</sup> You offer defiled bread on my altar. Yet you claim, 'How have we defiled it?' By saying, 'The table of the LORD is despicable.'

<sup>8</sup> When you offer the blind for sacrifice, is it not evil? When you offer the lame and sick, is it not evil? Try giving that to your governor; will he be pleased with you or show you favor?" says the LORD of hosts.

<sup>9</sup> Now, plead for God's favor, that he may be gracious to us. "With this kind of offering, will he be favorable to you?" says the LORD of hosts.

<sup>10</sup> "Oh that there would be someone among you who would shut the temple doors, that you might not kindle a worthless fire on my altar! I have no pleasure in you," says the LORD of hosts, "neither will I accept an offering from your hands.

<sup>11</sup> For from the rising of the sun even to its going down my name will be great among the nations. In every place incense and a pure offering will be offered to my name, for my name will be great among the nations," says the LORD of hosts.

<sup>12</sup> "But you profane it, when you say, 'The table of the LORD is defiled, and its fruit, even its food, is detestable.'

<sup>13</sup> You say, 'Look, what a weariness this is!' and you turn up your noses at it," says the LORD of hosts. "You have brought that which was stolen by force, the lame, and the sick. This is what you bring as an offering. Should I accept this at your hand?" says the LORD.

<sup>14</sup> "But cursed be the liar who has a male in his flock, who makes a vow, then sacrifices to the Lord a blemished animal. For I am a great King," says the LORD of hosts, "and my name will be feared among the nations."



**DASV: Malachi 2**

<sup>1</sup> "Now, O priests, this commandment is for you.

<sup>2</sup> If you will not listen, and if you will not commit your heart to honor my name," says the LORD of hosts, "then I will send the curse on you, and I will curse your blessings. I have cursed them already, because you did not take it to heart.

<sup>3</sup> I will rebuke your descendants, and will spread excrement on your faces, even the excrement of your feasts; you will be hauled away with it.

<sup>4</sup> Then you will know that I have sent this commandment to you, that my covenant may continue to be with Levi," says the LORD of hosts.

<sup>5</sup> "My covenant was with him for life and peace; and I gave it to him so that he might fear me; he did fear me and stood in awe of my name.

<sup>6</sup> The true instruction was in his mouth, and unrighteousness was not found on his lips. He walked with me in peace and uprightness, and turned many away from sin.

<sup>7</sup> For the priest's lips should preserve knowledge, and the people should seek the law from his mouth; for he is the messenger of the LORD of hosts.

<sup>8</sup> But you have turned away from the way. You have caused many to stumble over the law. You have corrupted the covenant of Levi," says the LORD of hosts.

<sup>9</sup> "Therefore I have also made you despicable and demeaned before all the people, in so far that you have not kept my ways, but have shown favoritism in your instruction.

<sup>10</sup> Do we not all have one father? Has not one God created us? Why do we betray each other, violating the covenant of our forefathers?

<sup>11</sup> Judah has been unfaithful, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD which he loves, and has married the daughter of a foreign god.

<sup>12</sup> May the LORD cut off from the tents of Jacob anyone who does this along with him who offers a defiled offering to the LORD of hosts.

<sup>13</sup> Here's another thing you do: you cover the altar of the LORD with tears, weeping, and sighing, because he no longer responds to the offering, nor does he accept it with favor from your hand.

<sup>14</sup> Yet you complain, "Why not?" For the LORD has become a witness against you and for the wife of your youth whom you have betrayed, even though she is your companion, and the wife of your marriage covenant.

<sup>15</sup> Did he not make them one? Both flesh and spirit are his. What was the one God wanting? Godly offspring. So guard your spirit, and let no one be unfaithful to the wife of his youth.

<sup>16</sup> "For I hate divorce," says the LORD, the God of Israel, "and one who covers his garment with violence," says the LORD of hosts. So guard your spirit, and do not be unfaithful.

<sup>17</sup> You have wearied the LORD with your words. Yet you ask, "How have we wearied him?" By saying, "Everyone who does evil is good in the sight of the LORD, and he delights in them;" or "Where is the God of justice?"

**DASV: Malachi 3**

<sup>1</sup> "Look, I am sending my messenger, and he will prepare the way before me. Then the Lord, whom you seek, will suddenly come to his temple. The messenger of the covenant, whom you long for will come," says the LORD of hosts.

<sup>2</sup> But who can endure the day of his coming? Who will be able to stand when he appears? For he is like a refiner's fire and like launderer's soap.

<sup>3</sup> He will sit like a refiner and purifier of silver; and he will purify the sons of Levi, and refine them like gold and silver, until they will offer to the LORD offerings in righteousness.

<sup>4</sup> Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, and as in former years.

<sup>5</sup> Then I will come near to you for judgment. I will be quick to witness against the sorcerers, adulterers, and against those who swear falsely, and against those who oppress the worker of his wages, the widow, and orphan, and those who deprive the resident foreigner of justice, and do not fear me," says the LORD of hosts.

<sup>6</sup> "For I, the LORD, do not change. Therefore, O sons of Jacob, you are not consumed.

<sup>7</sup> Even from the days of your forefathers you have turned away from my statutes, and have not kept them. Return to me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?'

<sup>8</sup> Will a man rob God? Yet you rob me. But you claim, 'How have we robbed you?' In tithes and offerings.

<sup>9</sup> You are cursed with the curse; for you, the entire nation, are robbing me.

<sup>10</sup> Bring the whole tithe into the storehouse, that there may be food in my house, and test me with it," says the LORD of hosts, "and see if I will not open the windows of heaven for you, and pour out on you such a blessing that there will not be enough room to take it in.

<sup>11</sup> Then I will rebuke the devourer for your sakes, and he will not destroy the produce of your ground; neither will your vine drop its fruit before the harvest time in the field," says the LORD of hosts.

<sup>12</sup> "Then all nations will call you happy; for you will be a delightful land," says the LORD of hosts.

<sup>13</sup> "Your words have been critical against me," says the LORD. "Yet you say, 'How have we spoken against you?'

<sup>14</sup> You have said, 'It is useless to serve God. What benefit has there been that we have kept his commands, and that we have walked in penitential mourning before the LORD of hosts?'

<sup>15</sup> So now we count the arrogant happy. Those who work wickedness prosper; yes, they test God and then escape."

<sup>16</sup> Then those who feared the LORD spoke to each other; and the LORD took notice and listened, and a book of remembrance was written before him, for those who feared the LORD, and that thought about his name.

<sup>17</sup> They will be mine," says the LORD of hosts, "my own special possession, on the day when I act. I will spare them, as a man spares his own son who serves him.

<sup>18</sup> Then you will return and distinguish between the righteous and the wicked, between the one who serves God and the one who does not serve him."

**DASV: Malachi 4**

<sup>1</sup> "For, look, the day is coming, burning like a furnace, when all the proud and all who do wickedness will be stubble. The coming day will burn them up," says the LORD of hosts. "It will not leave them so much as a root or branch.

<sup>2</sup> But to you that revere my name, the Sun of Righteousness will rise with healing in its wings. You will go out and frolic like calves from the stall.

<sup>3</sup> You will tread down the wicked; for they will be ashes under the soles of your feet on the day that I take action," says the LORD of hosts.

<sup>4</sup> "Remember the law of Moses my servant, the rules and regulations that I commanded him on Horeb for all Israel.

<sup>5</sup> Look, I will send you Elijah the prophet before the great and terrible day of the LORD comes.

<sup>6</sup> He will turn the heart of the fathers to the children, and the heart of the children to their fathers; so that I will not come and strike the earth with a curse."

# The New Testament

## Digital American Standard Version

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This project owes its origins to my students Maggie Austen and Katie Moss.  
Thanks for helping me to see the potential of this medium.

It is dedicated to my grandfather Alex Affleck who passed the legacy on to my late father Ted Hildebrandt who instilled in me a love for God's word and the discipline and tenacity to complete such projects. My mother Elaine Hildebrandt who has proof read all of this and encouraged me over a lifetime of service.  
Thanks to God for my wife, Annette and my children, Rebekah and grandson Ben, Natanya, Zach, Elliott all gifts and true to their names.

**DASV: Digital American Standard Version****DASV: Matthew 1**

<sup>1</sup> The record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,

<sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram,

<sup>4</sup> and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon,

<sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,

<sup>6</sup> and Jesse the father of David the king. David was the father of Solomon by Uriah's wife,

<sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa,

<sup>8</sup> and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,

<sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,

<sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah,

<sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> After the exile to Babylon, Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel,

<sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor;

<sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,

<sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,

<sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> So all the generations from Abraham to David are fourteen generations, and from David to the exile to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ took place like this. When his mother Mary had

been engaged to Joseph, before they came together, she was found to be with child from the Holy Spirit.

<sup>19</sup> Joseph, her fiancé, being a righteous man, and not willing to shame her in public, considered breaking off the engagement privately.

<sup>20</sup> But when he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, because that which is conceived in her is from the Holy Spirit.

<sup>21</sup> She will give birth to a son, and you will call his name 'Jesus,' for he will save his people from their sins."

<sup>22</sup> Now all this happened that it might be fulfilled which was spoken by the Lord through the prophet, saying,

<sup>23</sup> "Look, the virgin will be with child, and will bring forth a son, and they will call his name Immanuel," which means, "God with us."

<sup>24</sup> Joseph woke up from his sleep, and did as the angel of the Lord commanded him and took her as his wife,

<sup>25</sup> but he had no marital relations with her until she had given birth to a son, and he called his name Jesus.



**DASV: Matthew 2**

<sup>1</sup> Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, at that time, wise men from the east came to Jerusalem, saying,

<sup>2</sup> "Where is he who is born King of the Jews? for we saw his star rising in the eastern sky, and are come to worship him."

<sup>3</sup> When Herod the king heard it, he was troubled, and all Jerusalem with him.

<sup>4</sup> Gathering together all the chief priests and experts in the law of the people, he asked them where the Christ should be born.

<sup>5</sup> They said to him, "In Bethlehem of Judea, for so it is written through the prophet,

<sup>6</sup> 'And you Bethlehem, in the land of Judah, are in no wise least among the princes of Judah; for out of you will come a governor, who will be shepherd over my people Israel.'"

<sup>7</sup> Then Herod secretly called the wise men, and learned from them exactly what time the star appeared.

<sup>8</sup> He sent them to Bethlehem, and said, "Go and search diligently for the young child; and when you have found him, bring me word, that I also may come and worship him."

<sup>9</sup> They, having heard the king, went their way; and the star, which they saw rising in the eastern sky, went before them, till it came and stood over where the young child was.

<sup>10</sup> When they saw the star, they were overwhelmed with joy.

<sup>11</sup> They came into the house and saw the young child with Mary his mother; and they fell down and worshipped him. Opening their treasures, they gave him gifts of gold, frankincense and myrrh.

<sup>12</sup> After being warned by God in a dream that they should not return to Herod, they departed to their own country another way.

<sup>13</sup> After they were gone, an 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 be there until I tell you; for Herod will seek the young child to destroy him."

<sup>14</sup> He arose and took the young child and his mother by night, and left for Egypt.

<sup>15</sup> He 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 called my son."

<sup>16</sup> Then Herod, when he saw that he was tricked by the wise men, was very angry, and sent and slew all the male children in Bethlehem, and in all its borders, from two years old and under, according to the exact time which he had learned from the wise men.

<sup>17</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

<sup>18</sup> "A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they were gone."

<sup>19</sup> But after Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

<sup>20</sup> "Get up and take the young child and his mother, and go into the land of Israel, for they are dead who sought the young child's life."

<sup>21</sup> So he got up and took the young child and his mother, and returned to the land of Israel.

<sup>22</sup> But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Being warned of God in a dream, he withdrew into the region of Galilee.

<sup>23</sup> He went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken through the prophets, that he would be called a Nazarene.

**DASV: Matthew 3**

<sup>1</sup> In those days John the Baptist came preaching in the wilderness of Judea, saying,

<sup>2</sup> "Repent, for the kingdom of heaven is near."

<sup>3</sup> For this is the one who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight."

<sup>4</sup> Now John wore clothes made of camel's hair, and a had leather belt around his waist. His food was locusts and wild honey.

<sup>5</sup> Then the people of Jerusalem, all Judea, and all the region around the Jordan went out to him,

<sup>6</sup> and they were baptized by him in the Jordan River, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to see his baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come?"

<sup>8</sup> Bring forth, therefore, fruit worthy of repentance,

<sup>9</sup> and do not think to tell yourselves, 'We have Abraham for our father,' for I say to you, that God is able from these stones to raise up children for Abraham.

<sup>10</sup> Even now the axe lies at the root of the trees, and every tree that does not produce good fruit will be cut down, and cast into the fire.

<sup>11</sup> I baptize you with water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry, he will baptize you with the Holy Spirit and with fire.

<sup>12</sup> His winnowing fork is in his hand, and he will thoroughly clean out his threshing floor; and he will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

<sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

<sup>14</sup> But John resisted him, saying, "I need to be baptized by you, and you come to me?"

<sup>15</sup> But Jesus answering said to him, "Permit it now, for it is proper for us to fulfill all righteousness." Then he agreed to do it.

<sup>16</sup> After Jesus was baptized, when he came up out of the water, suddenly, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him.

<sup>17</sup> A voice from of heaven, said, "This is my beloved Son, in whom I am well pleased."

**DASV: Matthew 4**

<sup>1</sup> Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

<sup>2</sup> After he had fasted for forty days and forty nights, he was hungry.

<sup>3</sup> The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

<sup>4</sup> But he answered and said, "It is written, 'Man does not live by bread alone, but by every word that proceeds out of the mouth of God.'"

<sup>5</sup> Then the devil took him into the holy city and set him on the highest point of the temple,

<sup>6</sup> and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will give his angels charge concerning you, and with their hands they will catch you, so that you will not dash your foot against a stone.'"

<sup>7</sup> Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'"

<sup>8</sup> Again, the devil took him to an exceeding high mountain, and showed him all the kingdoms of the world, and their splendor.

<sup>9</sup> He said to him, "All these things will I give you, if you will bow down and worship me."

<sup>10</sup> Then Jesus said to him, "Get out of here, Satan, for it is written, 'You shall worship the Lord your God, and him only shall you serve.'"

<sup>11</sup> Then the devil left him, and angels came and took care of him.

<sup>12</sup> Now when he heard that John was arrested, he withdrew into Galilee.

<sup>13</sup> After leaving Nazareth, he came and stayed in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

<sup>14</sup> that it might be fulfilled what was spoken by the prophet Isaiah, saying,

<sup>15</sup> "The land of Zebulun and the land of Naphtali, by the sea, on the other side of the Jordan, Galilee of the Gentiles,

<sup>16</sup> the people who sat in darkness saw a great light, and to them that sat in the region and shadow of death, the light has dawned."

<sup>17</sup> From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is near."

<sup>18</sup> While walking by the sea of Galilee, he saw two brothers, Simon, called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.

<sup>19</sup> He said to them, "Follow me, and I will make you fishers of men."

<sup>20</sup> Immediately they left the nets, and followed him.

<sup>21</sup> Going on from there he saw two more brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

<sup>22</sup> Immediately, they left the boat and their father, and followed him.

<sup>23</sup> Jesus went around all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all kinds of disease and sickness among the people.

<sup>24</sup> So a report about him went out into all Syria. They brought to him all who were sick, those who had various diseases and terrible pains, those possessed with demons, epileptic and crippled, and he healed them.

<sup>25</sup> Large crowds from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

**DASV: Matthew 5**

<sup>1</sup> Seeing the crowds, he went up into the mountain. After he sat down, his disciples came to him.

<sup>2</sup> He opened his mouth and taught them, saying,

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> Blessed are those who mourn, for they will be comforted.

<sup>5</sup> Blessed are the meek, for they will inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

<sup>7</sup> Blessed are the merciful, for they will obtain mercy.

<sup>8</sup> Blessed are the pure in heart, for they will see God.

<sup>9</sup> Blessed are the peacemakers, for they will be called sons of God.

<sup>10</sup> Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are you when people insult you, persecute you, and say all types of evil things against you falsely, for my sake.

<sup>12</sup> Rejoice, and be glad, for great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

<sup>13</sup> You are the salt of the earth, but if the salt has lost its saltiness can you make it salty again? It is good for nothing, but to be thrown out and trampled under foot by men.

<sup>14</sup> You are the light of the world. A city set on a hill cannot be hid.

<sup>15</sup> No one lights a lamp, and puts it under a bushel basket, but on the stand, and it shines for all that are in the house.

<sup>16</sup> In the same way let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

<sup>17</sup> Do not think that I have come to destroy the law or the prophets, I have not come to destroy, but to fulfill them.

<sup>18</sup> For truly I say to you, until heaven and earth pass away, not one dot or one pen-stroke will in any way pass away from the law, until all things are accomplished.

<sup>19</sup> Whoever therefore breaks one of the least of these commandments, and teaches others to do so, will be called least in the kingdom of heaven, but whoever does and teaches them, he will be called great in the kingdom of heaven.

<sup>20</sup> For I say to you, that unless your righteousness exceeds the righteousness of the experts in the law and Pharisees, you will in no wise enter into the kingdom of heaven.

<sup>21</sup> You have heard that it was said to them of old time, 'You shall not murder,' and 'whoever does commit murder will be in danger of the judgment.'

<sup>22</sup> But I say to you, that everyone who is angry with his brother will be in danger of the judgment; and whoever insults his brother saying, 'Idiot,' will be in danger of the council; and whoever says, 'You fool,' will be in danger of the fire of hell.

<sup>23</sup> If therefore you offer your gift at the altar, and remember that your brother has something against you,

<sup>24</sup> leave your gift before the altar, and go your way. First be reconciled with your brother, and then come and offer your gift.

<sup>25</sup> Agree with your adversary quickly, while you are with him in the way, lest your adversary deliver you to the judge, and the judge deliver you to the officer, and you are thrown into prison.

<sup>26</sup> Truly I say to you, you will by no means get out of there until you have paid the last penny.

<sup>27</sup> You have heard that it was said, 'You shall not commit adultery.'

<sup>28</sup> But I say to you, that everyone who looks on a woman to lust after her has committed adultery with her already in his heart.

<sup>29</sup> If your right eye causes you to stumble, pluck it out, and cast it away, for it is profitable for you that one of your members should perish, and not that your whole body should go to hell.

<sup>30</sup> If your right hand causes you to sin, cut it off, and throw it away! For it is better that one of your members should perish, and not that your whole body go to hell.

<sup>31</sup> It was also said, 'Whoever will put away his wife, let him give her a certificate of divorce.'

<sup>32</sup> But I say to you, that everyone who divorces his wife, except for the cause of unfaithfulness, makes her an adulteress, and whoever marries her when she is so divorced commits adultery.

<sup>33</sup> Again, you have heard that it was said to them in old times, 'You shall not break your oaths, but shall keep your oath to the Lord.'

<sup>34</sup> But I say to you, do not swear at all, neither by the heaven, for it is the throne of God,

<sup>35</sup> nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King.

<sup>36</sup> Neither should you swear by your head, for you cannot make one hair white or black.

<sup>37</sup> But let your speech simply be, 'Yes,' meaning yes, and 'No,' meaning no, and whatever is more than these is from the evil one.

<sup>38</sup> You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'

<sup>39</sup> But I say to you, do not resist one who is evil, but whoever strikes you on your right cheek, turn to him the other also.

<sup>40</sup> If any one would take you to court, and take away your coat, let him have your cloak also.

<sup>41</sup> Whoever compels you to go one mile, go with him two.

<sup>42</sup> Give to the one who asks from you, and from the one who would borrow from you do not turn away.

<sup>43</sup> You have heard that it was said, 'You shall love your neighbor, and hate your enemy.'

<sup>44</sup> But I say to you, love your enemies, and pray for them that persecute you;

<sup>45</sup> that you may be sons of your Father who is in heaven, since he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

<sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors the same?

<sup>47</sup> If you greet only your brothers, what do you more than others? Do not even the Gentiles the same?

<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.



**DASV: Matthew 6**

<sup>1</sup> Beware that you do not do your righteous deeds before men, to be seen of them. Otherwise you have no reward from your Father who is in heaven.

<sup>2</sup> When you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Truly I say to you, they have received their reward.

<sup>3</sup> But when you give to the poor, do not let your left hand know what your right hand does,

<sup>4</sup> that your giving may be done in secret, and your Father who sees in secret will reward you.

<sup>5</sup> When you pray, you should not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you, they have received their reward.

<sup>6</sup> But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you.

<sup>7</sup> When praying do not use meaningless repetitions, as the Gentiles do, for they think that they will be heard for their many words.

<sup>8</sup> Do not be like them, for your Father knows what things you have need of, before you ask.

<sup>9</sup> Pray like this: Our Father who is in heaven, hallowed be your name.

<sup>10</sup> your kingdom come, your will be done, on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts, as we have forgiven our debtors.

<sup>13</sup> And lead us not into temptation, but deliver us from the evil one.

<sup>14</sup> For if you forgive others their sins, your heavenly Father will also forgive you.

<sup>15</sup> But if you do not forgive others their sins, neither will your Father forgive your

<sup>16</sup> Moreover when you fast, do not be as the hypocrites, who make their faces sad, for they disfigure their faces, that they may be seen by men to fast. Truly I say to you, they have received their reward.

<sup>17</sup> But you, when you fast, anoint your head, and wash your face,

<sup>18</sup> that you may not be seen by men to fast, but only by your Father who is hidden in secret. And your Father, who sees in secret, will reward you.

<sup>19</sup> Do not accumulate for yourselves treasures upon earth, where moth and rust consume, and where thieves break in and steal.

<sup>20</sup> But accumulate for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal.

<sup>21</sup> For where your treasure is, there will your heart be also.

<sup>22</sup> The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

<sup>23</sup> But if your eye is diseased, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

<sup>24</sup> No one can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and money.

<sup>25</sup> Therefore I say to you, do not be anxious for your life, what you will eat, or what you will drink; nor about your body, what you will wear. Is not life more than food, and the body more than clothes?

<sup>26</sup> Look at the birds of the heaven, they do not sow, neither do they reap, nor gather into barns, yet your heavenly Father feeds them. Are you not of much more value than they?

<sup>27</sup> And which of you by worrying can add one hour to life?

<sup>28</sup> Why do you worry about clothes? Consider the lilies of the field, how they grow; they do not work, nor do they spin.

<sup>29</sup> Yet I say to you, that even Solomon in all his glory was not clothed like one of these.

<sup>30</sup> But if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, will he not much more clothe you, O you of little faith?

<sup>31</sup> Do not worry, saying, 'What will we eat?' or, 'What will we drink?' or, 'With what will we be clothed?'

<sup>32</sup> For the Gentiles seek after all these things, for your heavenly Father knows that you have need of them.

<sup>33</sup> But seek first his kingdom, and his righteousness, and all these things will be added to you as well.

<sup>34</sup> Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

**DASV: Matthew 7**

<sup>1</sup> Judge not, so that you will not be judged.

<sup>2</sup> For with the same judgment you judge, you will be judged, and with what measure you use, it will be measured to you.

<sup>3</sup> Why do you gape at the speck that is in your brother's eye, but do not consider the beam that is in your own eye?

<sup>4</sup> Or how will you say to your brother, 'Let me take the speck out of your eye,' and yet, there is a beam in your own eye?

<sup>5</sup> You hypocrite, first take the beam out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

<sup>6</sup> Do not give that which is holy to the dogs, neither cast your pearls before the swine, lest they trample them under their feet, and then turn and attack you.

<sup>7</sup> Ask, and it will be given to you; seek, and you will find; knock, and it will be opened for you.

<sup>8</sup> For every one who asks receives, and the one who seeks finds, and to whoever knocks it will be opened.

<sup>9</sup> Will anyone among you, if his son asks him for a loaf of bread, will he give him a stone?

<sup>10</sup> Or if he asks for a fish, will he give him a snake?

<sup>11</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?

<sup>12</sup> Whatever therefore you would that others should do to you, so you should do to them, for this fulfills the law and the prophets.

<sup>13</sup> Enter in by the narrow gate, for wide is the gate, and broad is the way, that leads to destruction, and many enter through it.

<sup>14</sup> But narrow is the gate, and the way is hard, that leads to life, and only a few find it.

<sup>15</sup> Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravaging wolves.

<sup>16</sup> By their fruits you will know them. Do people gather grapes from thorns, or figs from thistles?

<sup>17</sup> Even so every good tree produces good fruit, but a bad tree produces bad fruit.

<sup>18</sup> A good tree cannot produce bad fruit, neither can a bad tree produce good fruit.

<sup>19</sup> Every tree that does not produce good fruit is chopped down, and thrown into the fire.

<sup>20</sup> Therefore by their fruits you will know them.

<sup>21</sup> Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only the one who does the will of my Father who is in heaven.

<sup>22</sup> Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and by your name cast out demons, and by your name do many mighty works?'

<sup>23</sup> Then I will profess to them, 'I never knew you. Depart from me, you who work iniquity.'

<sup>24</sup> Everyone therefore who hears these words of mine, and does them, is like a wise man, who built his house upon the rock.

<sup>25</sup> The rain descended, the floods came, and the winds blew, and beat upon that house, but it did not fall, because its foundation was upon the rock.

<sup>26</sup> Everyone who hears these words of mine, and does not do them, is like a foolish man, who built his house upon the sand.

<sup>27</sup> The rain descended, the floods came, and the winds blew, and beat upon that house, and it fell; and great was its fall."

<sup>28</sup> It came to pass, when Jesus finished these words, the crowds were astonished at his teaching;

<sup>29</sup> for he taught them as one having authority, and not as their legal experts.

**DASV: Matthew 8**

<sup>1</sup> After he came down from the mountain, great crowds followed him.

<sup>2</sup> A man with leprosy came to him and knelt before him, saying, "Lord, if you want to, you can make me clean."

<sup>3</sup> He stretched out his hand, and touched him, saying, "I will; be made clean." Immediately his leprosy was cleansed.

<sup>4</sup> Then Jesus said to him, "Make sure you do not tell anyone, but go, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

<sup>5</sup> When he entered Capernaum, a centurion came to him, pleading with him,

<sup>6</sup> and saying, "Lord, my servant lies in the house sick, paralyzed and suffering terribly."

<sup>7</sup> He said to him, "I will come and heal him."

<sup>8</sup> The centurion answered and said, "Lord, I am not worthy that you should come under my roof, just say the word, and my servant will be healed.

<sup>9</sup> For I also am a man under authority, having soldiers under me. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard it, he marveled, and said to those who followed, "Truly I say to you, I have not found such great faith, no, not in anyone in Israel.

<sup>11</sup> I say to you, that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven,

<sup>12</sup> but the sons of the kingdom will be thrown out into the outer darkness, where there will be the weeping and the gnashing of teeth."

<sup>13</sup> Jesus said to the centurion, "Go your way, as you have believed, it will be done for you." And the servant was healed in that exact hour.

<sup>14</sup> When Jesus came into Peter's house, he saw Peter's wife's mother lying sick from a fever.

<sup>15</sup> He touched her hand, and the fever left her. Then she got up, and served him.

<sup>16</sup> That evening, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all that were sick.

<sup>17</sup> So was fulfilled that which was spoken by the prophet Isaiah, saying, "He took our infirmities, and bare our diseases."

<sup>18</sup> Now when Jesus saw the large crowd around him, he gave orders to depart to the other side.

<sup>19</sup> A scribe came, and said to him, "Teacher, I will follow you wherever you go."

<sup>20</sup> Jesus said to him, "The foxes have holes, and the birds of the heaven have nests, but the Son of Man has nowhere to lay his head."

<sup>21</sup> Another disciple said to him, "Lord, allow me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow me, and let the dead bury their own dead."

<sup>23</sup> When he entered into a boat, his disciples followed him.

<sup>24</sup> Suddenly, there arose a great tempest in the sea, insomuch that the boat was covered with the waves. But he was asleep.

<sup>25</sup> They came to him, and woke him up, saying, "Save us, Lord! We are about to perish!"

<sup>26</sup> He said to them, "Why are you fearful, O you of little faith?" Then he got up, and rebuked the winds and the sea; and there was a great calm.

<sup>27</sup> They marveled, saying, "What type of man is this, that even the winds and the sea obey him?"

<sup>28</sup> When he came to the other side to the country of the Gadarenes, he met two men possessed with demons, coming out of the tombs, very fierce, so that no one could pass by that way.

<sup>29</sup> They cried out, saying, "What do you want with us, you Son of God? Have you come here to torment us before the appointed time?"

<sup>30</sup> Now there was a good distance away from them a herd of many pigs feeding.

<sup>31</sup> Then the demons begged him, saying, "If you cast us out, send us away into the herd of pigs."

<sup>32</sup> He said to them, "Go." They came out, and went into the pigs. Suddenly, the whole herd rushed down the steep bank into the sea, and perished in the waters.

<sup>33</sup> They that fed them fled, and went away into the city, and told everything, that had happened to the ones possessed with demons.

<sup>34</sup> Then all the city came out to meet Jesus. When they saw him, they requested that he leave their territory.

**DASV: Matthew 9**

<sup>1</sup> He got into a boat, and crossed over, and came to his own town.

<sup>2</sup> Then some people brought to him a man who was paralyzed, lying on a mat. When Jesus saw their faith, he said to the one paralyzed, "Son, be of good cheer; your sins are forgiven."

<sup>3</sup> Then, certain of the experts in the law said to themselves, "This man blasphemes."

<sup>4</sup> Jesus knowing their thoughts said, "Why do you think evil in your hearts?"

<sup>5</sup> Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'?"

<sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins (then he said to the paralyzed man), "Get up, and take your mat, and go home."

<sup>7</sup> He got up, and went home.

<sup>8</sup> But when the multitudes saw it, they were awe-struck, and glorified God, who had given such authority to men.

<sup>9</sup> As Jesus went on from there, he saw a man, called Matthew, sitting at the tax booth, and he said to him, "Follow me." He got up, and followed him.

<sup>10</sup> It happened, as he sat at dinner in the house, many tax collectors and sinners came and sat down with Jesus and his disciples.

<sup>11</sup> When the Pharisees saw it, they said to his disciples, "Why does your Teacher eat with the tax collectors and sinners?"

<sup>12</sup> But when Jesus heard it, he said, "They who are healthy do not need of a doctor, but those who are sick.

<sup>13</sup> But go and learn what this means, 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners."

<sup>14</sup> Then the disciples of John came to him, saying, "Why do we and the Pharisees frequently fast, but your disciples do not?"

<sup>15</sup> Jesus said to them, "Can the wedding guests mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom will be taken away from them, and then they will fast.

<sup>16</sup> No one sews an unshrunk patch on old clothes; for the patch will tear away from the garment, and the tear is made worse.

<sup>17</sup> People do not put new wine into old wineskins, else the wineskins burst, and the wine is spilled, and the skins perish. But they put new wine into new wineskins, and both are preserved."

<sup>18</sup> While he spoke these things to them, suddenly, a ruler came and knelt before him, saying, "My daughter just died, but come and lay your hand upon her, and she will live."

<sup>19</sup> Jesus got up, followed him, and so did his disciples.

<sup>20</sup> Right then, a woman, who had a discharge of blood for twelve years, came behind him, and touched the edge of his garment.

<sup>21</sup> For she said to herself, "If I can touch his garment, I will be cured."

<sup>22</sup> But Jesus turning and seeing her said, "Daughter, cheer up; your faith has cured you." The woman was healed from that hour.

<sup>23</sup> When Jesus came into the ruler's house, and saw the flute players, and the crowd making an uproar,

<sup>24</sup> he said, "Leave, for the girl is not dead, but sleeps." They laughed him to scorn.

<sup>25</sup> But when the crowd was put out, he entered in, took her by the hand, and the girl got up.

<sup>26</sup> The news of this spread throughout all that land.

<sup>27</sup> As Jesus went on from there, two blind men followed him, crying out, and saying, "Have mercy on us, son of David."

<sup>28</sup> When he came into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Absolutely Lord."

<sup>29</sup> Then he touched their eyes, saying, "According to your faith let it be done to you."

<sup>30</sup> Their eyes were opened. Jesus strictly charged them, saying, "Do not tell anyone what happened."

<sup>31</sup> But they went out, and spread what he had done everywhere.

<sup>32</sup> As they went forth, suddenly, a man was brought to him who could not talk, possessed with a demon.

<sup>33</sup> When the demon was cast out, the mute man spoke. The crowds marveled, saying, "Nothing like this has ever been seen in Israel."

<sup>34</sup> But the Pharisees said, "By the prince of the demons he casts out demons."

<sup>35</sup> Jesus went about all the towns and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all types of disease and all kinds of sickness.

<sup>36</sup> But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

<sup>37</sup> Then he said to his disciples, "The harvest indeed is plenteous, but the laborers are few.

<sup>38</sup> Pray, therefore, the Lord of the harvest, that he send forth laborers into his harvest."



**DASV: Matthew 10**

<sup>1</sup> He called his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all kinds of diseases and sicknesses.

<sup>2</sup> Now the names of the twelve apostles are: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

<sup>3</sup> Philip and Bartholomew; Thomas and Matthew, the tax collector; James the son of Alphaeus, and Thaddaeus;

<sup>4</sup> Simon the Zealot, and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent out, and charged them, saying, "Do not go anywhere among the Gentiles, or enter into any town of the Samaritans.

<sup>6</sup> Go rather to the lost sheep of the house of Israel.

<sup>7</sup> As you go, preach, saying, 'The kingdom of heaven is near.'

<sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give.

<sup>9</sup> Do not take gold, silver, or brass in your money belt,

<sup>10</sup> no traveling bag for your journey, or extra coat, shoes, or staff; for the laborer is worthy of his food.

<sup>11</sup> Into whatever town or village you enter, find out who in it is worthy, and stay with them until you leave.

<sup>12</sup> As you enter a house, give it greetings.

<sup>13</sup> If the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.

<sup>14</sup> Whoever will not receive you, or hear your words, as you go out of that house or town, shake off the dust from your feet.

<sup>15</sup> Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that town.

<sup>16</sup> Look, I am sending you forth as sheep in the midst of wolves, so be wise as serpents, and harmless as doves.

<sup>17</sup> But beware of people, for they will deliver you up to councils, and in their synagogues they will beat you.

<sup>18</sup> You will be brought before governors and kings for my sake, for a testimony to them and to the Gentiles.

<sup>19</sup> But when they deliver you up, do not worry about how or what you will say, for it will be given you at that time what you will say.

<sup>20</sup> For it is not you who speaks, but the Spirit of your Father who speaks through you.

<sup>21</sup> Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

<sup>22</sup> You will be hated of all men for my name's sake. But whoever endures to the end will be saved.

<sup>23</sup> But when they persecute you in one town, flee to the next. Truly I say to you, you will not have gone through the towns of Israel, until the Son of Man comes.

<sup>24</sup> A disciple is not above his teacher, nor a servant above his lord.

<sup>25</sup> It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much worse the members of his household!

<sup>26</sup> Do not fear them, for there is nothing concealed, that will not be revealed, and hid, that will not be known.

<sup>27</sup> What I tell you in the darkness, speak in the light; and what you hear in the ear, proclaim upon the housetops.

<sup>28</sup> 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.

<sup>29</sup> Are not two sparrows sold for a penny? Yet not one of them will fall to the ground without your Father.

<sup>30</sup> Even the very hairs of your head are all numbered.

<sup>31</sup> So do not fear; you are of more value than many sparrows.

<sup>32</sup> Every one therefore who confesses me before men, I also will confess before my Father who is in heaven.

<sup>33</sup> But whoever denies me before men, I will also deny him before my Father who is in heaven.

<sup>34</sup> Do not think that I have come to send peace on the earth. I did not come to send peace, but a sword.

<sup>35</sup> For I have come to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

<sup>36</sup> A man's foes will be from his own household.

<sup>37</sup> 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.

<sup>38</sup> He who does not take his cross and follow me, is not worthy of me.

<sup>39</sup> He who finds his life will lose it, and he who loses his life for my sake will find it.

<sup>40</sup> He who receives you receives me, and he who receives me receives the one who sent me.

<sup>41</sup> He who receives a prophet because he is a prophet will receive a prophet's reward. Whoever receives a righteous man because he is a righteous man will receive a righteous man's reward.

<sup>42</sup> Whoever will give one of these little ones a cup of cold water to drink, because he is my disciple, truly I say to you, he will never lose his reward."

**DASV: Matthew 11**

<sup>1</sup> When Jesus finished instructing his twelve disciples, he went on to teach and preach in their towns.

<sup>2</sup> Now when John, who was in prison, heard of the works of Christ, he sent his disciples

<sup>3</sup> and said to him, "Are you the one who is to come, or should we look for another?"

<sup>4</sup> Jesus answered them, "Go and tell John what you hear and see:

<sup>5</sup> the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

<sup>6</sup> Blessed is everyone who does not turn away because of me."

<sup>7</sup> While these went their way, Jesus said to the crowds concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

<sup>8</sup> But what did you go out to see? A man clothed in expensive clothes? Look, those who wear expensive clothes live in king's palaces.

<sup>9</sup> But why did you go out? To see a prophet? Yes, I say to you, and much more than a prophet.

<sup>10</sup> This is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

<sup>11</sup> Truly I say to you, among those who are born of women there has not risen up anyone greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

<sup>12</sup> From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force.

<sup>13</sup> For all the prophets and the law prophesied until John.

<sup>14</sup> If you are willing to accept it, this is Elijah, who is to come.

<sup>15</sup> Whoever has ears to hear, let him hear.

<sup>16</sup> But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their friends,

<sup>17</sup> and say, 'We played the flute for you, and you did not dance; we wept, and you did not mourn.'

<sup>18</sup> For John came neither eating or drinking, and they said, 'He has a demon.'

<sup>19</sup> The Son of Man came eating and drinking, and they said, 'Look, a glutton and a drunk, a friend of tax collectors and sinners!' But wisdom is justified by her works."

<sup>20</sup> Then he began to denounce the towns where most of his mighty works were done, because they did not repent.

<sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

<sup>23</sup> And you, Capernaum, will you be exalted unto heaven? No, you will go down to Hades! For if the mighty works which were done in you had been done in Sodom, it would have remained until this day.

<sup>24</sup> But I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you."

<sup>25</sup> At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and understanding, and yet have revealed them to children.

<sup>26</sup> Yes, Father, for so it was pleasing in your sight.

<sup>27</sup> All things have been delivered to me by my Father. No one knows the Son, except the Father, neither does anyone know the Father, except the Son and the one to whom the Son wants to reveal him.

<sup>28</sup> Come to me, all you who labor and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you will find rest for your souls.

<sup>30</sup> For my yoke is easy, and my burden is light."

**DASV: Matthew 12**

<sup>1</sup> At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pluck grain and to eat.

<sup>2</sup> But when the Pharisees saw it, they said to him, "Look, your disciples do what is not lawful to do on the Sabbath."

<sup>3</sup> But he said to them, "Have you not read what David did, when he was hungry, and they that were with him;

<sup>4</sup> how he entered the house of God, and ate the sacred bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests?

<sup>5</sup> Or have you not read in the law, that on the Sabbath the priests in the temple profane the Sabbath, and are not guilty?

<sup>6</sup> But I say to you, that one greater than the temple is here.

<sup>7</sup> But if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the innocent.

<sup>8</sup> For the Son of Man is Lord of the Sabbath."

<sup>9</sup> Jesus then left that place, and entered their synagogue.

<sup>10</sup> There was a man there with a withered hand. They asked him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse him.

<sup>11</sup> He said to them, "Would not any one of you if he had one sheep, and it fell into a pit on the Sabbath, not get ahold of it, and pull it out?

<sup>12</sup> How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

<sup>13</sup> Then he said to the man, "Stretch out you hand." He stretched it out and it was restored whole, as the other.

<sup>14</sup> But the Pharisees went out, and plotted against him, how they might destroy him.

<sup>15</sup> Jesus perceiving it withdrew from there. Many followed him, and he healed them all.

<sup>16</sup> But he ordered them not to tell who he was,

<sup>17</sup> that it might be fulfilled what was spoken by Isaiah the prophet, saying,

<sup>18</sup> "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 will proclaim justice to the nations.

<sup>19</sup> He will not fight or yell, neither will anyone hear his voice in the streets.

<sup>20</sup> A bruised reed will he not break, and a smoking wick he will not extinguish, until he brings justice to victory.

<sup>21</sup> And in his name shall the Gentiles hope."

<sup>22</sup> Then one possessed with a demon was brought to him, blind and mute and he healed him, so that he both spoke and saw.

<sup>23</sup> All the crowds were amazed, and said, "Can this be the Son of David?"

<sup>24</sup> But when the Pharisees heard it, they said, "This man casts out demons by Beelzebub, the prince of the demons."

<sup>25</sup> Knowing their thoughts Jesus said to them, "Every kingdom divided against itself is brought to desolation; and every town or house divided against itself will not stand.

<sup>26</sup> If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

<sup>27</sup> If I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they will be your judges.

<sup>28</sup> But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

<sup>29</sup> How can anyone enter into the house of the strong man, and plunder his goods, except he first bind the strong man? Then he will plunder his house.

<sup>30</sup> He that is not with me is against me, and he that does not gather with me scatters.

<sup>31</sup> Therefore I say to you, people will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven.

<sup>32</sup> Whoever will speak a word against the Son of Man, it will be forgiven. But whoever will speak against the Holy Spirit, it will not be forgiven, neither in this world, nor in the one which is to come.

<sup>33</sup> Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt, for the tree is known by its fruit.

<sup>34</sup> You brood of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

<sup>35</sup> The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things.

<sup>36</sup> I say to you, that every idle word that people speak, they will give account for in the day of judgment.

<sup>37</sup> For by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then certain of the experts in the law and Pharisees answered him, saying, "Teacher, we want to see a sign from you."

<sup>39</sup> But he answered them, "An evil and adulterous generation seeks after a sign; but no sign will be given except the sign of the prophet Jonah.

<sup>40</sup> For just as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

<sup>41</sup> The men of Nineveh will stand up in the judgment on this generation, and will condemn it, because they repented at the preaching of Jonah, and look, a greater than Jonah is here.

<sup>42</sup> The queen of the south will rise up in judgment on this generation, and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and look, a greater than Solomon is here.

<sup>43</sup> But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and does not find it.

<sup>44</sup> Then he says to himself, 'I will return to my house that I came out of;' and when he returns, he finds it empty, swept, and straightened up.

<sup>45</sup> Then he goes, and takes with himself seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man is worse than the first. It will be like that for this evil generation."

<sup>46</sup> While he was yet speaking to the crowds, his mother and his brothers stood outside, seeking to speak to him.

<sup>47</sup> Someone said to him, "Look, your mother and your brothers are standing outside, wanting to talk to you."

<sup>48</sup> But he answered him, "Who is my mother? Who are my brothers?"

<sup>49</sup> He stretched out his hand pointing toward his disciples, and said, "See, my mother and my brothers!

<sup>50</sup> For whoever does the will of my Father who is in heaven, is my brother, sister, and mother."

**DASV: Matthew 13**

<sup>1</sup> On that day Jesus went out of the house, and sat beside the sea.

<sup>2</sup> Such large crowds gathered around him, that he got into a boat, and sat, while all the crowd stood on the shore.

<sup>3</sup> He spoke many things to them in parables, saying, "Look, a sower went out to sow seed.

<sup>4</sup> As he sowed, some seeds fell on the path, and the birds came and devoured them.

<sup>5</sup> Others fell in the rocky places, where they did not have much dirt. Immediately they sprang up, because the soil was shallow.

<sup>6</sup> When the sun came up, they were scorched, and because they had no root, they withered away.

<sup>7</sup> Others fell among the thorns, and the thorns grew up and choked them.

<sup>8</sup> Others fell on the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

<sup>9</sup> He who has ears, let him hear."

<sup>10</sup> The disciples came, and said to him, "Why do you speak to them in parables?"

<sup>11</sup> He answered them, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given."

<sup>12</sup> For whoever has, to him will be given, and he will have in abundance. But whoever does not have, from him, even what he has, will be taken away.

<sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither do they understand.

<sup>14</sup> In them is fulfilled the prophecy of Isaiah, which said, 'Hearing you will hear, and will not understand; and seeing you will see, and will not comprehend.

<sup>15</sup> For this people's heart is hardened, and their ears are hard of hearing, and they have shut their eyes, so they might not see with their eyes, or hear with their ears, or understand with their heart, and might turn, and I would heal them.'

<sup>16</sup> But blessed are your eyes, for they see, and your ears, for they hear.

<sup>17</sup> For truly I say to you, that many prophets and righteous men desired to see the things which you see, and did not see them; and to hear the things which you hear, and did not hear them.

<sup>18</sup> Listen then to the parable of the sower.

<sup>19</sup> When any one hears the word of the kingdom, and does not understand it, then comes the evil one, and snatches away that which has been sown in his heart. This is the seed sown on the path.

<sup>20</sup> That which was sown upon the rocky places, is the one who hears the word, and immediately receives it with joy.

<sup>21</sup> But he has no root in himself, yet endures for a while; but when tribulation or persecution arises because of the word, immediately he falls away.



<sup>22</sup> That which was sown among the thorns, is the one who hears the word and the cares of the world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

<sup>23</sup> That which was sown on the good ground, is the one who hears the word, and understands it. He bears fruit, and brings forth, some a hundredfold, some sixty, some thirty."

<sup>24</sup> He gave them another parable, saying, "The kingdom of heaven is like a man that sowed good seed in his field.

<sup>25</sup> But while men slept, his enemy came and sowed weeds among the wheat, and went away.

<sup>26</sup> When the blades sprang up and brought forth fruit, then the weeds appeared also.

<sup>27</sup> The servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? Where did the weeds come from?'

<sup>28</sup> He said to them, 'An enemy did this.' The servants said to him, 'Do you want us to go and gather them up?'

<sup>29</sup> But he said, 'No; lest while you are gathering up the weeds, you also root up the wheat with them.

<sup>30</sup> Let both grow together until the harvest. In the time of the harvest I will say to the reapers, gather up first the weeds, and bind them in bundles to burn them, then gather the wheat into my barn.'"

<sup>31</sup> He gave them another parable, saying, "The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field.

<sup>32</sup> It is small among all seeds; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

<sup>33</sup> Another parable he spoke to them; "The kingdom of heaven is like yeast, which a woman took and hid in three measures of meal, until it was all leavened."

<sup>34</sup> All these things Jesus spoke in parables to the crowds; and he spoke nothing to them without using a parable.

<sup>35</sup> This fulfilled what was spoken through the prophet, saying, "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

<sup>36</sup> Then he left the crowds, and went into the house. His disciples came to him, saying, "Explain to us the parable of the weeds of the field."

<sup>37</sup> He answered, "He that sows the good seed is the Son of Man.

<sup>38</sup> The field is the world. The good seed are the sons of the kingdom and the weeds are the sons of the evil one.

<sup>39</sup> The enemy that sowed them is the devil. The harvest is the end of the age and the reapers are angels.

<sup>40</sup> As therefore the weeds are gathered up and burned with fire, so it will be at the end of the age.

<sup>41</sup> The Son of Man will send out his angels, and they will gather out of his kingdom all things that cause sin, and those who do iniquity.

<sup>42</sup> They will cast them into the furnace of fire, where there will be the weeping and the gnashing of teeth.

<sup>43</sup> Then the righteous will shine forth like the sun in the kingdom of their Father. The one that has ears, listen carefully.

<sup>44</sup> The kingdom of heaven is like treasure hidden in the field, which a man found, and hid, and in his joy he went and sold all that he had, and bought that field.

<sup>45</sup> Again, the kingdom of heaven is like a man that is a merchant seeking goodly pearls.

<sup>46</sup> When he found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like a net, that was cast into the sea, and caught fish of every kind.

<sup>48</sup> When it was filled, they dragged it up on the shore, sat down, and gathered the good into baskets, but the bad they threw away.

<sup>49</sup> So will it be in the end of the age. The angels will come forth, and separate the wicked from the righteous,

<sup>50</sup> and will cast them into the furnace of fire, where there will be the weeping and the gnashing of teeth.

<sup>51</sup> Do you understand all these things?" They responded, "Yes."

<sup>52</sup> He said to them, "Therefore every scribe who has been made a disciple of the kingdom of heaven is like a man that is a house owner, who brings forth out of his treasure things new and old."

<sup>53</sup> It came to pass, when Jesus finished these parables, he left that place.

<sup>54</sup> After coming to his hometown, he taught in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works?"

<sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas?

<sup>56</sup> Are not his sisters all with us? Where then did this man get all these things?"

<sup>57</sup> So they were offended by him. But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."

<sup>58</sup> He did not do many mighty works there because of their unbelief.

**DASV: Matthew 14**

<sup>1</sup> At that time, Herod Antipas the Galilean tetrarch heard the report concerning Jesus,

<sup>2</sup> and said to his servants, "This is John the Baptist. He is risen from the dead! That is why he is doing miracles."

<sup>3</sup> For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip's wife,

<sup>4</sup> because John said to him, "It is not lawful for you to marry her."

<sup>5</sup> When he wanted to have him put to death, he feared the crowds, because they counted him as a prophet.

<sup>6</sup> But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod.

<sup>7</sup> So he promised with an oath to give her whatever she asked for.

<sup>8</sup> She, being prompted by her mother, said, "Give me the head of John the Baptist on a platter."

<sup>9</sup> Although the king was grieved, but for the sake of his oath, and because of those who sat at dinner with him, he commanded it to be given.

<sup>10</sup> He sent and beheaded John in the prison.

<sup>11</sup> His head was brought on a platter, and given to the girl, and she brought it to her mother.

<sup>12</sup> Then his disciples came, took the body, and buried him, and went and told Jesus.

<sup>13</sup> Now when Jesus heard it, he withdrew in a boat, to a remote area. But when the crowds heard this, they followed him on foot from the towns.

<sup>14</sup> When he came out, and saw a great crowd, he had compassion on them, and healed their sick.

<sup>15</sup> When evening came, the disciples came to him, saying, "This place is desolate, and it is already late. Send the crowds away, that they may go into the villages, and buy food."

<sup>16</sup> But Jesus replied, "They do not have to go away. You give them food."

<sup>17</sup> They said to him, "We only have five loaves and two fish."

<sup>18</sup> He responded, "Bring them to me."

<sup>19</sup> Then he ordered the crowds to sit down on the grass. He took the five loaves and the two fish, and looking up to heaven, he blessed, brake and gave the loaves to the disciples. The disciples then distributed them to the crowds.

<sup>20</sup> They all ate, and were filled, and they picked up that which was left over from the broken pieces, twelve baskets full.

<sup>21</sup> There were about five thousand men who ate, besides women and children.

<sup>22</sup> Immediately Jesus made the disciples get into the boat, and go ahead of him to the other side, until he could send the crowds away.

<sup>23</sup> After he sent the crowds away, he went up into the mountain by himself to pray. When evening came, he was there alone.

<sup>24</sup> But the boat was now in the middle of the sea, beat by the waves because the wind was against them.

<sup>25</sup> About five in the morning he came to them, walking upon the sea.

<sup>26</sup> When the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost;" and they cried out in fear.

<sup>27</sup> But immediately Jesus spoke to them, saying, "Take courage, it is I. Do not be afraid."

<sup>28</sup> Peter answered, "Lord, if it is you, tell me to come to you upon the water."

<sup>29</sup> He said, "Come." Peter got out of the boat, and walked upon the water to come to Jesus.

<sup>30</sup> But when he saw the wind, he was afraid. Beginning to sink, he cried out, saying, "Lord, save me."

<sup>31</sup> Immediately Jesus stretched out his hand, took hold of him, and said to him, "O you of little faith, why did you doubt?"

<sup>32</sup> When they got into the boat, the wind ceased.

<sup>33</sup> They that were in the boat worshipped him, saying, "Truly you are the Son of God."

<sup>34</sup> After they had crossed over, they came to the land of Gennesaret.

<sup>35</sup> When the men of that place recognized him, they sent all around that region, and brought to him all who were sick.

<sup>36</sup> They begged him that they might only touch the edge of his clothes, and as many as touched were healed.

**DASV: Matthew 15**

<sup>1</sup> Then Pharisees and Scribes came to Jesus from Jerusalem, saying,

<sup>2</sup> "Why do your disciples transgress the tradition of the elders? For they do not wash their hands before they eat."

<sup>3</sup> He answered them, "Why do you also transgress the commandment of God because of your tradition?"

<sup>4</sup> For God said, 'Honor your father and your mother,' and 'He who speaks evil of father or mother, let him be put to death.'

<sup>5</sup> But you say, 'whoever will say to his father or his mother, "Whatever you might have profited from me is given to God,"

<sup>6</sup> he does not need to honor his father.' You have voided the word of God because of your tradition.

<sup>7</sup> You hypocrites, well did Isaiah prophesy of you, saying,

<sup>8</sup> 'This people honors me with their lips, but their heart is far from me.

<sup>9</sup> In vain do they worship me, teaching the rules of men as if they were divine commands.'"

<sup>10</sup> He called the crowd to him, and said to them, "Hear, and understand:

<sup>11</sup> whatever enters into the mouth does not defile anyone, but that which comes out of the mouth, this is what defiles a person.

<sup>12</sup> Then the disciples came and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

<sup>13</sup> But he answered, "Every plant which my heavenly Father has not planted, will be rooted up.

<sup>14</sup> Let them alone! They are blind guides. If the blind lead the blind, both will fall into a pit."

<sup>15</sup> Peter said to him, "Explain the parable to us."

<sup>16</sup> He said, "Do you still not understand?"

<sup>17</sup> Do you not see, that whatever goes into the mouth passes into the belly, and is flushed out into the sewer?

<sup>18</sup> But the things which come out of the mouth come from the heart, and they are what defile a person.

<sup>19</sup> For out of the heart come evil thoughts, murder, adultery, immorality, theft, lying, and slander.

<sup>20</sup> These are the things that defile a person, but to eat with unwashed hands does not defile anyone."

<sup>21</sup> Then Jesus left and withdrew into the region of Tyre and Sidon.

<sup>22</sup> A Canaanite woman came from that region, and cried, saying, "Have mercy on me, O Lord, son of David! My daughter is being tormented by a demon."

<sup>23</sup> But he did not answer her even a word. His disciples came and urged him, saying, "Send her away, for she keeps crying out to us."

<sup>24</sup> But he answered, "I was sent only to the lost sheep of the house of Israel."

<sup>25</sup> But she came and knelt before him, saying, "Lord, help me."

<sup>26</sup> He answered, "It is not right to take the children's bread and throw it to the dogs."

<sup>27</sup> But she said, "Yes, Lord but even the dogs eat of the crumbs which fall from their masters' table."

<sup>28</sup> Then Jesus answered and said to her, "O woman, your faith is great! Let what you want, be done for you." So her daughter was healed that same hour.

<sup>29</sup> Then Jesus left and went beside the sea of Galilee. Afterwards he went up into the mountain, and sat there.

<sup>30</sup> Large crowds came to him, having with them the lame, blind, mute, crippled, and many others, and they laid them down at his feet, and he healed them.

<sup>31</sup> As a result the crowd wondered, when they saw the mute speaking, the crippled whole, and lame walking, and the blind seeing, and they praised the God of Israel.

<sup>32</sup> Jesus called his disciples to him, and said, "I have compassion on the crowd, because they have been with me for three days now and have had nothing to eat. I do not want to send them away fasting, lest they faint on the way."

<sup>33</sup> The disciples said to him, "Where can we get so many loaves in this desolate place to feed such a large crowd?"

<sup>34</sup> Jesus asked them, "How many loaves do you have?" They replied, "Seven, and a few small fish."

<sup>35</sup> He ordered the crowd to sit down on the ground.

<sup>36</sup> He took the seven loaves and the fish, and after giving thanks, he broke, and gave to the disciples, and they distributed it to the crowds.

<sup>37</sup> They all ate, and were filled. The disciples picked up that which was left over of the broken pieces. It was seven baskets full.

<sup>38</sup> There were four thousand men who ate, besides women and children.

<sup>39</sup> After sending the crowd away, he got into the boat, and came into the region of Magadan.

**DASV: Matthew 16**

<sup>1</sup> The Pharisees and Sadducees came to test him by asking him to show them a sign from heaven.

<sup>2</sup> But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red,'

<sup>3</sup> and in the morning, 'It will be bad weather today, for the sky is red and threatening.' You know how to interpret the face of the sky, but you cannot interpret the signs of the times.

<sup>4</sup> An evil and adulterous generation seeks a sign, but no sign will be given to it, except the sign of Jonah." He left them, and went away.

<sup>5</sup> When the disciples came to the other side, they had forgotten to take bread.

<sup>6</sup> Jesus said to them, "Pay attention and beware of the yeast of the Pharisees and Sadducees."

<sup>7</sup> They thought among themselves, saying, "It is because we did not bring bread."

<sup>8</sup> Jesus perceiving it said, "O you of little faith, why argue among yourselves, because you do not have bread?"

<sup>9</sup> Do you not yet understand, or remember the five loaves for the five thousand, and how many baskets you picked up?

<sup>10</sup> Or the seven loaves for the four thousand, and how many baskets you picked up?

<sup>11</sup> How is it that you do not understand that I was not speaking to you about bread but to beware of the yeast of the Pharisees and Sadducees?"

<sup>12</sup> Then they understood that he was warning them to beware not about the yeast of bread, but the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came into the region of Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

<sup>14</sup> They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

<sup>15</sup> He said to them, "But who do you say that I am?"

<sup>16</sup> Simon Peter answered, "You are the Christ, the Son of the living God."

<sup>17</sup> Jesus replied, "Blessed are you, Simon Bar-jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

<sup>18</sup> I also tell you, that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail against it.

<sup>19</sup> I will give you the keys of the kingdom of heaven. Whatever you will bind on earth will be bound in heaven, and whatever you will loose on earth will be loosed in heaven."

<sup>20</sup> Then he ordered the disciples that they should not tell anyone that he was the Christ.

<sup>21</sup> From that time Jesus began to tell his disciples, that he must go to Jerusalem, and suffer many things from the elders, chief priests and Scribes, and be killed, and the third day be raised up.

<sup>22</sup> Peter took him, and began to rebuke him, saying, "No way, Lord! This will never happen to you."

<sup>23</sup> But he turned, and said to Peter, "Get behind me, Satan! For you are a stumbling-block to me, because you are not thinking about the things of God, but the things of men."

<sup>24</sup> Then Jesus said to his disciples, "If anyone wants to join me, let him deny himself, and take up his cross, and follow me.

<sup>25</sup> For whoever would save his life will lose it, and whoever will lose his life for my sake will find it.

<sup>26</sup> For what will a man profit if he gain the whole world, and forfeit his soul? Or what will a man give in exchange for his soul?

<sup>27</sup> For the Son of Man will come in the glory of his Father with his angels, and then he will repay to everyone according to his deeds.

<sup>28</sup> Truly I say to you, there are some who are standing here, who will in no wise taste of death, until they see the Son of Man coming in his kingdom."



**DASV: Matthew 17**

<sup>1</sup> After six days, Jesus took Peter, James, and John, James' brother, with him, and led them up onto a high mountain to be by themselves.

<sup>2</sup> He was transfigured before them. His face shone like the sun, and his clothes became white as the light.

<sup>3</sup> Suddenly, Moses and Elijah appeared before them talking with him.

<sup>4</sup> Then Peter said to Jesus, "Lord, it is good for us to be here. If you want, I will make three shelters, one for you, one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, suddenly, a bright cloud overshadowed them, and a voice out of the cloud, said, "This is my beloved Son, in whom I am well pleased. Listen to him."

<sup>6</sup> When the disciples heard it, they fell on their faces, and were terrified.

<sup>7</sup> Jesus came and touched them and said, "Get up and do not be afraid."

<sup>8</sup> After looking up, they saw no one, except Jesus.

<sup>9</sup> As they were coming down from the mountain, Jesus ordered them, "Do not tell this vision to anyone, until the Son of Man is risen from the dead."

<sup>10</sup> His disciples asked him, "Why then do the experts in the law say that Elijah must come first?"

<sup>11</sup> He responded, "Elijah indeed is coming, and will restore all things.

<sup>12</sup> But I say to you, that Elijah has come already, and they did not know him, but did to him whatever they wanted. Even so will the Son of Man suffer at their hands."

<sup>13</sup> Then the disciples understood that he was speaking to them of John the Baptist.

<sup>14</sup> When they came to the crowd, a man came to him, kneeling before him, saying,  
<sup>15</sup> "Lord, have mercy on my son, for he is epileptic, and suffers terribly. Often he falls into the fire, and into the water.

<sup>16</sup> I brought him to your disciples, but they could not cure him."

<sup>17</sup> Jesus replied, "O faithless and corrupt generation! How long will I be with you? How long do I have to put up with you? Bring him here to me."

<sup>18</sup> Then Jesus rebuked the demon and he went out of him, and the boy was cured from that hour.

<sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

<sup>20</sup> He said to them, "Because of your little faith. Truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move to another place;' and it will move. Nothing will be impossible for you."

<sup>21</sup> [Some manuscripts have: But this kind does not go out except by prayer and fasting.]

<sup>22</sup> As they gathered in Galilee, Jesus said to them, "The Son of Man will be betrayed into the hands of men.

<sup>23</sup> They will kill him, and the third day he will be raised up." They were greatly troubled.

<sup>24</sup> When they came to Capernaum, the temple-tax collector came to Peter, and said, "Does your teacher not pay the half-shekel tax?"

<sup>25</sup> He said, "Yes." When he came into the house, Jesus spoke to him first, saying, "What do you think, Simon, the kings of the earth, from whom do they collect taxes, from their sons or from strangers?"

<sup>26</sup> Then he said, "From strangers." Jesus said to him, "Therefore the sons are free.

<sup>27</sup> But, so we do not cause them to stumble, go to the sea, and cast in a hook. Take up the first fish you catch. When you have opened its mouth, you will find a shekel. Take it, and give it to them for you and me."

**DASV: Matthew 18**

<sup>1</sup> At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?"

<sup>2</sup> He called a little child to him, and set him in the midst of them,

<sup>3</sup> and said, "Truly I say to you, 'Except you change, and become as little children, you will in no wise enter into the kingdom of heaven.

<sup>4</sup> Whoever will humble himself as this little child, the same is the greatest in the kingdom of heaven.

<sup>5</sup> Whoever will receive one such little child in my name receives me.

<sup>6</sup> But whoever will cause one of these little ones that believe on me to stumble, it is better for him that a great millstone be hung around his neck, and that he should be sunk in the depth of the sea.

<sup>7</sup> Woe to the world because of occasions of stumbling! For it is unavoidable. But woe to that one through whom it comes!

<sup>8</sup> If your hand or your foot causes you to stumble, cut it off, and throw it away. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet and be thrown into the eternal fire.

<sup>9</sup> If your eye causes you to stumble, pluck it out, and throw it away. It is better for you to enter into life with one eye, rather than having two eyes and be thrown into the fire of hell.

<sup>10</sup> See that you do not despise one of these little ones, for I say to you, that in heaven their angels always behold the face of my Father who is in heaven.

<sup>11</sup> [Some manuscripts have: The Son of Man came to save what was lost.]

<sup>12</sup> What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine, and go to the mountains, and seek the one which has gone astray?

<sup>13</sup> If he happens to find it, truly I say to you, he rejoices more over that one than over the ninety-nine which did not go astray.

<sup>14</sup> Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

<sup>15</sup> If your brother sin against you, go, show him his fault between you and him alone. If he listens to you, you have gained your brother.

<sup>16</sup> But if he does not listen, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

<sup>17</sup> If he refuses to listen to them, tell it to the church. If he refuses to listen to the church also, let him be to you as a Gentile and a tax collector.

<sup>18</sup> Truly I say to you, whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven.

<sup>19</sup> Again I say to you, that if two of you will agree on earth concerning anything that you will ask for, it will be done by my Father who is in heaven.

<sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them."

<sup>21</sup> Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him, seven times?"

<sup>22</sup> Jesus said to him, "I do not say to you, seven times; but, seventy times seven.

<sup>23</sup> Therefore is the kingdom of heaven like a certain king, who wanted to settle accounts with his servants.

<sup>24</sup> When he had begun to reckon, one was brought to him, that owed him ten thousand talents.

<sup>25</sup> But as he did not have enough to pay, his lord commanded him, his wife, and children, and all that he had to be sold, and payment made.

<sup>26</sup> The servant therefore fell down and begged him, saying, 'Lord, have patience with me, and I will pay you everything.'

<sup>27</sup> The lord of that servant, moved with compassion, released him, and forgave him the debt.

<sup>28</sup> But that servant went out, and found one of his fellow-servants, who owed him a hundred denarii. He then grabbed him, and took him by the throat, saying, 'Pay me everything you owe.'

<sup>29</sup> So his fellow-servant fell down and begged him, saying, 'Have patience with me, and I will pay you.'

<sup>30</sup> But he would not, but went and threw him into prison, till he could pay that which was due.

<sup>31</sup> When his fellow-servants saw what was done, they were very disturbed, and came and told their lord all that happened.

<sup>32</sup> Then his lord called him and said to him, 'You wicked servant, I forgave you all that debt, because you begged me.

<sup>33</sup> Should you not have had mercy on you fellow-servant also, even as I had mercy on you?'

<sup>34</sup> His lord was angry, and delivered him to the tormentors, until he paid all that was due.

<sup>35</sup> So also will my heavenly Father do to you, if you do not forgive every one his brother from your hearts."

**DASV: Matthew 19**

<sup>1</sup> When Jesus finished these things, he left Galilee, and went to the territory of Judea on the other side of the Jordan.

<sup>2</sup> Great crowds followed him, and he healed them there.

<sup>3</sup> Then the Pharisees came to him, testing him saying, "Is it lawful for a man to divorce his wife for any reason whatsoever?"

<sup>4</sup> He answered and said, "Have you not read, that he who made them from the beginning made them male and female,

<sup>5</sup> and said, 'For this cause a man will leave his father and mother, and be joined to his wife, and the two will become one flesh?

<sup>6</sup> So then they are no more two, but one flesh. What therefore God has joined together, let no one split apart."

<sup>7</sup> They said to him, "Why then did Moses command to give a certificate of divorce, and to send her away?"

<sup>8</sup> He said to them, "Moses, because of the hardness of your heart, allowed you to divorce your wives, but from the beginning it was not like that.

<sup>9</sup> I say to you, whoever will send away his wife, except for immorality, and will marry another, commits adultery, and whoever marries her when she is divorced commits adultery."

<sup>10</sup> The disciples said to him, "If this is the case between a man and his wife, it is better not to marry."

<sup>11</sup> He said to them, "Not all men can receive this saying, but only those to whom it is given.

<sup>12</sup> For there are eunuchs, who were born that way from their mother's womb, and there are eunuchs, that were made eunuchs by men, and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

<sup>13</sup> Then some little children were brought to him, so that he might lay his hands on them, and pray, but the disciples rebuked them.

<sup>14</sup> Jesus said, "Allow the little children to come to me, and do not stop them, for the kingdom of heaven belongs to such as these."

<sup>15</sup> He laid his hands on them, and then went on from there.

<sup>16</sup> Suddenly, one came to him and said, "Teacher, what good thing should I do, that I may have eternal life?"

<sup>17</sup> He said to him, "Why do you ask me concerning that which is good? There is only one who is good, but if you want to enter into life, keep the commandments."

<sup>18</sup> He said to him, "Which ones?" Jesus replied, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness,

<sup>19</sup> Honor your father and mother; and, You shall love your neighbor as yourself."

<sup>20</sup> The young man said to him, "All these things have I kept, what do I still lack?"

<sup>21</sup> Jesus said to him, "If you would be perfect, go, sell what you have, and give it to the poor, and you will have treasure in heaven, and come, follow me."

<sup>22</sup> But when the young man heard the saying, he went away sorrowful; because he had many possessions.

<sup>23</sup> Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter into the kingdom of heaven.

<sup>24</sup> Again I say to you, 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."

<sup>25</sup> When the disciples heard it, they were astonished, saying, "Who then can be saved?"

<sup>26</sup> Jesus looking at them said, "With men this is impossible; but with God all things are possible."

<sup>27</sup> Then Peter responded and said to him, "But we have left all, and followed you; what then will we get?"

<sup>28</sup> Jesus said to them, "Truly I say to you, that you who have followed me, in the renewal of all things when the Son of Man will sit on the throne of his glory, you also will sit upon twelve thrones, judging the twelve tribes of Israel.

<sup>29</sup> Everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, will receive a hundred times as much, and will inherit eternal life.

<sup>30</sup> But many will be last that are first; and first that are last.

**DASV: Matthew 20**

<sup>1</sup> For the kingdom of heaven is like a landowner, who went out early in the morning to hire laborers for his vineyard.

<sup>2</sup> When he had agreed with the laborers for a normal day's wage, he sent them into his vineyard.

<sup>3</sup> About 9 o'clock he went out, and saw others standing around idle in the marketplace.

<sup>4</sup> He said to them, 'Go also into the vineyard, and whatever is right I will pay you.' So they went to work.

<sup>5</sup> Again he went out about noon and three o'clock, and did the same.

<sup>6</sup> Then about five o'clock he went out, and found others standing around; and he said to them, 'Why are you standing around here all the day idle?'

<sup>7</sup> They said to him, 'Because no one has hired us.' He said to them, 'Go also into the vineyard.'

<sup>8</sup> When evening came, the owner of the vineyard said to his foreman, 'Call the laborers, and pay them their wages, beginning from the last to the first.'

<sup>9</sup> When they came who were hired at five o'clock, they received everyone a full day's wage.

<sup>10</sup> When the first came, they thought that they would receive more, but they likewise received everyone a full days wage.

<sup>11</sup> When they received it, they complained against the landowner,

<sup>12</sup> saying, 'These who were hired last have spent only one hour, and you paid them the same as us, who have borne the burden of the day and the scorching heat.'

<sup>13</sup> But he answered and said to one of them, 'Friend, I did you no wrong, did not you agree with me to work for a normal days wage?'

<sup>14</sup> Take that which is yours, and go your way, I want to give to the one hired last, the same as you.

<sup>15</sup> Do I not have the right to do what I want to with my money? Or is your eye jealous, because I am generous?'

<sup>16</sup> So the last shall be first, and the first last.'"

<sup>17</sup> As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,

<sup>18</sup> "Pay attention, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes; and they will condemn him to death,

<sup>19</sup> and will deliver him up to the Gentiles to mock, to scourge, and to crucify him, and the third day he will be raised up."

<sup>20</sup> Then the mother of the sons of Zebedee with her sons came to him, kneeling before him, and asked for a favor from him.

<sup>21</sup> He said to her, "What do you want?" She said to him, "Command that my two sons may sit, one on your right hand, and one on your left hand, in your kingdom."

<sup>22</sup> Jesus answered and said, "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They say to him, "We are able."

<sup>23</sup> He said to them, "Indeed you will drink my cup, but to sit on my right, and on my left hand, is not mine to give, but it is for them for whom it has been prepared by my Father."

<sup>24</sup> When the ten heard it, they were angry with the two brothers.

<sup>25</sup> But Jesus called them to him, and said, "You know that the rulers of the Gentiles lord it over their subjects, and their officials exercise authority over them.

<sup>26</sup> It should not be like that among you, but whoever would be great among you must be your servant,

<sup>27</sup> and whoever would be first among you must be your servant.

<sup>28</sup> Just as the Son of Man came not to be served, but to serve, and to give his life a ransom for many."

<sup>29</sup> As they went out from Jericho, a great crowd followed him.

<sup>30</sup> Two blind men sitting by the side of the road, when they heard that Jesus was passing by, cried out, saying, "Lord, son of David, have mercy on us."

<sup>31</sup> The crowd rebuked them, ordering them to shut up: but they cried out all the more, saying, "Lord, son of David, have mercy on us."

<sup>32</sup> Jesus stood still, and called them, and said, "What do you want me to do for you?"

<sup>33</sup> They said to him, "Lord, let our eyes be opened."

<sup>34</sup> Then Jesus, moved with compassion, touched their eyes, and immediately they received their sight, and followed him.



**DASV: Matthew 21**

<sup>1</sup> When they drew near to Jerusalem, they approached Bethphage, on the Mount of Olives, then Jesus sent two disciples,

<sup>2</sup> saying to them, "Go into the village that is over there, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me.

<sup>3</sup> If any one says anything to you, you will say, 'The Lord has need of them;' and immediately he will send them."

<sup>4</sup> Now this came to pass, that it might be fulfilled which was spoken through the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion, 'Look, your King comes to you, meek, and riding upon a donkey, and upon a colt, the foal of a donkey.'"

<sup>6</sup> The disciples went, and did just as Jesus directed them to.

<sup>7</sup> They brought the donkey, and the colt, and put their garments on them, and he sat on it.

<sup>8</sup> Then much of the crowd spread their cloaks on the road, and others cut down branches from the trees, and spread them in the way.

<sup>9</sup> The crowds that went before and after him, cried, saying, "Hosanna to the son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest!"

<sup>10</sup> When he came into Jerusalem, all the city was in an uproar, saying, "Who is this?"

<sup>11</sup> The crowds answered, "This is the prophet, Jesus, from Nazareth of Galilee."

<sup>12</sup> Then Jesus entered into the temple of God, and threw out all that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of those who sold the doves.

<sup>13</sup> He said to them, "It is written, 'My house will be called a house of prayer; but you have made it a den of robbers.'"

<sup>14</sup> The blind and the lame came to him in the temple, and he healed them.

<sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children who were shouting in the temple and saying, "Hosanna to the son of David!" they got angry.

<sup>16</sup> They said to him, "Do you not hear what these are saying?" Jesus said to them, "Yes, have you never read, 'Out of the mouth of babes and sucklings you have perfected praise?'"

<sup>17</sup> He left them, and went out of the city to Bethany, and stayed there.

<sup>18</sup> Now in the morning as he returned to the city, he was hungry.

<sup>19</sup> Seeing a fig tree by the road side, he came to it, and found nothing on it, but only leaves. He said to it, "Let there be no fruit on you forever." And immediately the fig tree withered away.

<sup>20</sup> When the disciples saw it, they were amazed, saying, "How did the fig tree immediately wither away?"

<sup>21</sup> Jesus answered and said to them, "Truly I say to you, if you have faith, and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will be done.

<sup>22</sup> All things, whatever you ask in prayer, believing, you will receive."

<sup>23</sup> When he came 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? Who gave you this authority?"

<sup>24</sup> Jesus answered and said to them, "I also will ask you one question, which, if you answer me, I likewise will tell you by what authority I do these things.

<sup>25</sup> The baptism of John, where was it from? Was it from heaven or from men?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

<sup>26</sup> But if we say, 'From men,' we fear the crowds; because everyone held that John was a prophet."

<sup>27</sup> They answered Jesus, and said, "We do not know." He then said to them, "Neither will I tell by what authority I do these things.

<sup>28</sup> But what do you think? A man had two sons; and he came to the first, and said, 'Son, go work today in the vineyard.'

<sup>29</sup> He answered and said, 'I will not;' but afterwards he changed his mind, and went.

<sup>30</sup> He came to the second son, and said the same thing. He answered and said, 'I will go. sir.' and then did not go.

<sup>31</sup> Which of the two did the will of his father?" They replied, "The first." Jesus said to them, "Truly I say to you, that the tax-collectors and the prostitutes go into the kingdom of God before you.

<sup>32</sup> For John came to you in the way of righteousness, and you did not believe him, but the tax-collectors and the prostitutes believed him, and you, when you saw it, did not even repent afterwards, that you might believe him.

<sup>33</sup> Listen to another parable: There was a man that was a landowner, who planted a vineyard, set a fence around it, dug a winepress in it, and built a tower, and then rented it out to tenants, and went into another country.

<sup>34</sup> When the harvest drew near, he sent his servants to the tenants, to receive his rent.

<sup>35</sup> The tenants took his servants, beat one, killed another and stoned another.

<sup>36</sup> Again, he sent other servants more than the first; and they did the same thing to them.

<sup>37</sup> But afterwards he sent his son to them, saying, 'They will respect my son.'

<sup>38</sup> But the tenants, when they saw the son, said to themselves, 'This is the heir; come, let us kill him, and take his inheritance.'

<sup>39</sup> They took him, threw him out of the vineyard, and killed him.

<sup>40</sup> When therefore the lord of the vineyard comes, what will he do to those tenants?"

<sup>41</sup> They said to him, "He will utterly destroy those miserable men, and will rent out the vineyard to other tenants, who will pay him the fruits in their seasons."

<sup>42</sup> Jesus said to them, "Have you never read in the Scriptures, 'The same stone which the builders rejected was made the head cornerstone. This was from the Lord, and it is amazing in our eyes?'

<sup>43</sup> Therefore I tell you, the kingdom of God will be taken away from you, and be given to a nation bringing forth its fruits.

<sup>44</sup> He that falls on this stone will be broken to pieces, but whoever it will fall on, it will crush him to dust."

<sup>45</sup> When the chief priests and the Pharisees heard his parables, they perceived that he had spoken against them.

<sup>46</sup> When they tried to lay hold on him, they feared the crowds, because they thought he was a prophet.

**DASV: Matthew 22**

- <sup>1</sup> Jesus answered and spoke again in parables to them, saying,
- <sup>2</sup> "The kingdom of heaven is like a certain king, who gave a wedding feast for his son,
- <sup>3</sup> and sent out his servants to call those who were invited to the wedding feast, and they would not come.
- <sup>4</sup> Again he sent out other servants, saying, 'Tell those who are invited, "Look, I have prepared my dinner; my oxen and my fattened calves are killed, and everything is ready, come to the marriage feast."'
- <sup>5</sup> But they ignored it, and went their ways, one to his own farm, another to his business,
- <sup>6</sup> and the rest took hold of his servants, and treated them shamefully, and killed them.
- <sup>7</sup> The king was angry. He sent his armies, and destroyed those murderers, and burned their town down.
- <sup>8</sup> Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy to come.
- <sup>9</sup> Go therefore to the street corners, and as many as you find, invite to the wedding feast.'
- <sup>10</sup> Those servants went out into the streets, and gathered together everyone they could find, both good and bad, and the wedding was filled with guests.
- <sup>11</sup> But when the king came in to greet the guests, he saw a man who did not have on a wedding garment.
- <sup>12</sup> He said to him, 'Friend, how did you get in here without wearing a wedding garment?' He was speechless.
- <sup>13</sup> Then the king said to the servants, 'Bind him hand and foot, and throw him out into the outer darkness, there will be the weeping and the gnashing of teeth.'
- <sup>14</sup> For many are called, but few chosen."
- <sup>15</sup> Then the Pharisees went, and plotted how they might trap him in his talk.
- <sup>16</sup> They sent their disciples with the Herodians, to him, saying, "Teacher, we know that you are true, and teach the way of God in truth, and do not play favorites, for you are not impressed by a person's status.
- <sup>17</sup> Tell us therefore, what do you think. Is it lawful to pay taxes to Caesar, or not?"
- <sup>18</sup> But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites?
- <sup>19</sup> Show me the tax money." They brought him a denarius.
- <sup>20</sup> He said to them, "Whose picture and inscription is this?"
- <sup>21</sup> They said to him, "Caesar's." Then he said to them, "Give therefore to Caesar the things that are Caesar's; and to God the things that are God's."
- <sup>22</sup> When they heard it, they marveled, and left him, and went away.

<sup>23</sup> On that day the Sadducees came to him, those who say that there is no resurrection, and they asked him,

<sup>24</sup> saying, "Teacher, Moses said, 'If a man die, having no children, his brother should marry his wife, and raise up seed to his brother.'

<sup>25</sup> Now there were with us seven brothers, and the first married and died, and having no children left his wife to his brother.

<sup>26</sup> Similarly the second also, and the third, to the seventh.

<sup>27</sup> Last of all, the woman died.

<sup>28</sup> In the resurrection therefore whose wife of the seven will she be, for they all were married to her?"

<sup>29</sup> But Jesus answered and said to them, "You err, not knowing the Scriptures, or the power of God.

<sup>30</sup> For in the resurrection people will not marry, or be given in marriage, but will be like the angels in heaven.

<sup>31</sup> But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

<sup>32</sup> 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

<sup>33</sup> When the multitudes heard it, they were amazed at his teaching.

<sup>34</sup> But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.

<sup>35</sup> One of them, a lawyer, asked him a question, testing him.

<sup>36</sup> "Teacher, which is the greatest commandment in the law?"

<sup>37</sup> He replied, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.'

<sup>38</sup> This is the great and first commandment.

<sup>39</sup> The second is like it, 'You shall love your neighbor as yourself.'

<sup>40</sup> On these two commandments the whole law and prophets hang."

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question,

<sup>42</sup> saying, "What do you think of the Christ, whose son is he?" They said to him, "The son of David."

<sup>43</sup> He said to them, "How then does David in the Spirit call him Lord, saying,

<sup>44</sup> 'The Lord said to my Lord, "Sit on my right hand, until I put your enemies underneath your feet?'"

<sup>45</sup> If David called him Lord, then how is he his son?"

<sup>46</sup> No one was able to answer him anything, neither did anyone from that day on ask him any more questions.

**DASV: Matthew 23**

- <sup>1</sup> Then Jesus spoke to the crowds and his disciples,  
<sup>2</sup> saying, "The scribes and the Pharisees sit on Moses seat.  
<sup>3</sup> Observe and do everything they tell you, but do not do what they do,  
for they do not practice what they preach.  
<sup>4</sup> Yes, they bind heavy burdens, hard to carry, and load them on men's shoulders,  
but they themselves will not lift a finger to move them.  
<sup>5</sup> But they do all their works for show. They make their phylacteries wide, and  
the religious tassels of their garments long,  
<sup>6</sup> and love the chief place at feasts, and the chief seats in the synagogues,  
<sup>7</sup> and savor the salutations in the marketplaces, to be called, 'Rabbi.'  
<sup>8</sup> But do not be called 'Rabbi,' for you have one teacher, and you are all brothers.  
<sup>9</sup> Do not call any man 'father' on the earth, for one is your Father, even he who is  
in heaven.  
<sup>10</sup> Do not be called 'Teacher,' for you have one teacher, even the Christ.  
<sup>11</sup> But he that is greatest among you shall be your servant.  
<sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be  
exalted.  
<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites! For you lock up the kingdom  
of heaven. You do not enter yourselves, then you stop those who are trying to  
enter.  
<sup>14</sup> [Some manuscripts have: Woe to you, teachers of the law and Pharisees, you  
hypocrites! You devour widows' houses and for a show make lengthy prayers.  
Therefore you will be punished more severely.]
- <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you travel over land and sea  
to make one convert, and once he is converted, you make him twice the son of hell  
that you are.  
<sup>16</sup> Woe to you, blind guides, that say, 'Whoever swears by the temple, it is nothing,  
but whoever swears by the gold of the temple, he is a debtor.'  
<sup>17</sup> You fools and blind, for which is greater, the gold, or the temple that sanctifies  
the gold?  
<sup>18</sup> You say, 'Whoever swears by the altar, it is nothing, but whoever swears by the  
gift that is upon it, he is a debtor.'  
<sup>19</sup> How blind! Which is greater, the gift, or the altar that sanctifies the gift?  
<sup>20</sup> Therefore he who swears by the altar, swears by it, and by all things on it.  
<sup>21</sup> He who swears by the temple, swears by it, and by him who dwells in it.  
<sup>22</sup> He who swears by the heaven, swears by the throne of God, and by him who sits  
on it.  
<sup>23</sup> Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, anise and

cummin, and have ignored the more important matters of the law, justice, mercy, and faith. But these you ought to have done, and not to have neglected the other.

<sup>24</sup> You blind guides, who strain out a gnat, and then swallow the camel!

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and plate, but the inside is full from greed and self-indulgence.

<sup>26</sup> You blind Pharisee! First clean the inside of the cup and plate, that the outside may become clean also.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites! For you are like white sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and all uncleanness.

<sup>28</sup> Even so you also outwardly appear righteous to men, but inwardly are full of hypocrisy and lawlessness.

<sup>29</sup> Woe to you, scribes and Pharisees, hypocrites! For you build the sepulchres of the prophets, and garnish the tombs of the righteous,

<sup>30</sup> and say, 'If we had been in the days of our fathers, we would not have participated with them in shedding the blood of the prophets.

<sup>31</sup> So you witness against yourselves, that you are sons of those who slew the prophets.

<sup>32</sup> Alright, then fill up the sinful measure of your fathers.

<sup>33</sup> You serpents, you offspring of vipers, how will you escape the judgment of hell?

<sup>34</sup> Therefore, look, I am sending to you prophets, wise men, and scribes, some of them you will kill and crucify, and some of them you will beat in your synagogues, and persecute from city to city.

<sup>35</sup> So all the righteous bloodshed on the earth will come on you, from the blood of Abel the righteous to the blood of Zechariah son of Berechiah, whom you murdered between the sanctuary and the altar.

<sup>36</sup> Truly I say to you, all these things will come on this generation.

<sup>37</sup> O Jerusalem, Jerusalem, you who kills the prophets, and stone the ones who are sent to you! How often would I have gathered your children together, as a hen gathers her chicks under her wings, but you would not!

<sup>38</sup> Look, your house is left to you desolate.

<sup>39</sup> For I say to you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

**DASV: Matthew 24**

<sup>1</sup> As Jesus was leaving the temple, and going on his way, his disciples came to him to point out the buildings of the temple.

<sup>2</sup> But he answered and said to them, "You see all these things? Truly I say to you, not one stone will be left upon another, everyone will be thrown down."

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the world?"

<sup>4</sup> Jesus answered and said to them, "Take heed that no one lead you astray.

<sup>5</sup> For many will come in my name, saying, 'I am the Christ'; and will lead many astray.

<sup>6</sup> When you hear of wars and rumors of wars, see that you are not troubled; for these things must come to pass, but the end is not yet.

<sup>7</sup> For nation will rise up against nation, and kingdom against kingdom, and there will be famines and earthquakes in many places.

<sup>8</sup> But all these things are the beginning of birth pains.

<sup>9</sup> Then they will deliver you up to persecution, and will kill you, and you will be hated by all the nations for my name's sake.

<sup>10</sup> Then many will stumble, and will deliver up one another, and will hate one another.

<sup>11</sup> Many false prophets will arise, and will lead many astray.

<sup>12</sup> Because of the multiplying of sin, the love of the many will grow cold.

<sup>13</sup> But the one who endures to the end will be saved.

<sup>14</sup> This gospel of the kingdom will be preached in the whole world for a testimony to all the nations; and then will the end come.

<sup>15</sup> When therefore you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that reads understand),

<sup>16</sup> then let those who are in Judea flee to the mountains.

<sup>17</sup> Let the one who is on the housetop not go down to take out things that are in his house.

<sup>18</sup> Let the one who is in the field not go back to pick up his coat.

<sup>19</sup> But woe to those who are pregnant and to those who nurse infants in those days!

<sup>20</sup> Pray that your escape is not in the winter, or on a Sabbath.

<sup>21</sup> Then there will be great tribulation, such as has never been since the beginning of the world until now, no, or ever will be.

<sup>22</sup> Except those days were shortened, no one would survive; but for the sake of the chosen those days will be shortened.

<sup>23</sup> Then if any one says to you, 'Look, Christ is here or there,' do not believe it.



<sup>24</sup> For there will arise false Christs, and false prophets, and will perform great signs and wonders, so as to lead astray, if possible, even the chosen ones.

<sup>25</sup> Pay attention, I have told you these things a head of time.

<sup>26</sup> If, therefore, they say to you, 'Behold, he is in the wilderness,' do not go out, or 'Look, he is in the inner chambers,' do not believe it.

<sup>27</sup> For as the lightning comes from the east, and is seen even to the west, so will the coming of the Son of Man be.

<sup>28</sup> Wherever the carcass is, there will the vultures be gathered.

<sup>29</sup> But immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

<sup>30</sup> Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

<sup>31</sup> He will send out his angels with a great sound of a trumpet, and they will gather his chosen ones from the four winds, from one end of heaven to the other.

<sup>32</sup> Now learn a lesson from the fig tree. When its branch becomes tender, and puts forth its leaves, you know that the summer is near.

<sup>33</sup> Even so when you see all these things, know that he is near, even at the door.

<sup>34</sup> Truly I say to you, this generation will not pass away, until all these things are accomplished.

<sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>36</sup> But the exact day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

<sup>37</sup> As it was in the days of Noah, so will it be when the Son of Man comes.

<sup>38</sup> For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

<sup>39</sup> and they did not know until the flood came, and took them all away. So will it be when the Son of Man comes.

<sup>40</sup> Two men will be in a field, one will be taken, and the other left behind.

<sup>41</sup> Two women will be grinding at the mill, one will be taken, and the other left behind.

<sup>42</sup> Watch therefore, for you do not know on what day your Lord comes.

<sup>43</sup> But know this, that if the owner of the house had known in what watch the thief was coming, he would have watched, and would not have permitted his house to be broken into.

<sup>44</sup> Therefore be ready, for in an hour that you do not expect the Son of Man comes.

<sup>45</sup> Who then is the faithful and wise servant, whom his lord has set over his household, to give his servants their food at the right time?

<sup>46</sup> Blessed is that servant, whom his lord will find so doing when he returns.

<sup>47</sup> Truly I say to you, he will set him over all that he has.

<sup>48</sup> But if that evil servant will say in his heart, 'My lord will not be back for a while,'

<sup>49</sup> and will begin to beat his fellow servants, and will eat and drink with the drunkards,

<sup>50</sup> the lord of that servant will come in a day when he does not expect him, and in an hour when he does not anticipate it.

<sup>51</sup> He will cut him in two, and give him a place with the hypocrites, where there will be the weeping and the gnashing of teeth.

**DASV: Matthew 25**

<sup>1</sup> The kingdom of heaven is like ten bridesmaids, who took their lamps, and went out to meet the bridegroom.

<sup>2</sup> Five of them were foolish, and five were wise.

<sup>3</sup> The foolish, when they took their lamps, took no oil with them.

<sup>4</sup> But the wise took oil in their flasks with their lamps.

<sup>5</sup> Now while the bridegroom delayed, they all became drowsy and fell asleep.

<sup>6</sup> But at midnight there was a cry, 'Look, the bridegroom! Come out to meet him.'

<sup>7</sup> Then all the bridesmaids got up, and trimmed their lamps.

<sup>8</sup> The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

<sup>9</sup> But the wise answered, 'What if there is not enough for both of us, go to the store and buy your own.'

<sup>10</sup> While they went away to buy some, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

<sup>11</sup> Afterward the other bridesmaids came, saying, 'Lord, Lord, open up for us.'

<sup>12</sup> But he answered and said, 'Truly I say to you, I do not know you.'

<sup>13</sup> Watch therefore, for you do not know the day or the hour.

<sup>14</sup> For the kingdom is like a man who was going into another country, who called his servants, and delivered to them his goods.

<sup>15</sup> To one he gave five talents of money, to another two, to another one; to each according to his ability, and then he went on his journey.

<sup>16</sup> Immediately, the one who received the five talents went and traded with them, and made five more talents.

<sup>17</sup> In like manner the one who received two gained two more.

<sup>18</sup> But the one who received the one went away and dug in the earth, and hid his lord's money.

<sup>19</sup> Now after a long time the lord of those servants returned, and settled accounts with them.

<sup>20</sup> The one who received the five talents came and brought five more talents, saying, 'Lord, you gave me five talents. Look, I have gained five more talents.'

<sup>21</sup> His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

<sup>22</sup> The one who received the two talents came and said, 'Lord, you gave me two talents. Look, I have gained two more talents.'

<sup>23</sup> His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

<sup>24</sup> The one who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.

<sup>25</sup> I was afraid, and went away and hid your talent in the ground. Look, you have back what is yours.'

<sup>26</sup> But his lord answered and said to him, 'You wicked and slothful servant, you knew that I reap where I did not sow, and gather where I did not scatter,

<sup>27</sup> then you ought to have invested my money with bankers, and at my coming I should have received it back with interest.

<sup>28</sup> Take away therefore the talent from him, and give it to him who has the ten talents.'

<sup>29</sup> For to everyone who has, it will be given, and he will have abundance, but from him who has not, even that which he has will be taken away.

<sup>30</sup> Throw out the unprofitable servant into the outer darkness, there shall be the weeping and the gnashing of teeth.'

<sup>31</sup> When the Son of man will come in his glory, and all the angels with him, then he will sit on the throne of his glory.

<sup>32</sup> Before him all the nations will be gathered; and he will separate one from another, as the shepherd separates the sheep from the goats.

<sup>33</sup> He will set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then the king will say to those on his right hand, 'Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

<sup>35</sup> For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink; I was a stranger, and you took me in,

<sup>36</sup> naked, and you clothed me. I was sick, and you visited me, I was in prison, and you came to me.'

<sup>37</sup> Then will the righteous answer him, saying, 'Lord, when did we see you hungry, and fed you; or thirsty, and gave you a drink?

<sup>38</sup> When did we see you a stranger, and took you in, or naked, and clothed you?

<sup>39</sup> When did we see you sick or in prison, and visit you?'

<sup>40</sup> The King will answer and say to them, 'Truly I say to you, inasmuch as you did it to one of the least of these my brothers, you did it to me.'

<sup>41</sup> Then will he say to those on his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

<sup>42</sup> For I was hungry, and you did not give me anything to eat, I was thirsty, and you did not give me a drink.

<sup>43</sup> 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.'

<sup>44</sup> Then will they answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not care for you?'

<sup>45</sup> Then will he answer them, saying, 'Truly I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me.'

<sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life."

**DASV: Matthew 26**

<sup>1</sup> When Jesus finished saying all these things, he said to his disciples,

<sup>2</sup> "You know that the Passover is in two days, and the Son of Man will be delivered up to be crucified."

<sup>3</sup> Then the chief priests, and the elders of the people were gathered together, at the court of the high priest, whose name was Caiaphas.

<sup>4</sup> They conspired together so that they might arrest Jesus secretly, and kill him.

<sup>5</sup> But they said, "Not during the feast, or the people may riot."

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper,

<sup>7</sup> a woman came to him who had an alabaster jar of very expensive perfume, and she poured it on his head as he sat at dinner.

<sup>8</sup> But when the disciples saw it, they were indignant, saying, "Why this waste?"

<sup>9</sup> This perfume might have been sold for much, and given to the poor."

<sup>10</sup> But Jesus perceiving it said to them, "Why do you trouble the woman? She has done a good thing to me.

<sup>11</sup> For the poor are always with you, but me you do not always have.

<sup>12</sup> For when she poured this perfume upon my body, she did it to prepare me for burial.

<sup>13</sup> Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will be spoken of as a memorial to her."

<sup>14</sup> Then one of the twelve, named Judas Iscariot, went to the chief priests,

<sup>15</sup> and said, "What are you willing to give me, and I will deliver him to you?" They paid him thirty pieces of silver.

<sup>16</sup> From that time he sought opportunity to hand him over to them.

<sup>17</sup> Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to prepare for you to eat the Passover?"

<sup>18</sup> He said, "Go into the city to a certain man, and say to him, 'The Teacher said, My time is at hand; I will celebrate the Passover at your house with my disciples.'"

<sup>19</sup> The disciples did as Jesus had directed them, and they prepared the Passover.

<sup>20</sup> When evening had come, he was sitting eating dinner with the twelve disciples.

<sup>21</sup> As they were eating, he said, "Truly I say to you, one of you will betray me."

<sup>22</sup> They were very distressed, and each of them began to say to him, "Is it I, Lord?"

<sup>23</sup> He said, "The one who dips his hand with me in the dish, will betray me."

<sup>24</sup> The Son of Man goes, even as it is written of him, but woe to the one by whom the Son of Man is betrayed! It would be better for that man if he had never been born."

<sup>25</sup> Judas, who betrayed him, asked, "Is it I, Rabbi?" He said to him, "You said it."

<sup>26</sup> As they were eating, Jesus took bread, blessed, and broke it. He gave it to the disciples, and said, "Take, eat; this is my body."

<sup>27</sup> He took a cup, gave thanks, and gave it to them, saying, "All of you drink from it;

<sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

<sup>29</sup> But I say to you, I will not drink of this fruit of the vine from now until that day when I drink it new with you in my Father's kingdom."

<sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>31</sup> Then Jesus said to them, "All of you will abandon me this night; for it is written, I will strike the shepherd, and the sheep of the flock will be scattered.

<sup>32</sup> But after I am raised up, I will go before you into Galilee."

<sup>33</sup> But Peter answered and said to him, "Though everyone desert you, I will never desert you."

<sup>34</sup> Jesus said to him, "Truly I say to you, this night, before the cock crows, you will deny me three times."

<sup>35</sup> Peter said to him, "Even if I have to die with you, I will never deny you." So said all the disciples.

<sup>36</sup> Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go over there and pray."

<sup>37</sup> He took Peter and the two sons of Zebedee with him, and began to be sorrowful and deeply troubled.

<sup>38</sup> Then he said to them, "My soul is grief stricken, even to the point of death. Stay here, and watch with me."

<sup>39</sup> He went forward a little, and fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass from me, nevertheless, not what I want, but what you want."

<sup>40</sup> He came to the disciples, and found them sleeping, and said to Peter, "What, could you not watch with me for one hour?"

<sup>41</sup> Watch and pray, that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>42</sup> Again, a second time he went away, and prayed, saying, "My Father, if this cannot pass away, except I drink it, your will be done."

<sup>43</sup> He came again and found them sleeping, because their eyes were heavy.

<sup>44</sup> He left them, and went away, and prayed a third time, saying again the same words.

<sup>45</sup> Then he came to the disciples, and said to them, "Sleep on and take your rest. Look, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

<sup>46</sup> Get up, let us be going. The one betraying me is at hand."

<sup>47</sup> While he was speaking, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, sent by the chief priest and elders of the people.

<sup>48</sup> Now the one who betrayed him gave them a sign, saying, "Whoever I will kiss, he is the one, arrest him."

<sup>49</sup> He came directly to Jesus, and said, "Greetings, Rabbi;" and kissed him.

<sup>50</sup> Jesus said to him, "Friend, do what you came for." Then they came and laid hands on Jesus, and arrested him.

<sup>51</sup> Then one of them who was with Jesus reached out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear.

<sup>52</sup> Then Jesus said to him, "Put your sword back into its place, for all who use the sword will die by the sword.

<sup>53</sup> Do you not think that I cannot ask my Father, and he will even now send me more than twelve legions of angels?

<sup>54</sup> How then would the scriptures be fulfilled that it must happen like this?"

<sup>55</sup> In that hour Jesus said to the crowds, "Have you come out against me as a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you did not arrest me.

<sup>56</sup> But all this is happening so that the prophetic scriptures might be fulfilled." Then all the disciples left him, and fled.

<sup>57</sup> Those who took Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

<sup>58</sup> But Peter followed him at a distance to the court of the high priest. He entered in, and sat with the officers, to see how it would end up.

<sup>59</sup> Now the chief priests and the whole council sought for a false witness against Jesus, so they might put him to death.

<sup>60</sup> They found none, though many false witnesses came forward. But afterward two came,

<sup>61</sup> and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

<sup>62</sup> The high priest stood up, and said to him, "Do you not answer anything? What is it which these testify against you?"

<sup>63</sup> But Jesus held his peace. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

<sup>64</sup> Jesus said to him, "You have said it. Nevertheless I say to you, in the future you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

<sup>65</sup> Then the high priest tore his clothes, saying, "He has spoken blasphemy; what further need do we have for witnesses? Look, now you have heard the blasphemy.

<sup>66</sup> What do you think?" They answered, "He is worthy of death."

<sup>67</sup> Then they spit in his face and beat him, and some slapped him with the palms of their hands,



<sup>68</sup> saying, "Prophecy to us, you 'Christ,' who hit you?"

<sup>69</sup> Now Peter was sitting outside in the court. A servant-girl came to him, saying, "You also were with Jesus the Galilean."

<sup>70</sup> But he denied it before them all, saying, "I do not know what you are talking about."

<sup>71</sup> When he had gone out to the porch, another servant-girl saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

<sup>72</sup> Again he denied with an oath, "I do not know the man."

<sup>73</sup> After a little while those who were standing by said to Peter, "Surely you are also one of them for your accent gives you away."

<sup>74</sup> Then he began to curse and to swear, "I do not know the man." Immediately the cock crew.

<sup>75</sup> Then Peter remembered what Jesus had said, "Before the cock crows, you will deny me three times." And he went out, and wept bitterly.

**DASV: Matthew 27**

<sup>1</sup> When morning arrived, all the chief priests and the elders of the people plotted against Jesus to put him to death.

<sup>2</sup> They bound him, led him away, and delivered him over to Pilate, the governor.

<sup>3</sup> Then Judas, who betrayed him, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the chief priests and elders,

<sup>4</sup> saying, "I have sinned for I betrayed innocent blood." But they said, "What is that to us? That's your problem."

<sup>5</sup> He threw the pieces of silver into the sanctuary, and left. Then he went out and hanged himself.

<sup>6</sup> The chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since it is blood money."

<sup>7</sup> They discussed it, and bought the potter's field with it, to bury strangers in.

<sup>8</sup> That is why that field was called, "The Field of Blood," unto this day.

<sup>9</sup> Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "they took the thirty pieces of silver, the price of him on whom a price was set by the children of Israel.

<sup>10</sup> and they used it to buy the potter's field, as the Lord appointed me."

<sup>11</sup> Now Jesus stood before the governor. The governor asked him, "Are you the King of the Jews?" And Jesus said to him, "You said it."

<sup>12</sup> When he was accused by the chief priests and elders, he answered nothing.

<sup>13</sup> Then Pilate said to him, "Do you not hear how many accusations they are making against you?"

<sup>14</sup> But he gave him no answer, not even one word, so that the governor was astonished.

<sup>15</sup> Now at the feast it was the governor's custom to release to the crowd one prisoner, whom they picked.

<sup>16</sup> They had a notable prisoner, called Barabbas.

<sup>17</sup> When they were gathered together, Pilate said to them, "Who do you want me to release to you? Barabbas, or Jesus who is called Christ?"

<sup>18</sup> For he knew that it was out of envy that they had delivered him up.

<sup>19</sup> While he was sitting on the judgment-seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him."

<sup>20</sup> Now the chief priests and the elders persuaded the crowds that they should ask for Barabbas, and destroy Jesus.

<sup>21</sup> But the governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas."

<sup>22</sup> Pilate said to them, "What then should I do with Jesus who is called Christ?"

They all said, "Let him be crucified."

<sup>23</sup> He said, "Why, what evil has he done?" But they cried out all the more, "Let him be crucified."

<sup>24</sup> So when Pilate saw that he was getting nowhere, but rather the uproar increased, he took water, and washed his hands before the crowd, saying, "I am innocent of the blood of this righteous man. It's your responsibility."

<sup>25</sup> All the people answered and said, "His blood be on us, and on our children."

<sup>26</sup> Then he released to them Barabbas, but he scourged Jesus and delivered him to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the Praetorium, and gathered the whole band around him.

<sup>28</sup> They stripped him, and put a scarlet robe on him.

<sup>29</sup> And they twisted together a crown of thorns and pushed it upon his head. They put a staff in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!"

<sup>30</sup> They spit on him, and took the staff and hit him on the head.

<sup>31</sup> After they had mocked him, they took the robe off him, and put on him his own clothes, and led him away to crucify him.

<sup>32</sup> As they came out, they found a man of Cyrene named Simon! They compelled him to go with them, so that he might carry his cross.

<sup>33</sup> They came to the place called Golgotha, meaning, "The place of a skull."

<sup>34</sup> They gave him wine to drink mingled with bitter gall, but when he tasted it, he refused to drink it.

<sup>35</sup> When they had crucified him, they parted his garments among them, casting lots.

<sup>36</sup> They sat and kept guard over him there.

<sup>37</sup> They set up over his head his written accusation, THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Two robbers were crucified with him, one on the right hand and one on the left.

<sup>39</sup> They who passed by shouted abusively at him, wagging their heads,

<sup>40</sup> and saying, "You claimed to destroy the temple, and build it in three days, save yourself. If you are the Son of God, come down from the cross."

<sup>41</sup> So also the chief priests mocking him, with the scribes and elders, said,

<sup>42</sup> "He saved others, but he cannot save himself. He is the King of Israel? Let him now come down from the cross, and we will believe on him.

<sup>43</sup> He trusted in God, let him deliver him now, if he wants him. For he said, 'I am the Son of God'."

<sup>44</sup> The robbers also that were crucified with him ridiculed him the same way.

<sup>45</sup> From noon until three there was darkness over all the land.

<sup>46</sup> About three o'clock Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?"

<sup>47</sup> Some of them standing there, when they heard it, said, "This man calls for Elijah."

<sup>48</sup> Immediately one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave him to drink.

<sup>49</sup> The rest said, "Let him alone. Let's see whether Elijah will come to save him."

<sup>50</sup> Jesus cried again with a loud voice, and gave up his spirit.

<sup>51</sup> At that moment, the veil of the temple was torn in two from the top to the bottom, the earth quaked; and the rocks split apart,

<sup>52</sup> and the tombs were opened. Many bodies of the saints that had fallen asleep were raised.

<sup>53</sup> After his resurrection, they came out of the tombs, entered into the holy city and appeared to many.

<sup>54</sup> Now the centurion, and they who were with him guarding Jesus, when they saw the earthquake, and the things that happened, were terrified, saying, "Truly this was the Son of God."

<sup>55</sup> Many women who had followed Jesus from Galilee, caring for him, were there watching from a distance.

<sup>56</sup> Among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>57</sup> When evening came, there came a rich man from Arimathea, named Joseph, who was also Jesus' disciple.

<sup>58</sup> This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

<sup>59</sup> Joseph took the body, and wrapped it in a clean linen cloth,

<sup>60</sup> and laid it in his own new tomb, which he had hewn out of rock. Then he rolled a great stone over the door of the tomb, and left.

<sup>61</sup> Mary Magdalene was there, and the other Mary, sitting across from the sepulcher.

<sup>62</sup> Now on the next day, which is the day after the Preparation, the chief priests and the Pharisees were gathered together before Pilate,

<sup>63</sup> saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I rise again'.

<sup>64</sup> Command therefore that the sepulcher be secured until the third day, otherwise his disciples may come and steal him away, and say to the people, 'He is risen from the dead,' and the last error will be worse than the first'."

<sup>65</sup> Pilate said to them, "You have a guard. Go, make it as secure as you can."

<sup>66</sup> So they went, and made the sepulcher secure, sealing the stone, and put a guard there too.

**DASV: Matthew 28**

<sup>1</sup> After the Sabbath day, as the first day of the week was dawning, Mary Magdalene and the other Mary came to visit the sepulcher.

<sup>2</sup> Suddenly, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

<sup>3</sup> His appearance was like lightning, and his clothing white as snow.

<sup>4</sup> The guards shook, and became like dead men for fear of him.

<sup>5</sup> The angel said to the women, "Do not be afraid, for I know that you are seeking Jesus, who was crucified.

<sup>6</sup> He is not here, for he is risen, just as he said. Come, see the place where the Lord lay.

<sup>7</sup> Go quickly, and tell his disciples. He is risen from the dead. He is going ahead of you to Galilee. There you will see him: yes, I have told you."

<sup>8</sup> They quickly left the tomb with fear and great joy, and ran to bring his disciples word.

<sup>9</sup> Suddenly, Jesus met them, saying, "Greetings." They came and took hold of his feet, and worshipped him.

<sup>10</sup> Then Jesus said to them, "Fear not! Go tell my brothers to go to Galilee, and they will see me there."

<sup>11</sup> Now while they were going, some of the guards went into the city, and told the chief priests all the things that had happened.

<sup>12</sup> After they were assembled with the elders, and had concocted a scheme, they gave a bribe to the soldiers,

<sup>13</sup> saying, "Say, 'His disciples came by night, and stole him away while we slept.'

<sup>14</sup> If this comes to the governor's ears, we will persuade him, and keep you out of trouble."

<sup>15</sup> So they took the money, and did as they were instructed. This rumor was spread around among the Jews, and continues until this day.

<sup>16</sup> But the eleven disciples went to Galilee, to the mountain that Jesus had directed them to.

<sup>17</sup> When they saw him, they worshipped him, but some doubted.

<sup>18</sup> Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth.

<sup>19</sup> Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup> teaching them to observe all things that I commanded you. Surely, I am with you always, even unto the end of the age."

**DASV: Digital American Standard Version****DASV: Mark 1**

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God.

<sup>2</sup> As it is written in Isaiah the prophet, "Look, I send my messenger before your face, who will prepare your way.

<sup>3</sup> The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight.'"

<sup>4</sup> John came, baptizing in the wilderness and preaching the baptism of repentance for the forgiveness of sins.

<sup>5</sup> Now all the region of Judea, and all those of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins.

<sup>6</sup> John was clothed with a camel's hair garment, and had a leather belt around his waist. He ate locusts and wild honey.

<sup>7</sup> He preached, saying, "There comes one after me who is mightier than I, the strap of his sandal I am not worthy to stoop down and untie.

<sup>8</sup> I baptize you with water, but he will baptize you with the Holy Spirit."

<sup>9</sup> Now it came to pass in those days, that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan River.

<sup>10</sup> While Jesus was coming up out of the water, he saw the heavens torn apart and the Spirit descending upon him like a dove.

<sup>11</sup> A voice came from heaven, "You are my beloved Son, I am well pleased with you."

<sup>12</sup> Immediately the Spirit drove him out into the wilderness.

<sup>13</sup> He was in the wilderness forty days, tempted by Satan. He was with the wild animals, and angels ministered to him.

<sup>14</sup> Now after John was imprisoned, Jesus came into Galilee, preaching the gospel of God,

<sup>15</sup> saying, "The time is fulfilled, and the kingdom of God is near. Repent and believe in the gospel."

<sup>16</sup> Passing along by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen.

<sup>17</sup> Jesus said to them, "Follow me, and I will make you fishers of men."

<sup>18</sup> Immediately they left their nets, and followed him.

<sup>19</sup> Going on a little further, he saw James the son of Zebedee, and John his brother, in the boat mending their nets.

<sup>20</sup> Immediately he called them, and they left their father Zebedee in the boat with the hired hands, and followed him.

<sup>21</sup> They went to Capernaum. Immediately on the Sabbath he entered into the synagogue and taught.

<sup>22</sup> They were astonished at his teaching, because he taught them as one having authority, and not like the scribes.

<sup>23</sup> Now there was in their synagogue a man with an unclean spirit, and he cried out,

<sup>24</sup> "What have we to do with you, Jesus of Nazareth? Are you come to destroy us? I know who you are, the Holy One of God."

<sup>25</sup> Then Jesus rebuked him, "Be quiet, and come out of him."

<sup>26</sup> The unclean spirit, after tearing him and crying with a loud voice, came out of him.

<sup>27</sup> They were all amazed, so they asked each other, "What is this?--a new teaching with authority. He commands even the unclean spirits, and they obey him."

<sup>28</sup> The report of him quickly spread everywhere into all the region of Galilee.

<sup>29</sup> As soon as they came out of the synagogue, they went to the house of Simon and Andrew, with James and John.

<sup>30</sup> Now Simon's mother-in-law lay sick of a fever, and immediately they told him about her.

<sup>31</sup> He came and took her by the hand, and raised her up. The fever left her, and she served them.

<sup>32</sup> During the evening, after sunset, they brought to him all that were sick, and those who were possessed with demons.

<sup>33</sup> All the city was gathered together at the door.

<sup>34</sup> He healed many that were sick with various diseases, and cast out many demons. He did not allow the demons to speak, because they knew him.

<sup>35</sup> He got up early in the morning, before dawn. He left, and departed into a deserted place, and there prayed.

<sup>36</sup> Simon and those who were with him searched for him.

<sup>37</sup> When they found him, they said to him, "Everyone is looking for you."

<sup>38</sup> He replied, "Let us move on to the next towns, that I may preach there too, for this is the reason I came."

<sup>39</sup> Then he went throughout all Galilee, preaching in their synagogues and casting out demons.

<sup>40</sup> Now a leper came to him, begging him, and kneeling down before him, saying to him, "If you will, you can make me clean."

<sup>41</sup> Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I will, be clean."

<sup>42</sup> Immediately the leprosy left him, and he was made clean.

<sup>43</sup> Then he sternly warned him, and quickly sent him out.

<sup>44</sup> He said to him, "See that you do not say anything to anyone, but go show yourself to the priest, and offer for your cleansing the things that Moses commanded, for a testimony to them."

<sup>45</sup> But he went out, and began to publicize it, and to spread the story around, so that Jesus could not openly enter into a city, but stayed out in deserted places. Yet they came to him from everywhere.



**DASV: Mark 2**

<sup>1</sup> When he returned to Capernaum after a few days, it was reported that he was at the house.

<sup>2</sup> So many were gathered together, that there was no more room, not even at the door, and he spoke the word to them.

<sup>3</sup> They came, bringing to him a man sick of the palsy, carried by four of them.

<sup>4</sup> When they could not get near him because of the crowd, they uncovered the roof over where he was. When they had broken through, they let down the mat the paralyzed man was laying on.

<sup>5</sup> Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven."

<sup>6</sup> But there were certain scribes sitting there, reasoning in their hearts,

<sup>7</sup> "Why does this man talk like this? He is blaspheming! For who can forgive sins except God alone?"

<sup>8</sup> Immediately, Jesus, realizing in his spirit that they were thinking this, said to them, "Why do you think these things in your hearts?"

<sup>9</sup> Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Arise, and take up your mat and walk'?

<sup>10</sup> But that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralyzed man,

<sup>11</sup> "I say to you, arise, take your mat, and go home."

<sup>12</sup> He stood, and immediately picked up the mat, and went out before them all. They were all amazed, and glorified God, saying, "We have never seen anything like this before."

<sup>13</sup> He went out again by the seaside, and the whole crowd came to him, and he taught them.

<sup>14</sup> Now as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." He got up and followed him.

<sup>15</sup> It came to pass, that as he was sitting at dinner in his house, many tax collectors and sinners sat down with Jesus and his disciples, for there were many following him.

<sup>16</sup> Now the scribes who were Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why does he eat and drink with tax collectors and sinners?"

<sup>17</sup> Then when Jesus heard it, he said to them, "They who are healthy have no need of a doctor, but those who are sick. I did not come to call the righteous, but sinners."

<sup>18</sup> Now John's disciples and the Pharisees were fasting, and they came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

<sup>19</sup> Jesus said to them, "Can the wedding guests fast, while the bridegroom is with them? As long as the bridegroom is with them, they do not fast.

<sup>20</sup> But the days will come, when the bridegroom will be taken away from them, in that day, they will fast.

<sup>21</sup> No man sews a piece of unshrunk cloth on an old garment, otherwise the new patch will tear away from the old cloth, and the tear is made worse.

<sup>22</sup> No one puts new wine into old wineskins, else the wine will burst the skins, and both the wine and the skins will be destroyed. But they put new wine into fresh wineskins."

<sup>23</sup> And it came to pass, as he was going through the grain fields on the Sabbath, his disciples began, as they went along, to pluck the ears of grain.

<sup>24</sup> The Pharisees said to him, "Look, why do they do that which is not lawful on the Sabbath?"

<sup>25</sup> He replied, "Did you not ever read what David did, when he was in need and hungry, he, and those who were with him,

<sup>26</sup> how he entered into the house of God when Abiathar was high priest, and ate the sacred bread, which it is not lawful to eat except for the priests, and he gave it also to those who were with him?"

<sup>27</sup> Then he said to them, "The Sabbath was made for man, and not man for the Sabbath.

<sup>28</sup> So the Son of Man is Lord, even of the Sabbath."

**DASV: Mark 3**

- <sup>1</sup> Again Jesus entered the synagogue, and there was a man there who had a withered hand.
- <sup>2</sup> They watched him, to see whether he would heal him on the Sabbath, so that they might accuse him.
- <sup>3</sup> He said to the man who had the withered hand, "Come here."
- <sup>4</sup> Then he said to them, "Is it lawful on the Sabbath to do good, or to do harm, to save life, or to kill?" But they were silent.
- <sup>5</sup> After he looked around at them in anger, being grieved at the hardening of their heart, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.
- <sup>6</sup> Immediately the Pharisees went out, plotting with the Herodians against him, how they might destroy him.
- <sup>7</sup> Then Jesus with his disciples withdrew to the sea, and a large crowd followed him from Galilee, Judea,
- <sup>8</sup> Jerusalem, Idumea, and beyond the Jordan, and around Tyre and Sidon, having heard what great things he did, they came to him.
- <sup>9</sup> He spoke to his disciples and asked that a little boat be prepared for him because of the crowd, so that they might not crush him.
- <sup>10</sup> For he healed many, so that as many as had diseases pushed upon him in order that they might touch him.
- <sup>11</sup> Whenever the unclean spirits saw him, they fell down before him, and cried, "You are the Son of God."
- <sup>12</sup> But he strictly ordered them that they should not make him known.
- <sup>13</sup> Then he went up the mountain, and called to him those he wanted, and they came to him.
- <sup>14</sup> He appointed twelve, who he called apostles, so that they might be with him, and that he might send them out to preach,
- <sup>15</sup> and to have authority to cast out demons.
- <sup>16</sup> The twelve he appointed were: Simon, who he called Peter,
- <sup>17</sup> James, the son of Zebedee, and John, the brother of James; and he called them Boanerges, which means, Sons of Thunder;
- <sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot,
- <sup>19</sup> and Judas Iscariot, who betrayed him. Then he went home.
- <sup>20</sup> The crowd gathered again, so that they could not even eat.
- <sup>21</sup> Now when his family heard it, they wanted to get a hold of him, for they said, "He is out of his mind."

<sup>22</sup> Now the scribes that came down from Jerusalem said, "He is possessed by Beelzebub, and by the prince of the demons he casts out the demons."

<sup>23</sup> So he called them to him, and said to them in parables, "How can Satan cast out Satan?"

<sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand.

<sup>25</sup> If a house is divided against itself, that house cannot stand.

<sup>26</sup> If Satan has risen up against himself, and is divided, he cannot stand, but his end has come.

<sup>27</sup> No one can enter into the house of the strong man, and plunder his goods, except he first bind the strong man; and then he will rob his house.

<sup>28</sup> Truly I say to you, all sins will be forgiven for the children of men, even blasphemies they speak.

<sup>29</sup> But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin."

<sup>30</sup> He said this because they said, "He has an unclean spirit."

<sup>31</sup> Then his mother and his brothers came, and, standing outside, they sent for him, summoning him.

<sup>32</sup> A crowd was sitting around him, and they said to him, "Look, your mother and your brothers are outside looking for you."

<sup>33</sup> He answered them, "Who is my mother and my brothers?"

<sup>34</sup> Looking around on those who were sitting around him, he said, "Look, my mother and my brothers!"

<sup>35</sup> For whoever does the will of God, that one is my brother, sister, and mother."

**DASV: Mark 4**

<sup>1</sup> Again Jesus began to teach by the seaside. Now there was gathered around him such a very great crowd, that he entered into a boat, and sat there while all the crowd was on the shore.

<sup>2</sup> He taught them many things in parables, and in his teaching said to them,

<sup>3</sup> "Listen. A sower went out to sow seed.

<sup>4</sup> It came to pass, as he sowed, some seed fell on the path, and the birds came and devoured it.

<sup>5</sup> Other seed fell on the rocky ground, where it did not have much dirt, and immediately it sprang up, because the dirt was not deep.

<sup>6</sup> When the sun rose, it was scorched, and because it had no root, it withered away.

<sup>7</sup> Other seed fell among the thorns, and the thorns grew up, and choked it, and it produced no fruit.

<sup>8</sup> Other seed fell on the good ground, and produced fruit, growing up and flourishing, and it brought forth thirty times, sixty times, and some a hundred times."

<sup>9</sup> He said, "The one who has ears to hear, let him hear."

<sup>10</sup> When he was alone, those around him with the twelve asked him about the parables.

<sup>11</sup> He explained to them, "Unto you the mystery of the kingdom of God is given, but to those who are outside, all things are done in parables.

<sup>12</sup> So that seeing, they may see, and not perceive, and hearing, they may hear, and not understand; so that they might turn and be forgiven."

<sup>13</sup> He said to them, "Do you not understand this parable? How then will you understand all the parables?"

<sup>14</sup> The sower sows the word.

<sup>15</sup> These are the ones on the path, where the word is sown. Whenever they hear it immediately Satan comes, and takes away the word which has been sown in them.

<sup>16</sup> These are the ones that are sown upon the rocky soil, who, when they hear the word, immediately receive it with joy.

<sup>17</sup> But they have no root in themselves, and so last only for a brief while. When tribulation or persecution arises because of the word, immediately they fall away.

<sup>18</sup> Others are the ones that are sown among the thorns. These are the ones who hear the word,

<sup>19</sup> and the cares of the world, and the deceitfulness of riches, and the desires for other things come in, and choke the word, and it becomes unfruitful.

<sup>20</sup> Then there are the ones that were sown upon the good ground. They hear the word, and accept it, and produce fruit, some thirty times, and sixty times, and a hundred times."

<sup>21</sup> He said to them, "Is a lamp brought to be put under the bushel basket, or under the bed, and not to be put on the lamp stand?"

<sup>22</sup> For there is nothing hid, that will not be revealed, neither was anything made secret, that will not eventually come to light.

<sup>23</sup> If anyone has ears to hear, let him hear."

<sup>24</sup> Then he said to them, "Pay attention to what you hear. For with what measure you use it will be measured to you; and even more will be given to you.

<sup>25</sup> For he that has, to him will be given. He that does not have, from him will be taken away even what he has."

<sup>26</sup> He continued, "The kingdom of God is like someone casting seed upon the ground.

<sup>27</sup> He sleeps and rises night and day, and the seed springs up and grows, but he does not know how.

<sup>28</sup> The ground produces fruit by itself; first the blade, then the ear, then the full grain in the ear.

<sup>29</sup> But when the fruit is ripe, immediately he uses the sickle, because the harvest is come."

<sup>30</sup> He said, "To what may we liken the kingdom of God? What parable shall we use to describe it?"

<sup>31</sup> It is like a grain of mustard seed, which, when it is sown on the ground, though it is the smallest of the garden seeds that are on the earth,

<sup>32</sup> yet when it is sown it grows up, and becomes greater than all the garden plants, and puts out great branches; so that even the birds of the heaven can lodge under its shadow."

<sup>33</sup> With many such parables he spoke the word to them, as they were able to hear it.

<sup>34</sup> Without a parable he did not speak to them. But privately he expounded all things to his own disciples.

<sup>35</sup> On that day, when evening was come, he said to them, "Let us go over to the other side of the lake."

<sup>36</sup> Leaving the crowd, they took him with them, just as he was, in the boat. There were other boats with him.

<sup>37</sup> Then there arose a great wind storm, and the waves beat on the boat, so much so that the boat was being swamped.

<sup>38</sup> But Jesus was in the stern, asleep on the cushion. They woke him up, and said to him, "Teacher, do you not care that we perish?"

<sup>39</sup> Then he got up and rebuked the wind, and said to the sea, "Quiet down, be still." The wind ceased, and there was a great calm.

<sup>40</sup> Then he said to them, "Why are you fearful? Do you not yet have faith?"

<sup>41</sup> They were petrified, and said one to another, "Who is this, that even the wind and the sea obey him?"

**DASV: Mark 5**

- <sup>1</sup> They came to the other side of the sea, to the region of the Gerasenes.
- <sup>2</sup> When he was getting out of the boat, immediately a man with an unclean spirit met him having come out of the tombs.
- <sup>3</sup> He lived in the tombs, and no one could bind him, not even with chains.
- <sup>4</sup> He often had been bound with shackles and chains, but he had ripped the chains apart, and broke the shackles in pieces. No one was strong enough to control him.
- <sup>5</sup> Every day and night, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
- <sup>6</sup> When he saw Jesus from a distance, he ran and fell down before him.
- <sup>7</sup> He cried out with a scream, "What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, do not torment me."
- <sup>8</sup> For Jesus said to him, "Come out of this man you unclean spirit."
- <sup>9</sup> He asked him, "What is your name?" He replied, "My name is Legion, for we are many."
- <sup>10</sup> He intensely begged Jesus not to send them out of the region.
- <sup>11</sup> Now there was on the mountain side a great herd of pigs feeding.
- <sup>12</sup> They begged him, saying, "Send us into the pigs, that we may go into them."
- <sup>13</sup> So he granted them permission. The unclean spirits came out, and entered into the pigs, and the herd rushed down the steep bank into the sea, about two thousand drowned in the sea.
- <sup>14</sup> Then they that fed them fled, and reported it in the town and in that region. They came out to see what had happened.
- <sup>15</sup> They came to Jesus and saw the one who was possessed with demons sitting, clothed and in his right mind. It was he who had the legion, and they were afraid.
- <sup>16</sup> So the ones who had seen it told them what had happened to the one who was possessed by the demons, and about the pigs.
- <sup>17</sup> Then they urged him to leave their region.
- <sup>18</sup> As Jesus was getting into the boat, he who had been possessed by the demons begged to go with him.
- <sup>19</sup> But Jesus would not permit him to, but said to him, "Go to your house to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."
- <sup>20</sup> So he went his way, and began to proclaim in the Decapolis what great things Jesus had done for him, and all the people were amazed.
- <sup>21</sup> When Jesus had crossed over again in the boat to the other side, a great crowd gathered around him, and he was by the sea.
- <sup>22</sup> Then came one of the rulers of the synagogue named Jairus, and seeing Jesus, he fell at his feet,
- <sup>23</sup> urgently requesting him, saying, "My little daughter is at the point of death. Come and lay your hands on her, that she may be healed and live."



<sup>24</sup> Then Jesus went with him. A large crowd followed him, and they pressed in all around him.

<sup>25</sup> Now there was a woman who had been bleeding for twelve years,

<sup>26</sup> and had suffered many things at the hands of many doctors. She had spent all that she had, and was not any better, but even grew worse.

<sup>27</sup> After hearing the things about Jesus, she came up behind him in the crowd, and touched his garment.

<sup>28</sup> For she said, "If I can just touch his garments, I will be healed."

<sup>29</sup> Immediately her bleeding stopped; and she felt in her body that she was healed of her disease.

<sup>30</sup> Immediately, Jesus, realizing that the power had gone out from him, turned around in the crowd, and said, "Who touched my clothes?"

<sup>31</sup> His disciples said to him, "You see the crowd pressing in on you, and yet you still ask, 'Who touched me?'"

<sup>32</sup> But he looked around to see who had done this.

<sup>33</sup> Then the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him the whole truth.

<sup>34</sup> He said to her, "Daughter, your faith has made you whole. Go in peace, and be healed of your disease."

<sup>35</sup> While he was still speaking some people came from the synagogue ruler's house announcing, "Your daughter is dead. Why bother the Teacher any longer?"

<sup>36</sup> But Jesus, ignoring what had just been spoken, said to the ruler of the synagogue, "Do not fear, only believe."

<sup>37</sup> He allowed no one to follow him, except Peter, James, and John the brother of James.

<sup>38</sup> When they arrived at the house of the synagogue ruler, he saw all the commotion, with many weeping and loudly wailing.

<sup>39</sup> When he had entered in, he said to them, "Why do you make such a commotion, and weep? The child is not dead, but only asleep."

<sup>40</sup> Then they scornfully laughed at him. But he, having put them all out, took the child's father and mother and those who were with him, and went in to where the child was.

<sup>41</sup> Then taking the child by the hand, he said to her, "Talitha koum" which is translated, "Little girl, I say to you, Arise."

<sup>42</sup> Immediately the girl got up, and walked, for she was twelve years old. They were absolutely amazed.

<sup>43</sup> Then he sternly ordered them that no one should know about this, after which he requested that they give her something to eat.

**DASV: Mark 6**

<sup>1</sup> Then Jesus left there and came to his own hometown, with his disciples following him.

<sup>2</sup> When the Sabbath arrived, he began to teach in the synagogue. Many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that has been given to him?" and "What is the meaning of such mighty works done by his hands?"

<sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James, Joses, Judas, and Simon? Are not his sisters here with us?" So they were offended by him.

<sup>4</sup> Then 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."

<sup>5</sup> He could not do any miracles there, except that he laid his hands upon a few sick folk, and healed them.

<sup>6</sup> He was amazed because of their unbelief. Then he went around the villages teaching.

<sup>7</sup> Now Jesus summoned the twelve, and began to send them out two by two. He gave them authority over the unclean spirits,

<sup>8</sup> and told them that they should take nothing for their journey, except a staff, no bread, wallet, or money in their belt,

<sup>9</sup> but to put on only sandals, and not to wear two coats.

<sup>10</sup> Then he said to them, "Wherever you enter a house, stay there until you leave that place.

<sup>11</sup> Whatever place will not receive you or listen to you, as you leave, shake off the dust from your feet for a testimony against them."

<sup>12</sup> So they went out, and preached that people should repent.

<sup>13</sup> They cast out many demons, and anointed many who were sick with oil, and healed them.

<sup>14</sup> Now king Herod heard about it, for Jesus' name had become well known. He said, "John the Baptist has risen from the dead, which is the reason he does such miracles."

<sup>15</sup> But others said, "He is Elijah." Others said, "He is a prophet, like one of the prophets of old."

<sup>16</sup> But Herod, when he heard of him, said, "John, whom I beheaded, is risen."

<sup>17</sup> For Herod himself had sent and imprisoned John. He bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

<sup>18</sup> For John told to Herod, "It is not lawful for you to marry your brother's wife."

<sup>19</sup> So Herodias positioned herself against him, and desired to kill him. But she could not,

<sup>20</sup> because Herod feared John, knowing that he was a righteous and holy man. So he protected him. When Herod heard him, he was greatly puzzled; although he enjoyed listening to him.

<sup>21</sup> When an opportune time came, Herod, on his birthday, made a banquet for his court officials, the military officers, and the leaders of Galilee.

<sup>22</sup> When the daughter of Herodias came in and danced, she pleased Herod and those who ate with him. So the king said to the girl, "Ask me whatever you want and I will give it to you."

<sup>23</sup> He swore to her, "Whatever you will ask me, I will give to you, up to half of my kingdom."

<sup>24</sup> Then she went out, and asked her mother, "What shall I ask for?" She replied, "The head of John the Baptist."

<sup>25</sup> She immediately returned to the king, and said, "I want you to give me the head of John the Baptist on a platter."

<sup>26</sup> The king really regretted it, but for the sake of his oath, and those who were at the dinner, he would not refuse her request.

<sup>27</sup> Immediately the king sent out a soldier from his guard, and commanded him to bring John's head. So he went and beheaded John in the prison.

<sup>28</sup> He brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

<sup>29</sup> When his disciples heard about it, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> Then the apostles gathered themselves around Jesus; and they told him everything they had done and taught.

<sup>31</sup> Then he said to them, "Come apart into a desert place, and rest a while." For there were many coming and going, and they had no time even to eat.

<sup>32</sup> So they went away in the boat to a desert place apart.

<sup>33</sup> Many who saw them leaving, knew where they were going, and they ran there on foot from all the towns, arriving ahead of them.

<sup>34</sup> When Jesus came out and saw a large crowd, he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

<sup>35</sup> It was now late in the day. His disciples came to him, and said, "This place is a desert, and it is now late.

<sup>36</sup> Send them away, that they may go into the surrounding countryside and villages and buy themselves something to eat."

<sup>37</sup> But he answered them, "You give them something to eat." They said to him, "Shall we go and buy two hundred shillings' worth of bread, and give them to eat?"

<sup>38</sup> He said to them, "How many loaves do you have? Go and see." When they found out, they said, "Five, and two fish."

<sup>39</sup> Then he ordered them that they should all sit down in groups on the green grass.

<sup>40</sup> They sat down in groups of hundreds and fifties.

<sup>41</sup> He took the five loaves and the two fish, and looking up to heaven, he blessed it, and brake the loaves, and he gave it to the disciples to set before the people. He also split up the two fish among all of them.

<sup>42</sup> They all ate, and were filled.

<sup>43</sup> They picked up the broken pieces, twelve basketfuls, and also the fishes.

<sup>44</sup> Now the loaves were eaten by five thousand men.

<sup>45</sup> Immediately he directed his disciples to get into the boat, and to go ahead of him to the other side to Bethsaida, while he sent the crowd away.

<sup>46</sup> After saying good-bye to them, he went to the mountain to pray.

<sup>47</sup> When evening was come, the boat was in the middle of the sea, and he was alone on the land.

<sup>48</sup> Watching them straining at the oars, for the wind was against them, about three in the morning, he came to them, walking on the sea. He was about to pass by them,

<sup>49</sup> when they saw him walking on the sea, thinking it was a ghost, so they cried out,

<sup>50</sup> for they all saw him, and were terrified. But he immediately spoke with them, and said to them, "Take courage, it is I; do not be afraid."

<sup>51</sup> Then he climbed into the boat with them, and the wind stopped. They were absolutely astonished,

<sup>52</sup> for they still did not understand about the loaves. Their hearts were hardened.

<sup>53</sup> When they had crossed over, they came to the land to Gennesaret, and moored the boat to the shore.

<sup>54</sup> When they got out of the boat, immediately the people recognized him,

<sup>55</sup> and ran around that whole region, and began to carry those who were sick on their beds, to where they heard he was.

<sup>56</sup> Wherever he entered, into villages, towns, or into the countryside, they laid the sick in the marketplaces, and asked him that they might touch if only the border of his garment. As many as touched him were healed.

**DASV: Mark 7**

<sup>1</sup> The Pharisees and certain of the scribes, who had come from Jerusalem gathered together around Jesus.

<sup>2</sup> They observed that some of his disciples ate their bread with unclean, that is, unwashed hands.

<sup>3</sup> (For the Pharisees, and all the Jews, do not eat except they ritually wash their hands, holding to the tradition of the elders;

<sup>4</sup> when they come from the market, they do not eat unless they wash and they hold many other traditions such as the washings of cups, pots, and bronze kettles.)

<sup>5</sup> Then the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat their bread with unclean hands?"

<sup>6</sup> He said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me.

<sup>7</sup> In vain they worship me, teaching as doctrine the commandments of men.'

<sup>8</sup> You reject the commandment of God, but hold fast to the tradition of men."

<sup>9</sup> Then he said to them, "You have a convenient way of rejecting the commandment of God, that you may keep your own tradition.

<sup>10</sup> For Moses said, 'Honor your father and your mother;' and, 'He who insults either father or mother, should be put to death.'

<sup>11</sup> but you say, 'If a person should say to his father or mother, 'Whatever you might have benefited from me is Corban, that is to say, a gift to God'

<sup>12</sup> you no longer allow him to do anything in supporting his father or his mother.

<sup>13</sup> You nullify the word of God by your tradition, that you have handed down and you do many things like that.

<sup>14</sup> Then he called to crowd again, and said to them, "Hear me all of you, and understand;

<sup>15</sup> there is nothing from outside a person, that going into him can defile him; but the things which come out of a person those are the things that defile him.

<sup>16</sup> [Some manuscripts have: If anyone has ears to hear, let him hear.]

<sup>17</sup> When he entered the house away from the crowd, his disciples asked him about the parable.

<sup>18</sup> Then he said to them, "Are you also clueless? Do you not understand, that whatever goes into the man from outside, cannot defile him,

<sup>19</sup> because it does not go into his heart, but into his belly, and goes out into the sewer?" He said this, making all foods clean.

<sup>20</sup> Then he said, "That which comes out of a person, is what defiles him.

<sup>21</sup> For from within a person's heart come evil thoughts, sexual immorality, theft, murder, adultery,

<sup>22</sup> greed, wickedness, deceit, sinful desires, envy, slander, pride, and foolishness.

<sup>23</sup> All these evil things come from within, and defile a person."

<sup>24</sup> From there he got up and went away to the borders of Tyre and Sidon. Afterward he entered into a house, and did not want anyone to know it; but he could not be hid.

<sup>25</sup> But immediately a woman, whose little daughter had an unclean spirit, heard of him, came and fell down at his feet.

<sup>26</sup> Now the woman was a Greek, of Syro-phoenician extraction. Then she pleaded with him to cast out the demon out of her daughter.

<sup>27</sup> He said to her, "Let the children first be filled, for it is not right to take the children's bread and cast it to the dogs."

<sup>28</sup> But she replied, "Yes, Lord, but even the dogs under the table eat from the children's crumbs."

<sup>29</sup> Then he said to her, "For this saying go your way, the demon has left your daughter."

<sup>30</sup> She went home and found the child lying upon the bed, and the demon gone.

<sup>31</sup> Again he left the borders of Tyre, and came through Sidon to the sea of Galilee, in the region of the Decapolis.

<sup>32</sup> Then they brought to him one who was deaf, and had an impediment in his speech. They begged him to lay his hand upon him.

<sup>33</sup> Then he took him aside from the crowd privately, and put his fingers into his ears, and he spat, and touched his tongue.

<sup>34</sup> Looking up to heaven, he sighed, and said to him, "Ephphatha," that is, "Be opened."

<sup>35</sup> His ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

<sup>36</sup> He ordered them that they should not tell anyone. But the more he ordered them, the more they publicized it.

<sup>37</sup> They were totally astonished, saying, "He has done all things well. He makes even the deaf to hear, and the mute to speak."

**DASV: Mark 8**

<sup>1</sup> In those days, when there was again a large crowd, and they had nothing to eat. Jesus called his disciples and said to them,

<sup>2</sup> "I have compassion on the crowd, because they have been with me for three days now and have not had anything to eat.

<sup>3</sup> If I send them home fasting they will faint on the way for some of them have come from far away."

<sup>4</sup> His disciples answered him, "Where can anyone get enough bread to feed these people in this desolate place?"

<sup>5</sup> Then he asked them, "How many loaves do you have?" They replied, "Seven."

<sup>6</sup> He commanded the crowd to sit down on the ground. Then he took the seven loaves, and after giving thanks, he broke them, and gave it to his disciples, to set before them. Then they served it to the crowd.

<sup>7</sup> They had a few small fish. Having blessed them, he commanded to serve these to them also.

<sup>8</sup> They ate, and were filled, and they picked up, seven baskets of leftover pieces.

<sup>9</sup> There were about four thousand people and he sent them away.

<sup>10</sup> Immediately he entered into the boat with his disciples, and came to the region of Dalmanutha.

<sup>11</sup> Then the Pharisees came out, and began to question him, seeking a sign from heaven from him to test him.

<sup>12</sup> He sighed deeply in his spirit, and said, "Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation."

<sup>13</sup> Then he left them, and again got into the boat and went to the other side.

<sup>14</sup> But they forgot to take bread, and there was none in the boat with them except a single loaf.

<sup>15</sup> He warned them, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."

<sup>16</sup> They discussed it with each other, saying, "It is because we do not have any bread."

<sup>17</sup> Jesus perceiving it said to them, "Why do you argue, because you have no bread? Do you not yet see or understand? Are your hearts that hard?"

<sup>18</sup> Having eyes, you do not see? Having ears, you do not hear? Do you not remember?"

<sup>19</sup> When I broke the five loaves among the five thousand, how many baskets full of leftover pieces did you pick up?" They replied, "Twelve."

<sup>20</sup> "When I broke the seven among the four thousand, how many baskets full of leftover pieces did you pick up?" They said to him, "Seven."

<sup>21</sup> Then he said to them, "Do you still not understand?"

<sup>22</sup> Then they came to Bethsaida. They brought a blind man to him, and urged him to touch him.

<sup>23</sup> He took hold of the blind man by the hand, and brought him out of the village, and when he had spit on his eyes, and laid his hands on him, he asked him, "Do you see anything?"

<sup>24</sup> He looked up, and said, "I see men, but they look like walking trees."

<sup>25</sup> Then Jesus again laid his hands on his eyes, and he looked intently, and his sight was restored. He saw everything clearly.

<sup>26</sup> Then Jesus sent him away to his home, saying, "Do not even enter the village."

<sup>27</sup> Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he asked his disciples, "Who do people say that I am?"

<sup>28</sup> So they told him, "John the Baptist; and others, Elijah; but others, one of the prophets."

<sup>29</sup> Then he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ."

<sup>30</sup> He ordered them that they should not tell anyone about him.

<sup>31</sup> So he began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

<sup>32</sup> Now he spoke about this openly. Peter took him aside, and began to rebuke him.

<sup>33</sup> But he turned around, and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan. For you are not thinking about the things of God, but about the things of men."

<sup>34</sup> He gathered the crowd with his disciples, and said to them, "If any one would come after me, let him deny himself, take up his cross, and follow me.

<sup>35</sup> For whoever wants to save his life will lose it, and whoever will lose his life for my sake and the gospel's will save it.

<sup>36</sup> For what does it profit a man, to gain the whole world, and forfeit his life?

<sup>37</sup> For what can a person give in exchange for his life?

<sup>38</sup> For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."



**DASV: Mark 9**

<sup>1</sup> Then Jesus said to them, "Truly I say to you, there are some standing here who will not taste of death, until they see the kingdom of God come with power."

<sup>2</sup> After six days Jesus took with him Peter, James, and John, and brought them up into a high mountain apart by themselves. He was transfigured before them,

<sup>3</sup> and his garments became dazzling white, so that no launderer on earth could bleach them any whiter.

<sup>4</sup> Then Elijah with Moses appeared to them, and they were talking with Jesus.

<sup>5</sup> Peter said to Jesus, "Rabbi, it is good for us to be here. Let us make three memorial shelters, one for you, and one for Moses, and one for Elijah."

<sup>6</sup> For he did not know what to say, because they were terrified.

<sup>7</sup> Then a cloud overshadowed them, and a voice out of the cloud declared, "This is my beloved Son, listen to him."

<sup>8</sup> Suddenly looking around they saw no one with them except Jesus.

<sup>9</sup> As they were coming down from the mountain, he ordered them that they should not tell anyone what they had seen, until after the Son of Man had risen from the dead.

<sup>10</sup> So they kept it to themselves, questioning what the rising again from the dead meant.

<sup>11</sup> They asked him, "Why do the scribes say that Elijah must come first?"

<sup>12</sup> He said to them, "Elijah indeed will come first, and restore all things. But it is written about the Son of Man, that he should suffer many things and be despised?"

<sup>13</sup> But I tell you, that Elijah has come, and they did what they wanted to him just as it was written about him."

<sup>14</sup> When they came back to the disciples, they saw a great crowd around them, and scribes questioning them.

<sup>15</sup> Immediately when the whole crowd saw him, they were greatly amazed, and running to him, greeted him.

<sup>16</sup> He asked them, "What were you arguing with them about?"

<sup>17</sup> One of the crowd answered him, "Teacher, I brought my son, who has a spirit that renders him unable to speak.

<sup>18</sup> Whenever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and becomes stiff. I spoke to your disciples but they could not cast it out."

<sup>19</sup> He answered them, "O faithless generation, how long will I be with you? How long will I put up with you? Bring him to me."

<sup>20</sup> So they brought him to Jesus. When he saw him, immediately the spirit threw him into convulsions; he fell on the ground, and rolled around foaming at the mouth.

<sup>21</sup> He asked his father, "How long has it been since this has come on him?" He replied, "Since childhood.

<sup>22</sup> Often it has thrown him into the fire or into the water, trying to destroy him, but if you can do anything, have compassion on us, and help us."

<sup>23</sup> Jesus said to him, "If you can! All things are possible to him who believes."

<sup>24</sup> Immediately the father of the child cried out, "I believe; help my unbelief."

<sup>25</sup> When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and enter into him no more."

<sup>26</sup> It shrieked, threw him into a convulsion, and came out. The boy looked like a corpse; so much so that some said, "He is dead."

<sup>27</sup> But Jesus took him by the hand, raised him up, and he got up.

<sup>28</sup> After he entered the house, his disciples asked him privately, "Why could we not cast it out?"

<sup>29</sup> He said to them, "This kind comes only by prayer."

<sup>30</sup> They left and traveled through Galilee, for he did not want anyone to know about it.

<sup>31</sup> For he taught his disciples, and said to them, "The Son of Man will be delivered into the hands of men, and they will kill him, and after three days he will rise again."

<sup>32</sup> But they did not understand what he was saying, and were afraid to ask him about it.

<sup>33</sup> Then they came to Capernaum. When he was in the house he asked them, "What were you discussing on the way?"

<sup>34</sup> But they were silent, for on the way they had been arguing over, who was the greatest.

<sup>35</sup> He sat down, and called the twelve; and said to them, "If any one would be first, he shall be last of all, and servant of all."

<sup>36</sup> Then he took a little child, and set him in the middle of them, and taking him in his arms, he said to them,

<sup>37</sup> "Whoever will receive one of these little children in my name, receives me, and whoever receives me, receives not only me, but he who sent me."

<sup>38</sup> John said to him, "Teacher, we saw someone casting out demons in your name and we stopped him, because he did not follow us."

<sup>39</sup> But Jesus said, "Do not stop him for there is no one who will do a mighty work in my name, and be able right after that speak evil of me.

<sup>40</sup> For he that is not against us is for us.

<sup>41</sup> For whoever will give you a cup of water to drink, because you are follower's of Christ, truly I say to you, he will never lose his reward.

<sup>42</sup> Whoever will cause one of these little ones that believe on me to sin, it would be better for him if a great millstone were hung around his neck, and he were thrown into the sea.

<sup>43</sup> If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands to go to hell, to the unquenchable fire.

<sup>44</sup> [Some manuscripts have: "Where the worm does not die and the fire is not quenched." cf. 9:48].

<sup>45</sup> If your foot causes you to sin, cut it off. It is better for you to enter into life lame than to have two feet and to be thrown into hell.

<sup>46</sup> [Some manuscripts have: "Where the worm does not die and the fire is not quenched." cf. 9:48]

<sup>47</sup> If your eye causes you to sin, pluck it out. It is better for you to enter into the kingdom of God with one eye, than to have two eyes and to be thrown into hell,

<sup>48</sup> where the worm does not die and the fire is not quenched.

<sup>49</sup> For every one will be salted with fire.

<sup>50</sup> Salt is good, but if salt loses its saltiness, how can it be made salty again? Have salt in yourselves, and be at peace one with each other."

**DASV: Mark 10**

<sup>1</sup> Then Jesus left there and came to the region of Judea and beyond the Jordan River and crowds came together to him. Again, as was his custom, he taught them.

<sup>2</sup> Some Pharisees came testing him asking, "Is it lawful for a man to put away his wife?"

<sup>3</sup> He answered them, "What did Moses command you?"

<sup>4</sup> They said, "Moses allowed a man to write a certificate of divorce, and to send her away."

<sup>5</sup> But Jesus said to them, "Because of the hardness of your heart he wrote this commandment.

<sup>6</sup> But from the beginning of the creation, he made them male and female.

<sup>7</sup> For this cause a man will leave his father and mother, and will be joined to his wife,

<sup>8</sup> and the two will become one flesh. So then they are no longer two, but one flesh.

<sup>9</sup> Therefore what God has joined together, let no one separate."

<sup>10</sup> Once in the house, the disciples asked him again about this matter.

<sup>11</sup> Then he said to them, "Whoever divorces his wife, and marries another, commits adultery against her.

<sup>12</sup> If she divorces her husband, and marries another, she commits adultery."

<sup>13</sup> Now people were bringing to him little children, that he should touch them, and the disciples rebuked them.

<sup>14</sup> But when Jesus saw it, he was indignant, and said to them, "Let the little children come to me; do not stop them for to such belongs the kingdom of God.

<sup>15</sup> Truly I say to you, whoever will not receive the kingdom of God as a little child, there is no way he will enter it."

<sup>16</sup> Then he took them in his arms, and blessed them, laying his hands upon them.

<sup>17</sup> As Jesus was going out on his way, a man ran up to him, and kneeled before him, asking him, "Good teacher, what shall I do that I may inherit eternal life?"

<sup>18</sup> Jesus replied, "Why do you call me good? There is none good except God alone.

<sup>19</sup> You know the commandments, 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"

<sup>20</sup> He said to him, "Teacher, I have done all these things from my youth."

<sup>21</sup> Jesus looking at him loved him, and said to him, "You lack one thing. Go, sell whatever you have and give it to the poor, and you will have treasure in heaven. Then come, follow me."

<sup>22</sup> Because of this his face fell, and he went away sorrowful, for he had great possessions.

<sup>23</sup> Then Jesus looked around and said to his disciples, "How hard it is for those who have riches to enter into the kingdom of God!"

<sup>24</sup> The disciples were amazed at his words. But Jesus repeated to them, "Children, how hard is it for those who trust in riches to enter into the kingdom of God!

<sup>25</sup> It is easier for a camel to go through an eye of a needle, than for a rich man to enter into the kingdom of God."

<sup>26</sup> They were totally astonished, saying to each other, "Then who can be saved?"

<sup>27</sup> Jesus looking at them said, "With men it is impossible, but not for God, for all things are possible for God."

<sup>28</sup> Peter said to him, "Look, we have left all, and have followed you."

<sup>29</sup> Jesus said, "Truly I tell you, there is no one that has left house, or brothers, sisters, mother, father, children, or lands, for my sake, and for the gospel's sake,  
<sup>30</sup> who will not receive a hundred times now in this age, houses, brothers, sisters, mothers, children, and lands, with persecutions; and in the age to come, eternal life.

<sup>31</sup> But many who are first will be last; and the last first."

<sup>32</sup> When they got on the road, going up to Jerusalem, and Jesus went ahead of them, they were amazed, but those who followed were afraid. He again took the twelve, and began to tell them the things that were about to happen to him,

<sup>33</sup> saying, "Look, we go up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles.

<sup>34</sup> They will mock him, spit on him, scourge him, and will kill him. After three days, he will rise again."

<sup>35</sup> Then James and John, the sons of Zebedee, approached him saying, "Teacher, we want you to do something for us whatever we ask you."

<sup>36</sup> He said to them, "What do you want me to do for you?"

<sup>37</sup> They said to him, "Grant us that we may sit, one at your right hand, and the other at you left hand, in your glory."

<sup>38</sup> But Jesus said to them, "You do not know what your asking for. Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?"

<sup>39</sup> They said to him, "We can." Jesus said to them, "The cup that I drink you will drink, and with the baptism that I am baptized you will be baptized with,

<sup>40</sup> but to sit at my right hand or at my left hand is not mine to give. It is for those for whom it has been prepared."

<sup>41</sup> When the ten heard it, they were angry with James and John.

<sup>42</sup> Then Jesus called them to him, and said, "You know that those who rule over the Gentiles lord it over them, and their leaders exercise authority over them.

<sup>43</sup> But it is not like that among you. Whoever would become great among you, will be your servant.

<sup>44</sup> Whoever wants to be first among you, must be servant of all.

<sup>45</sup> For the Son of Man came not to be served, but to serve, and to give his life a ransom for many."

<sup>46</sup> Then they came to Jericho. As he left Jericho, with his disciples and a great crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road side.

<sup>47</sup> When he heard that it was Jesus the Nazarene, he began to cry out, "Jesus, Son of David, have mercy on me."

<sup>48</sup> Many rebuked him, telling him to be quiet, but he cried out all the more, "Son of David, have mercy on me."

<sup>49</sup> Then Jesus stood still, and said, "Call him." So they called to the blind man, "Cheer up, get up, he is asking for you."

<sup>50</sup> He, throwing away his garment, sprang up, and came to Jesus.

<sup>51</sup> Then Jesus said, "What do you want me to do for you?" The blind man said to him, "Rabbi, I want to receive my sight."

<sup>52</sup> Then Jesus said to him, "Go your way, your faith has made you whole." Immediately he received his sight, and followed him down the road.

**DASV: Mark 11**

- <sup>1</sup> When they drew near to Jerusalem, by Bethphage and Bethany, on the Mount of Olives, he sent two of his disciples,
- <sup>2</sup> and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find a colt tied, that no one has ever ridden. Loose it, and bring it here.
- <sup>3</sup> If anyone says to you, 'Why do you do this?' say, 'The Lord has need of him', and immediately he will send him back here."
- <sup>4</sup> Then they went, and found a colt tied at the door outside in the open street, and they untied it.
- <sup>5</sup> Then certain of those who stood there said to them, "What are you doing untying the colt?"
- <sup>6</sup> They told them just what Jesus had said to them, and they let them go.
- <sup>7</sup> They brought the colt to Jesus, and put their garments on it, and he sat upon it.
- <sup>8</sup> Many spread their garments upon the road, and others used branches, which they had cut from the fields.
- <sup>9</sup> Now they who went ahead, and those who followed, cried, "Hosanna! Blessed is he who comes in the name of the Lord.
- <sup>10</sup> Blessed is the coming kingdom of our father David. Hosanna in the highest."
- <sup>11</sup> Then he entered Jerusalem, and went to the temple. When he had looked around at everything, he went out to Bethany with the twelve since it was late in the day.
- <sup>12</sup> Now on the next day, when they came from Bethany, he was hungry.
- <sup>13</sup> Seeing a fig tree in the distance having leaves, he came, to see if by chance he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season of figs.
- <sup>14</sup> Then he said to it, "Let no one eat your fruit ever again." His disciples heard it.
- <sup>15</sup> When they came to Jerusalem, he entered the temple, and began to throw out those who bought and sold in the temple. He overthrew the tables of the money-changers, and the seats of those who sold the doves.
- <sup>16</sup> He would not permit any one to carry merchandise through the temple.
- <sup>17</sup> Then he taught them, "Is it not written, 'My house will be called a house of prayer for all the nations'? But you have turned it into a den of robbers."
- <sup>18</sup> When the chief priests and the scribes heard it, they plotted how they might destroy him. For they feared him, because the whole crowd was enamored with his teaching.
- <sup>19</sup> When it was evening, he left the city.
- <sup>20</sup> In the morning, when they passed by, they saw the fig tree withered away from the roots.
- <sup>21</sup> Peter recalled saying to him, "Rabbi, look, the fig tree which you cursed is withered away."

<sup>22</sup> Jesus answered them, "Have faith in God.

<sup>23</sup> Truly I say to you, whoever will say to this mountain, be pulled up and thrown into the sea, and will not doubt in his heart, but will believe, whatever he says will happen for him.

<sup>24</sup> Therefore I say to you, all things whatever you pray and ask for, believe that you will receive them, and you will have them.

<sup>25</sup> Whenever you stand praying, forgive, if you have anything against any one; so that your Father who is in heaven may also forgive your sins."

<sup>26</sup> [Some manuscripts have: But if you do not forgive, neither will your Father who is in heaven forgive your sins.]

<sup>27</sup> They came again to Jerusalem. As he was walking in the temple, the chief priests, scribes, and the elders came to him.

<sup>28</sup> Then they said to him, "By what authority do you do these things? or who gave you authority to do these things?"

<sup>29</sup> Jesus said to them, "I will ask of you one question, answer me, and I will tell you by what authority I do these things.

<sup>30</sup> The baptism of John, was it from heaven, or from human origin? Answer me."

<sup>31</sup> They reasoned among themselves, saying, "If we say, 'From heaven,' he will say, 'why then did you not believe him?'

<sup>32</sup> But if we say, 'From human origin'" -- they feared the people, for everyone held John to be a prophet.

<sup>33</sup> Then they answered Jesus, "We do not know." Jesus said to them, "Neither will I tell you by what authority I do these things."



**DASV: Mark 12**

<sup>1</sup> Then Jesus began speaking to them in parables. "A man planted a vineyard, and built a fence around it, dug a pit for the winepress, and built a watchtower. Then he rented it out to tenant farmers, and went into another country.

<sup>2</sup> At harvest he sent a servant to the tenants, so that he might collect the rent from the tenants from the crops of the vineyard.

<sup>3</sup> But they took him, beat him, and sent him away empty.

<sup>4</sup> Again he sent to them another servant. This one they hit in the head and abused.

<sup>5</sup> He sent another and they killed him. He sent many others, and they beat some and killed others.

<sup>6</sup> He had one left, a beloved son. He sent him last to them, saying, 'They will respect my son.'

<sup>7</sup> But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

<sup>8</sup> So they took him, killed him, and threw him out of the vineyard.

<sup>9</sup> What then will the owner of the vineyard do? He will come and destroy the tenants, and will rent out the vineyard to others.

<sup>10</sup> Have you never read this scripture: 'The stone the builders rejected has become the chief cornerstone.

<sup>11</sup> This was from the Lord, and it is marvelous in our eyes?'"

<sup>12</sup> Then they tried to arrest him; but they feared the crowd, for they realized that he spoke the parable against them. Then they left him and went away.

<sup>13</sup> Then some of the Pharisees and Herodians were sent to him, that they might trap him in what he said.

<sup>14</sup> When they arrived, they said to him, "Teacher, we know that you are true, and do not show favoritism; for you do not regard the status of a person, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not?"

<sup>15</sup> Shall we pay it or not?" But he, knowing their hypocrisy, said to them, "Why are you trying to trap me? Bring me a denarius, that I may see it."

<sup>16</sup> So they brought it. He said to them, "Whose image and inscription is this?" They replied, "Caesar's."

<sup>17</sup> Then Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." They were absolutely amazed by him.

<sup>18</sup> Then the Sadducees came to him. They claim that there is no resurrection. They asked him, saying,

<sup>19</sup> "Teacher, Moses wrote to us, 'If a man's brother die, and he leaves a wife behind, yet leaves no child, that his brother should marry his wife, and have children in honor of his brother.

<sup>20</sup> There were seven brothers, and the first married a wife, and dying left no children.

<sup>21</sup> The second married her, and died, leaving no children behind him; and similarly, the third.

<sup>22</sup> Finally, all seven left with no children. Last of all, the woman died also.

<sup>23</sup> In the resurrection whose wife will she be? For all seven had been married to her."

<sup>24</sup> Jesus said to them, "Is it not for this reason that you err, because you do not know the Scriptures or the power of God?

<sup>25</sup> For when they rise from the dead, they neither marry, nor are given in marriage; but are like the angels in heaven.

<sup>26</sup> Now in regard to the dead, whether they are raised; have you never read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

<sup>27</sup> He is not the God of the dead, but of the living. You have made a big mistake."

<sup>28</sup> Then one of the scribes came, and heard their group questioning, and realizing that he had answered them well, asked him, "What commandment is the most important of all?"

<sup>29</sup> Jesus answered, "The most important is, 'Hear, O Israel; The Lord our God, the Lord is one:

<sup>30</sup> 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.'

<sup>31</sup> The second most important is this, 'You shall love your neighbor as yourself.' There are no other commandments greater than these."

<sup>32</sup> The scribe said to him, "It is true, Teacher, you have answered well, God is one; and there is none other but he,

<sup>33</sup> and to love him with all your heart, and with all your understanding, and with all your strength, and to love one's neighbor as oneself, is much more than all the burnt offerings and sacrifices."

<sup>34</sup> When Jesus saw that he answered insightfully, he said to him, "You are not far from the kingdom of God." No one after that dared ask him any further questions.

<sup>35</sup> Jesus, as he taught in the temple, said, "How is it the scribes say that the Christ is the son of David?

<sup>36</sup> David himself said by the Holy Spirit, 'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet.'

<sup>37</sup> If David himself called him Lord; how can he be his son?" The common people heard him gladly.

<sup>38</sup> In his teaching Jesus said, "Beware of the scribes. They enjoy walking around in long robes, and to be respectfully greeted in the marketplaces,

<sup>39</sup> and to be seated in the honored seats of the synagogues and chief places at feasts.

<sup>40</sup> Yet they devour widows' property, and for show make ostentatious prayers. These will receive greater condemnation."

<sup>41</sup> He sat down across from the offering box, and watched how the crowd put money into the offering box. Many who were rich put in much.

<sup>42</sup> Then a poor widow came and she put in two small coins totaling about a penny.

<sup>43</sup> Then he called his disciples, and said to them, "Truly I say to you, this poor widow put in more than all those who are putting into the offering box.

<sup>44</sup> For they all gave from their abundance; but she from her poverty put in everything she had, even what she had to live on."

**DASV: Mark 13**

<sup>1</sup> As Jesus was leaving the temple, one of his disciples said to him, "Teacher, look, at the massive stones and impressive buildings!"

<sup>2</sup> Then Jesus said to him, "Do you see these great buildings? Not one stone will be left on another. Everything will be thrown down."

<sup>3</sup> While he was sitting on the Mount of Olives overlooking the temple, Peter, James, John and Andrew asked him privately,

<sup>4</sup> "Tell us, when will these things happen? What will be the sign indicating when these things are to take place?"

<sup>5</sup> Then Jesus said to them, "Beware that no one misleads you.

<sup>6</sup> Many will come in my name, saying, 'I am he,' and will lead many astray.

<sup>7</sup> When you hear of wars and rumors of wars, do not be troubled. These things must come to pass, but the end is not yet.

<sup>8</sup> For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines, yet these things are just the beginning of birth pains.

<sup>9</sup> But be careful for they will deliver you up to councils; and in synagogues you will be beaten, and you will stand before governors and kings for my sake, for a testimony to them.

<sup>10</sup> The gospel must first be preached to all the nations.

<sup>11</sup> When they bring you to court, and hand you over for trial, do not be anxious beforehand about what you will say. For it will be given you in that hour, what you will say. For it is not you who speaks, but the Holy Spirit.

<sup>12</sup> Brother will deliver up brother to death, and the father his child; and children will rise up against parents, and cause them to be put to death.

<sup>13</sup> You will be hated by everyone for my name's sake. But he who endures to the end will be saved.

<sup>14</sup> But when you see the abomination of desolation standing where he should not be (let the reader understand), then let those who are in Judea flee into the mountains.

<sup>15</sup> Let the one who is on the housetop not go down, or enter his house, to take anything out.

<sup>16</sup> Let the one who is in the field not return to get his coat.

<sup>17</sup> Woe to those who are pregnant and to those who nurse in those days!

<sup>18</sup> Pray that it not happen in the winter.

<sup>19</sup> For in those days there will be tribulation, like there has never been before from the beginning of the creation which God created until now, or ever will be.

<sup>20</sup> Except the Lord had shortened those days, no one would be saved; but for the elect's sake, whom he chose, he will shorten those days.

<sup>21</sup> Then if any one will say to you, 'Look, here is the Christ', or, 'Look, there he is', do not believe it.

<sup>22</sup> For there will arise false Christs and false prophets, and will show signs and wonders, to lead astray, if possible, the chosen.

<sup>23</sup> Watch out. See, I have told you all things beforehand.

<sup>24</sup> But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light,

<sup>25</sup> and the stars will fall from heaven, and the powers that are in the heavens will be shaken.

<sup>26</sup> Then will they see the Son of man coming in clouds with great power and glory.

<sup>27</sup> Then he will send out the angels, and will gather together his chosen from the four winds, from the ends of the earth to the outer reaches of heaven.

<sup>28</sup> Now learn a parable from the fig tree; when her branch begins budding, and puts forth its leaves, you know that the summer is near.

<sup>29</sup> So too when you see these things coming to pass, you know that he is near, right at the door.

<sup>30</sup> Truly I say to you, this generation will not pass away, until all these things are accomplished.

<sup>31</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>32</sup> But the exact day or hour no one knows, not even the angels in heaven, or the Son, but only the Father.

<sup>33</sup> Be careful, watch and pray. For you do not know when the time is.

<sup>34</sup> It is like when a man takes a trip to another country. He leaves his house, and gives authority to his servants, to each one his work, and commands also the doorkeeper to watch.

<sup>35</sup> Watch therefore, for you do not know when the lord of the house will return, whether at evening, midnight, when the rooster crows, or in the morning.

<sup>36</sup> Otherwise when he comes suddenly, he may find you sleeping.

<sup>37</sup> What I say to you, I say to all, 'Stay awake.'"

**DASV: Mark 14**

<sup>1</sup> It was two days before the Passover and the Feast of Unleavened Bread, and the chief priests and scribes sought how they might secretly arrest and kill him.

<sup>2</sup> For they said, "Not during the feast, so there will not be a riot among the people."

<sup>3</sup> While Jesus was in Bethany in the house of Simon the leper, as he was eating, a woman came who had an alabaster jar of expensive perfume of pure nard. She broke the jar, and poured it over his head.

<sup>4</sup> But there were some who were indignant, saying, "What was the purpose of wasting this expensive perfume?"

<sup>5</sup> This perfume could have been sold for over three hundred silver coins, and given to the poor." They complained harshly about her.

<sup>6</sup> But Jesus said, "Leave her alone; why do you bother her? She has done a good work on me.

<sup>7</sup> The poor you always have with you, and whenever you want you can do them good. But me you do not always have.

<sup>8</sup> She has done what she could. She has anointed my body beforehand for the burying.

<sup>9</sup> Truly I tell you, wherever this gospel will be preached throughout the whole world, what this woman has done will be told in memory of her."

<sup>10</sup> Then Judas Iscariot, who was one of the twelve, went to the chief priests, that he might hand him over to them.

<sup>11</sup> When they heard it, they were glad, and promised to give him money. Then he started looking for an opportunity to hand Jesus over to them.

<sup>12</sup> On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

<sup>13</sup> He sent two of his disciples, and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him.

<sup>14</sup> Wherever he enters, say to the owner of the house, 'The Teacher asks, "Where is my guestroom, where I may eat the Passover with my disciples?"'

<sup>15</sup> He will show you a large upper room furnished and ready. Make preparations there for us."

<sup>16</sup> The disciples went out, and came into the city, and found it as he had said. So they prepared the Passover there.

<sup>17</sup> When it was evening, he came with the twelve.

<sup>18</sup> As they sat and were eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

<sup>19</sup> They were distressed, and said to him one by one, "Is it I?"

<sup>20</sup> He said to them, "It is one of the twelve, the one who dips with me in the dish.

<sup>21</sup> For the Son of Man goes, even as it is written about him, but woe to that man through whom the Son of Man is betrayed! It is better for that man if he had never been born."

<sup>22</sup> As they were eating, he took bread, after he had blessed it, he broke it, and gave to them, and said, "Take it. This is my body."

<sup>23</sup> He took a cup, and when he had given thanks, he gave it to them. They all drank from it.

<sup>24</sup> Then he said to them, "This is my blood of the covenant, which is poured out for many.

<sup>25</sup> Truly I say to you, I will not drink any more from the fruit of the vine, until that day when I drink it new in the kingdom of God."

<sup>26</sup> When they had sung a hymn, they went out to the Mount of Olives.

<sup>27</sup> Then Jesus said to them, "All of you will desert me, for it is written, 'I will smite the shepherd, and the sheep will be scattered.'

<sup>28</sup> But, after I am raised up, I will go ahead of you into Galilee."

<sup>29</sup> But Peter said to him, "Even if everyone will desert you, I will not."

<sup>30</sup> Then Jesus said to him, "Truly I say to you, that today, even this night, before the cock crows twice, you will deny me three times."

<sup>31</sup> But he emphatically insisted, "If I must die with you, I will never deny you." All of them said the same.

<sup>32</sup> And they came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray."

<sup>33</sup> Then he took with him Peter, James and John, and began to be greatly distressed and troubled.

<sup>34</sup> He said to them, "My soul is deeply grieved even to death. Stay here and keep watch."

<sup>35</sup> He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

<sup>36</sup> He said, "Abba, Father, all things are possible for you. Remove this cup from me. But not what I will, but what you want."

<sup>37</sup> Then he came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not stay awake for one hour?"

<sup>38</sup> Watch and pray, that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>39</sup> Again he went away, and prayed, saying the same words.

<sup>40</sup> Again he returned and found them sleeping, for their eyes were heavy; and they did not know what to tell him.

<sup>41</sup> He came the third time, and said to them, "Are you still sleeping and resting? Enough! The hour has come; look, the Son of Man is betrayed into the hands of sinners.

<sup>42</sup> Get up, let us go. Look, he who betrays me is here."

<sup>43</sup> Immediately, while he was still speaking, Judas came up, one of the twelve, and with him a crowd with swords and clubs, sent from the chief priests, scribes and elders.

<sup>44</sup> Now he who betrayed him had given them a signal saying, "Whomever I kiss, it is he. Arrest him, and take him away under guard."

<sup>45</sup> As Judas approached, immediately he came to Jesus, and said, "Rabbi" and he kissed him.

<sup>46</sup> They grabbed and arrested him.

<sup>47</sup> But one of the bystanders drew his sword, and struck the servant of the high priest cutting off his ear.

<sup>48</sup> Then Jesus said to them, "Do you come out with swords and clubs to seize me, like a robber?"

<sup>49</sup> I was with you every day in the temple teaching, and you did not arrest me, but this is done that the Scriptures might be fulfilled."

<sup>50</sup> Then they all deserted him and fled.

<sup>51</sup> Now a young man followed him, wearing nothing but a linen cloth. They grabbed him,

<sup>52</sup> but he shed the linen cloth, and fled away naked.

<sup>53</sup> Then they led Jesus to the high priest. There all the chief priests, elders and scribes gathered.

<sup>54</sup> Peter had followed him at a distance, and even got into the court of the high priest. He was sitting with the officers, warming himself by the fire.

<sup>55</sup> Now the chief priests and the whole Sanhedrin council sought evidence against Jesus to put him to death. But they found none.

<sup>56</sup> Many made false witness against him, but their testimony did not agree with one another.

<sup>57</sup> Then there stood up some who bore false witness against him, saying,

<sup>58</sup> "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'"

<sup>59</sup> Yet even on this, their testimony did not agree.

<sup>60</sup> Then the high priest stood up before them and asked Jesus, "Do you not answer anything? What is this these testify against you?"

<sup>61</sup> But he remained quiet, and answered nothing. Again the high priest asked him, and said to him, "Are you the Christ, the Son of the Blessed?"

<sup>62</sup> Jesus said, "I am, and you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."

<sup>63</sup> Then the high priest tore his clothes, and said, "What further evidence do we need?"



<sup>64</sup> You have heard the blasphemy. What do you think?" They all condemned him to death.

<sup>65</sup> Then some began to spit on him, and to blindfold him and to beat him, and to say to him, "Prophecy." Then the guards took him and beat him.

<sup>66</sup> Peter was below in the courtyard. One of the servant girls of the high priest came

<sup>67</sup> and seeing Peter warming himself, looked at him, and said, "You also were with that Nazarene, Jesus."

<sup>68</sup> But he denied, saying, "I do not know him or understand what you are saying." Next he went out into the porch, and the cock crew.

<sup>69</sup> Then the servant girl saw him again, and began saying to them that stood by, "This man is one of them."

<sup>70</sup> But he again denied it. After a little while some bystanders said to Peter, "Surely you are one of them; for you are a Galilean."

<sup>71</sup> But he began to curse and to swear, "I do not know the man you are talking about."

<sup>72</sup> Immediately the cock crowed a second time. Then Peter called to mind the word, Jesus said to him, "Before the cock crows twice, you will deny me three times." When he thought about it, he wept.

**DASV: Mark 15**

<sup>1</sup> Early in the morning the chief priests with the elders, scribes, and the whole Sanhedrin council, held a meeting. Then they bound Jesus, led him away, and handed him over to Pilate.

<sup>2</sup> Pilate asked him, "Are you the King of the Jews?" He answered him, "You said it."

<sup>3</sup> Then chief priests accused him of many things.

<sup>4</sup> So Pilate again asked him, saying, "Do you not answer anything? Look how many things they accuse you of."

<sup>5</sup> But Jesus did not answer anything, so much so that Pilate was amazed.

<sup>6</sup> Now at the feast he customarily released to them one prisoner, whomever they requested.

<sup>7</sup> There was one called Barabbas, jailed with them that had made insurrection with rebels who, during the revolt, had committed murder.

<sup>8</sup> The crowd went up and began to ask him to do as he usually did for them.

<sup>9</sup> Then Pilate asked them "Do you want me to release to you the King of the Jews?"

<sup>10</sup> For he perceived that it was because of jealousy the chief priests had handed him over to him.

<sup>11</sup> But the chief priests stirred up the crowd, to have Pilate release Barabbas to them.

<sup>12</sup> Then Pilate again asked them, "What then shall I do with him you call the King of the Jews?"

<sup>13</sup> They shouted back, "Crucify him."

<sup>14</sup> Then Pilate said to them, "Why, what evil has he done?" But they shouted out all the more, "Crucify him."

<sup>15</sup> So Pilate, wishing to satisfy the crowd, released Barabbas to them, but when he had scourged Jesus, he delivered him up to be crucified.

<sup>16</sup> The soldiers led him away into the governor's palace, the Praetorium, and they called together the whole battalion.

<sup>17</sup> Then they clothed him in a purple robe, and twisting a crown of thorns, they put it on him.

<sup>18</sup> They began to salute him, "Hail, King of the Jews!"

<sup>19</sup> They struck his head with a stick, and spat on him, and bowed their knees in homage to him.

<sup>20</sup> After they had mocked him, they took off the purple robe, and put his clothes back on him. Then they led him out to crucify him.

<sup>21</sup> They forced one passing by, Simon of Cyrene, who had come from the country, the father of Alexander and Rufus, to go with them, so that he could carry his cross.

<sup>22</sup> They brought him to the place Golgotha, which means, "The place of a skull."

<sup>23</sup> Then they offered him wine mixed with myrrh, but he did not take it.

<sup>24</sup> They crucified him. They split up his garments among them, casting lots for them to determine what each one should get.

<sup>25</sup> It was nine o'clock in the morning when they crucified him.

<sup>26</sup> The posted inscription of the charge against him was, "THE KING OF THE JEWS."

<sup>27</sup> They crucified two robbers with him, one on his right hand, and one on his left.

<sup>28</sup> [Some manuscripts have: "and the Scripture was fulfilled which says, "He was counted with the lawless ones."]

<sup>29</sup> Those who passed by insulted him, shaking their heads, and saying, "Aha! You who claimed to be able to destroy the temple, and build it in three days,

<sup>30</sup> save yourself, and come down from the cross."

<sup>31</sup> Likewise also the chief priests mocked him with the scribes saying, "He saved others; but he cannot save himself.

<sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him insulted him.

<sup>33</sup> Then, at noon, there was darkness over the whole land until three in the afternoon.

<sup>34</sup> At three Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, my God, why have you forsaken me?"

<sup>35</sup> Some of them that stood by, when they heard it, said, "Look, he is calling for Elijah."

<sup>36</sup> One person ran, and filled a sponge full of vinegar, put it on a stick, and gave it to him to drink, saying, "Leave him alone, let us see whether Elijah will come to take him down."

<sup>37</sup> Then Jesus with a loud sigh breathed his last.

<sup>38</sup> The veil of the temple was torn in two from the top to the bottom.

<sup>39</sup> When the centurion, who stood in front of him, saw how he died, he said, "Truly this man was the Son of God."

<sup>40</sup> There were also women watching from a distance among whom were both Mary Magdalene, and Mary the mother of James the less, Joses, and Salome;

<sup>41</sup> who, when he was in Galilee, followed him, and served him. Many other women had come up to Jerusalem with him.

<sup>42</sup> When evening had come, it was the day of Preparation, that is, the day before the Sabbath.

<sup>43</sup> Joseph of Arimathea, a highly regarded council member, who also himself was looking for the kingdom of God, came and boldly went to Pilate, and asked for the body of Jesus.

<sup>44</sup> Then Pilate was surprised that he was dead already. Calling to him the centurion, he asked him whether he had been dead for a while.

<sup>45</sup> After he confirmed it from the centurion, he granted the body to Joseph.

<sup>46</sup> Joseph bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone against the door of the tomb.

<sup>47</sup> Mary Magdalene and Mary the mother of Joseph saw where Jesus' body was laid.

**DASV: Mark 16**

<sup>1</sup> When the Sabbath was over, Mary Magdalene, and Mary the mother of James and Salome, bought spices, that they might go and anoint him.

<sup>2</sup> Very early on the first day of the week, they came to the tomb at sunrise.

<sup>3</sup> Now they were saying among themselves, "Who will roll away the stone from the door of the tomb for us?"

<sup>4</sup> Looking up, they saw that the stone was rolled back, for it was very large.

<sup>5</sup> Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were alarmed.

<sup>6</sup> He said to them, "Do not be alarmed. You are seeking Jesus, the Nazarene, who has been crucified. He is risen, he is not here. Look, here is the place where they laid him!

<sup>7</sup> But go, tell his disciples and Peter, that he is going before you into Galilee. There you will see him, just as he told you."

<sup>8</sup> Then they went out, and fled from the tomb, for trembling and terror had overcome them. They said nothing to any one, for they were afraid.

[Several earliest and best manuscripts do not have Mark 16:9-20]

<sup>9</sup> Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

<sup>10</sup> She went and told those who had been with him, as they mourned and wept.

<sup>11</sup> When they heard that he was alive, and had been seen by her, they could not believe it.

<sup>12</sup> After these things he appeared in another form to two of them, as they walked, on their way into the country.

<sup>13</sup> They went back and told it to the rest of them. But they did not believe them either.

<sup>14</sup> Afterward he appeared to the eleven themselves as they sat at dinner. He rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen.

<sup>15</sup> He said to them, "Go into all the world, and preach the gospel to the whole creation.

<sup>16</sup> The one who believes and is baptized will be saved; but the one who does not believe will be condemned.

<sup>17</sup> These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages;

<sup>18</sup> they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover."

<sup>19</sup> So then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God.

<sup>20</sup> They went forth, and preached everywhere, the Lord working with them, and confirmed the word by the signs that accompanied it. Amen.]

**DASV: Digital American Standard Version****DASV: Luke 1**

<sup>1</sup> Since many have attempted to compile a narrative concerning those events that have been fulfilled among us,  
<sup>2</sup> just as they were delivered to us, by those who were from the beginning eyewitnesses and servants of the word,  
<sup>3</sup> it seemed good to me also, having traced all things accurately from the first, to write an orderly account to you, most excellent Theophilus,  
<sup>4</sup> that you might know for certain the things about which you have been instructed.

<sup>5</sup> There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the priestly order of Abijah. His wife, whose name was Elizabeth, was also a descendant of Aaron.

<sup>6</sup> They were both righteous before God, walking in all the commandments and ordinances of the Lord blamelessly.

<sup>7</sup> They had no children, because Elizabeth was barren, and they both were now well along in years.

<sup>8</sup> Now while Zechariah was serving in his priestly duties before God his priestly order was on duty.

<sup>9</sup> According to the custom of the priesthood, he was chosen by lot to enter into the temple of the Lord to burn incense.

<sup>10</sup> There was a whole crowd of the people praying outside at the hour when the incense was being burned.

<sup>11</sup> Then there appeared to him an angel of the Lord standing at the right side of altar of incense.

<sup>12</sup> When Zacharias saw him, he was astonished, and fear overcame him.

<sup>13</sup> But the angel said to him, "Do not be afraid, Zacharias, because your prayer has been heard, and your wife Elizabeth will bear you a son, and you will call his name John.

<sup>14</sup> You will have joy and gladness; and many will rejoice at his birth.

<sup>15</sup> For he will be great in the sight of the Lord. He must not drink wine or liquor; and he will be filled with the Holy Spirit, even while he is in his mother's womb.

<sup>16</sup> He will turn many of the children of Israel to the Lord their God.

<sup>17</sup> He will go before him in the spirit and power of Elijah, to turn the hearts of the fathers back to their children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

<sup>18</sup> Then Zacharias said to the angel, "How will I know this? For I am an old man, and my wife is well along in years."

<sup>19</sup> The angel replied, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news.

<sup>20</sup> But now you will be silent and unable to speak, until the day that these things happen, because you did not believe my words, which will be fulfilled at their appointed time."

<sup>21</sup> The people were waiting for Zacharias, and they were puzzled about why he stayed so long in the temple.

<sup>22</sup> When he came out, he could not speak to them. They realized that he had seen a vision in the temple because he kept making gestures to them and remained speechless.

<sup>23</sup> When the days of his service were finished, he went home.

<sup>24</sup> After these days Elizabeth his wife became pregnant but hid it for five months, saying,

<sup>25</sup> "This is what the Lord has done to me in the days when he looked favorably on me to take away my disgrace before people."

<sup>26</sup> Now in the sixth month, the angel Gabriel was sent by God to a town in Galilee, named Nazareth,

<sup>27</sup> to a virgin engaged to a man whose name was Joseph, from the house of David. The virgin's name was Mary.

<sup>28</sup> The angel came to her and said, "Greetings, you who are highly favored, the Lord is with you."

<sup>29</sup> But she was greatly troubled by his words, and pondered what this greeting might mean.

<sup>30</sup> The angel said to her, "Do not be afraid, Mary, for you have found favor with God.

<sup>31</sup> Look, you will conceive in your womb, give birth to a son, and will call his name Jesus.

<sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David.

<sup>33</sup> He will reign over the house of Jacob forever; and of his kingdom there will be no end."

<sup>34</sup> Mary said to the angel, "How can this be, seeing I have never had sexual relations with a man?"

<sup>35</sup> The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child born will be holy; he will be called the Son of God.

<sup>36</sup> Now look, Elizabeth your relative also has conceived a son in her old age; and this is the sixth month of the pregnancy of she who was once called barren.

<sup>37</sup> For nothing is impossible for God."

<sup>38</sup> Mary said, "I am the servant of the Lord; be it done to me according to your word." Then the angel left her.



<sup>39</sup> After these days Mary got up and quickly went into the hill country, to a town in Judah,

<sup>40</sup> and entered the house of Zacharias and greeted Elizabeth.

<sup>41</sup> When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

<sup>42</sup> She exclaimed, "Blessed are you among women, and blessed is the fruit of your womb.

<sup>43</sup> Why has this happened to me, that the mother of my Lord should come to me?

<sup>44</sup> For at the moment the voice of your greeting came to my ears, the baby leaped in my womb for joy.

<sup>45</sup> Blessed is she who believed that the things that had been spoken to her by the Lord would be fulfilled."

<sup>46</sup> Then Mary replied,

"My soul magnifies the Lord,

<sup>47</sup> and my spirit rejoices in God my Savior.

<sup>48</sup> For he has looked favorably

on the low estate of his servant.

From now on all generations will call me blessed.

<sup>49</sup> For the Almighty has done great things for me,  
and holy is his name.

<sup>50</sup> His mercy extends from generation to generation  
to those who fear him.

<sup>51</sup> He has showed strength with his arm;

he has scattered the proud in the thoughts of their hearts.

<sup>52</sup> He has thrown down princes from their thrones,  
and has lifted up those of humble position.

<sup>53</sup> The hungry he has filled with good things;  
and the rich he has sent away empty.

<sup>54</sup> He has helped Israel his servant,  
remembering his mercy,

<sup>55</sup> just as he promised our forefathers  
to Abraham and his descendants forever."

<sup>56</sup> Mary stayed with Elizabeth about three months, then went back home.

<sup>57</sup> Now when Elizabeth's time to give birth had come, she gave birth to a son.

<sup>58</sup> Her neighbors and her relatives heard that the Lord had shown his mercy to her,  
and they rejoiced with her.

<sup>59</sup> On the eighth day, when they were going to circumcise the child, they wanted to  
call him Zacharias, after the name of his father.

<sup>60</sup> But his mother objected, "No; he will be called John."

<sup>61</sup> They said to her, "But none of your relatives are called by this name."

<sup>62</sup> Then they signaled to his father, inquiring about what he wanted him to be called.

<sup>63</sup> He requested a writing tablet, and wrote, "His name is John." They were all amazed.

<sup>64</sup> His mouth immediately was opened, and his tongue loosed, and he spoke, praising God.

<sup>65</sup> Fear came on all their neighbors and all this news spread throughout the hill country of Judea.

<sup>66</sup> All who heard about it took note of it in their hearts, asking, "What then will this child become?" For the hand of the Lord was with him.

<sup>67</sup> His father Zacharias was filled with the Holy Spirit, and prophesied,

<sup>68</sup> "Praise be the Lord, the God of Israel;

<sup>69</sup> for he has come to the aid and redeemed his people,

<sup>70</sup> he has raised up a horn of salvation for us

<sup>71</sup> in the house of his servant David

<sup>72</sup> (As he spoke by the mouth of his holy prophets long ago),

<sup>73</sup> salvation from our enemies,

<sup>74</sup> and from the hand of all who hate us;

<sup>75</sup> to show mercy towards our forefathers,

<sup>76</sup> by remembering his holy covenant;

<sup>77</sup> the oath that he swore to our father Abraham,

<sup>78</sup> that we being delivered from the hand of our enemies

<sup>79</sup> should serve him without fear,

<sup>80</sup> in holiness and righteousness before him all our days.

<sup>81</sup> Yes and you, child, will be called the prophet of the Most High;

<sup>82</sup> for you will go before the face of the Lord to prepare his paths;

<sup>83</sup> to give knowledge of salvation to his people

<sup>84</sup> through the forgiveness of their sins,

<sup>85</sup> because of the tender mercy of our God,

<sup>86</sup> by which the dawn will break upon us from on high,

<sup>87</sup> to shine on those who sit in darkness and the shadow of death;

<sup>88</sup> to guide our feet into the path of peace."

<sup>89</sup> The child grew, became strong in spirit, and was in the desert until the day of his public revelation to Israel.

**DASV: Luke 2**

<sup>1</sup> In those days there went out a decree from Caesar Augustus, that all the empire should be registered.

<sup>2</sup> This was the first census made when Quirinius was governor of Syria.

<sup>3</sup> Everyone had to return to their home town to be registered.

<sup>4</sup> Joseph also went up from the town of Nazareth in Galilee, to Judea, to the town of David, called Bethlehem, because he was a descendant of the house and family of David.

<sup>5</sup> He went to be registered with Mary, who was engaged to him, and was expecting a child.

<sup>6</sup> While they were there, the time came for her to deliver the baby.

<sup>7</sup> She gave birth to her firstborn son. She wrapped him in strips of cloth, and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup> Now in that same area there were shepherds staying in the fields, keeping watch over their flocks at night.

<sup>9</sup> An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

<sup>10</sup> The angel said to them, "Do not be afraid, for I am bringing you good news that will bring great joy to all the people.

<sup>11</sup> Today there is born to you in the town of David a Savior, who is Christ the Lord.

<sup>12</sup> This will be the sign to you: you will find a baby wrapped in strips of cloth, and lying in a manger."

<sup>13</sup> Suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup> "Glory to God in the highest,  
and on earth peace among those with whom he is pleased."

<sup>15</sup> After the angels left them returning to heaven, the shepherds said one to another, "Let's go to Bethlehem, and see this thing that has happened, which the Lord has told us about."

<sup>16</sup> So they hurried there and found Mary and Joseph, with the baby lying in the manger.

<sup>17</sup> When they saw him, they reported what they had been told about this child.

<sup>18</sup> All who heard it were amazed at the things which were spoken to them by the shepherds.

<sup>19</sup> But Mary treasured up all these sayings, pondering them in her heart.

<sup>20</sup> The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as they had been told.

<sup>21</sup> After eight days when he was circumcised, they named him Jesus, the name given by the angel before he was conceived in the womb.

<sup>22</sup> When the time came for their purification according to the law of Moses, his parents brought him up to Jerusalem, to present him to the Lord

<sup>23</sup> (just as it is written in the law of the Lord, "Every firstborn male will be called holy to the Lord"),

<sup>24</sup> and to offer a sacrifice according to what was prescribed in the law of the Lord, "A pair of turtledoves, or two young pigeons."

<sup>25</sup> Now, there was a man in Jerusalem named Simeon. This man was righteous and devout, looking for the restoration of Israel, and the Holy Spirit was on him.

<sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death, before he had seen the Lord's Messiah.

<sup>27</sup> So he came directed by the Spirit into the temple. When the parents brought in the baby Jesus, that they might do with him what was customary under the law,

<sup>28</sup> Simeon received him into his arms, and praised God, saying,

<sup>29</sup> "Now allow your servant to depart, Lord,  
according to your word, in peace;

<sup>30</sup> for my eyes have seen your salvation,

<sup>31</sup> which you have prepared in the presence of all peoples;

<sup>32</sup> a light, for revelation to the Gentiles,

and the glory of your people Israel."

<sup>33</sup> His father and his mother were amazed at the things that were spoken about him.

<sup>34</sup> Simeon blessed them, and said to Mary his mother, "Indeed, this child is set for the falling and the rising of many in Israel; and for a sign that will be rejected,

<sup>35</sup> so that true thoughts of many hearts may be revealed, and a sword will pierce your own soul too."

<sup>36</sup> There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher, who was very old, having lived with a husband for seven years after her marriage.

<sup>37</sup> She had been a widow for eighty-four years. She never left the temple, worshipping there with prayer and fasting night and day.

<sup>38</sup> Coming up at that very hour she gave thanks to God, and spoke of him to all those who were looking for the redemption of Jerusalem.

<sup>39</sup> When his parents had completed everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.

<sup>40</sup> The child grew, became strong, and was filled with wisdom; and the favor of God was upon him.

<sup>41</sup> His parents went every year to Jerusalem for the feast of the Passover.

<sup>42</sup> When he was twelve years old, they went up to the feast according to the custom.

<sup>43</sup> When the days of the feast were over, they were going home, but Jesus stayed behind in Jerusalem, and his parents did not realize it.

<sup>44</sup> They assumed that he was in the group traveling. After they went a day's journey, they searched for him among their relatives and friends.

<sup>45</sup> When they could not find him, they returned to Jerusalem to look for him.

<sup>46</sup> After three days they found him in the temple, sitting among the teachers, both listening to them, and asking them questions.

<sup>47</sup> All who heard him were amazed at his understanding and his answers.

<sup>48</sup> When his parents saw him, they were astonished; and his mother said to him, "Son, why have you treated us like this? Your father and I have been searching for you worried sick."

<sup>49</sup> He said to them, "Why were you searching for me? Didn't you know that I must be in my Father's house?"

<sup>50</sup> But his parents did not understand what he was saying to them.

<sup>51</sup> He went down with them, and came to Nazareth; and he was subject to them. His mother treasured up all these things in her heart.

<sup>52</sup> Jesus grew in wisdom and stature, and in favor with God and people.

**DASV: Luke 3**

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Judea, and Herod Antipas was tetrarch over Galilee, and his brother Philip was tetrarch of the region over Ituraea and Trachonitis and Lysanias was tetrarch over Abilene.

<sup>2</sup> During the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wilderness.

<sup>3</sup> He went into all the region around the Jordan River, preaching the baptism of repentance for the forgiveness of sins.

<sup>4</sup> As it is written in the book of the words of Isaiah the prophet,  
"The voice of one crying out in the wilderness,  
    'Prepare the way of the Lord,  
        make his paths straight.'

<sup>5</sup> Every valley will be filled,  
    and every mountain and hill will be brought low;  
the crooked will become straight,  
    the rough ways smooth;

<sup>6</sup> and all flesh will see the salvation of God."

<sup>7</sup> So John proclaimed to the crowds who came out to be baptized by him, "You offspring of vipers, who warned you to flee from the wrath to come?"

<sup>8</sup> Bring forth fruits demonstrating your repentance, and do not even start to tell yourselves, 'Abraham is our father,' for I tell you, that God is able to raise up from these rocks children to Abraham.

<sup>9</sup> Even now the ax is laid at the root of the trees; so that every tree that does not produce good fruit will be cut down, and thrown into the fire."

<sup>10</sup> The crowds asked him, "What then should we do?"

<sup>11</sup> He replied, "He who has two coats, let him give to the one who has none; and he who has food, let him do likewise."

<sup>12</sup> The tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?"

<sup>13</sup> He replied, "Do not collect any more than what is required."

<sup>14</sup> Soldiers also asked him, "And what about us, what should we do?" He replied, "Do not extort money from anyone by violence, do not accuse anyone by false accusations; and be content with your wages."

<sup>15</sup> The people were filled with expectation, everyone was wondering in their hearts about John, whether he might be the Messiah [that is, Christ].

<sup>16</sup> John answered them all saying, "I baptize you with water; but one is coming who is mightier than I am, the thong of whose sandal I am not worthy to untie. He will baptize you with the Holy Spirit and fire.

<sup>17</sup> His winnowing fork is in his hand, to clear out his threshing floor, and to gather the wheat into his barn; but the chaff he will burn up with unquenchable fire."

<sup>18</sup> With many other warnings he proclaimed the good news to the people.

<sup>19</sup> But Herod Antipas the tetrarch was rebuked by John for marrying Herodias his brother's wife, and for all the evil things which Herod had done.

<sup>20</sup> Herod added this to them all, when he imprisoned John.

<sup>21</sup> Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, prayed while the heaven was opened.

<sup>22</sup> The Holy Spirit descended on him in physical form, like a dove, and a voice came from heaven, "You are my beloved Son; in you I am well pleased."

<sup>23</sup> Jesus himself began to teach when he was about thirty years old, being the son (as was supposed) of Joseph,

the son of Heli,  
<sup>24</sup> the son of Matthat,  
the son of Levi,  
the son of Melki,  
the son of Jannai,  
<sup>25</sup> the son of Joseph,  
the son of Mattathias,  
the son of Amos,  
the son of Nahum,  
the son of Esli,  
the son of Naggai,  
<sup>26</sup> the son of Maath,  
the son of Mattathias,  
the son of Semein,  
the son of Josech,  
the son of Joda,  
<sup>27</sup> the son of Joanan,  
the son of Rhesa,  
the son of Zerubbabel,  
the son of Shealtiel,  
the son of Neri,  
<sup>28</sup> the son of Melki,  
the son of Addi,  
the son of Cosam,  
the son of Elmadam,  
the son of Er,  
<sup>29</sup> the son of Joshua,  
the son of Eliezer,  
the son of Jorim,

the son of Matthat,  
the son of Levi,  
30 the son of Simeon,  
the son of Judah,  
the son of Joseph,  
the son of Jonam,  
31 the son of Eliakim,  
the son of Melea,  
the son of Menna,  
the son of Mattatha,  
the son of Nathan,  
32 the son of David,  
the son of Jesse,  
the son of Obed,  
the son of Boaz,  
the son of Salmon,  
the son of Nahshon,  
33 the son of Amminadab,  
the son of Admin,  
the son of Arni,  
the son of Hezron,  
the son of Perez,  
34 the son of Judah,  
the son of Jacob,  
the son of Isaac,  
the son of Abraham,  
the son of Terah,  
35 the son of Nahor,  
the son of Serug,  
the son of Reu,  
the son of Peleg,  
the son of Eber,  
36 the son of Shelah  
the son of Cainan,  
the son of Arphaxad,  
the son of Shem,  
the son of Noah,  
the son of Lamech,  
37 the son of Methuselah,  
the son of Enoch,  
the son of Jared,  
the son of Mahalalel,  
the son of Kenan,



<sup>38</sup> the son of Enos,  
the son of Seth,  
the son of Adam,  
the son of God.

**DASV: Luke 4**

<sup>1</sup> Jesus, full of the Holy Spirit, returned from the Jordan River, and was led by the Spirit into the wilderness,

<sup>2</sup> where for forty days he was tempted of the devil. He did not eat one thing during those days and when they were over he was hungry.

<sup>3</sup> The devil said to him, "If you are the Son of God, command this stone to become bread."

<sup>4</sup> Jesus answered him, "It is written, 'Man does not live by bread alone.'"

<sup>5</sup> Then the devil led him up, and showed him all the kingdoms of the world in a moment of time.

<sup>6</sup> The devil said to him, "To you I will give all this authority and their glory; for it has been given to me; and I can give it to anyone I wish.

<sup>7</sup> If you will worship me, all this will be yours."

<sup>8</sup> Jesus answered, "It is written, 'Worship the Lord your God, and serve him alone.'"

<sup>9</sup> The devil led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here,

<sup>10</sup> for it is written, 'He will give his angels charge concerning you, to protect you,'

<sup>11</sup> and, 'with their hands they will bear you up, so that you do not dash your foot against a stone.'"

<sup>12</sup> Jesus replied, "It is said, 'Do not test the Lord your God.'"

<sup>13</sup> When the devil had finished every temptation, he left him waiting for a more opportune time.

<sup>14</sup> Jesus returned in the power of the Spirit into Galilee, and news spread concerning him through the entire region.

<sup>15</sup> He taught in their synagogues and was praised by everyone.

<sup>16</sup> He came to Nazareth, where he had been brought up. As was his custom he entered into the synagogue on the Sabbath day, and stood up to read.

<sup>17</sup> The scroll of the prophet Isaiah was given to him and he unrolled the scroll and found the place where it was written,

<sup>18</sup> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, recovery of sight to the blind, to set free those who are oppressed,

<sup>19</sup> and to proclaim the year of the Lord's favor."

<sup>20</sup> He rolled up the scroll, and gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.

<sup>21</sup> He began to tell them, "Today this scripture has been fulfilled in your ears."

<sup>22</sup> Everyone spoke well of him and was astonished at the gracious words that came out of his mouth. They asked, "Is not this Joseph's son?"

<sup>23</sup> He said to them, "Doubtless you will quote this proverb to me, 'Physician, heal yourself,' saying, 'do here in your own hometown what we have heard that you did at Capernaum.'"

<sup>24</sup> He said, "Truly I say to you, no prophet is accepted in his own hometown.

<sup>25</sup> But I tell you the truth, there were many widows in Israel in the days of Elijah, when the heaven was shut up three and a half years, when there was a great famine over all the land;

<sup>26</sup> yet Elijah was not sent to one of them except to a widow at Zarephath, in Sidon.

<sup>27</sup> There were many lepers in Israel in the time of Elisha the prophet; yet none of them was cleansed, except Naaman the Syrian.

<sup>28</sup> When they heard these things all who were in the synagogue were furious.

<sup>29</sup> They got up, and threw him out of the town, and brought him to the brow of the hill on which their town was built, so that they might throw him off the cliff.

<sup>30</sup> But he passed through the middle of them and went on his way.

<sup>31</sup> He came down to Capernaum, a city of Galilee where he was teaching them on the Sabbath day.

<sup>32</sup> They were astonished at his teaching; for his word had authority.

<sup>33</sup> In the synagogue there was a man who had a spirit of an unclean demon; and he cried out with a loud voice,

<sup>34</sup> "Leave us alone! What do you want with us Jesus the Nazarene? Are you come to destroy us? I know who you are, the Holy One of God."

<sup>35</sup> Jesus rebuked him, "Shut up, and come out of him." After the demon had thrown him down in their midst, he came out of him without hurting him.

<sup>36</sup> They were all amazed and they spoke with each other, saying, "What is this word? For with authority and power he commands even the unclean spirits, and they come out."

<sup>37</sup> News about him spread into all the surrounding regions.

<sup>38</sup> Jesus left the synagogue and entered the house of Simon. Now Simon's wife's mother was suffering from high fever; and they asked for his help for her.

<sup>39</sup> He stood over her, and rebuked the fever, and it left her. Immediately she got up and served them.

<sup>40</sup> When the sun was setting, all those who had any of their family sick with any kind of disease brought them to him; and he laid his hands on every one of them, and healed them.

<sup>41</sup> Demons also came out of many, crying out, and claiming, "You are the Son of God." Rebuking them, he did not allow them to speak, because they knew that he was the Messiah.

<sup>42</sup> The next morning, he came out and went into a desert place. The crowds were searching for him, and came to him, and wanted to keep him from leaving.

<sup>43</sup> But he said to them, "I must preach the good news of the kingdom of God to the other towns also because that is why I was sent."

<sup>44</sup> He continued preaching in the synagogues of Judea.

**DASV: Luke 5**

<sup>1</sup> It came to pass, while Jesus was standing by the Lake of Gennesaret, the crowd pressed in on him in order to hear the word of God.

<sup>2</sup> He saw two boats standing by the lake; but the fishermen had gotten out of them, and were washing their nets.

<sup>3</sup> He got into one of the boats, which was Simon's, and asked him to put out a little from the shore. He sat down and taught the crowd from the boat.

<sup>4</sup> When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

<sup>5</sup> Simon replied, "Master, we worked all night, and have caught nothing; yet if you say so I will let down the nets."

<sup>6</sup> After they had done it, they caught so many fish that their nets were breaking.

<sup>7</sup> They signaled to their partners in the other boat that they should come and help them. They came, and filled both the boats, so that they began to sink.

<sup>8</sup> But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Leave me, Lord, for I am a sinful man."

<sup>9</sup> For he and all who were with him were astonished at the catch of fish that they had taken.

<sup>10</sup> So were also James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Do not be afraid; from now on you will catch men."

<sup>11</sup> When they had brought their boats to land, they left everything, and followed him.

<sup>12</sup> While he was in one of the towns, a man full of leprosy came and when he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want, you can make me clean."

<sup>13</sup> So Jesus stretched out his hand, and touched him, saying, "I am willing. Be made clean." Immediately the leprosy left him.

<sup>14</sup> Jesus charged him not to tell anyone and said "Go your way, and show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them."

<sup>15</sup> But the news about him spread all the more and great crowds came together to hear, and to be healed of their diseases.

<sup>16</sup> He often withdrew into the deserts and prayed.

<sup>17</sup> On one of those days that he was teaching, there were Pharisees and doctors of the law sitting nearby, who had come out of every village of Galilee, Judea and Jerusalem. The power of the Lord was with him to heal.

<sup>18</sup> Men brought on a bed a man who was paralyzed. They attempted to bring him in and to lay him before Jesus.

<sup>19</sup> But not finding a way that they could bring him in because of the crowd, they went up on the roof, and let him down through the tiles with his mat into the middle of the crowd in front of Jesus.

<sup>20</sup> Seeing their faith, Jesus said, "Friend, your sins are forgiven."

<sup>21</sup> The scribes and the Pharisees began to raise questions, saying, "Who is this speaking blasphemies? Who can forgive sins, but God alone?"

<sup>22</sup> But Jesus perceiving their objections, answered and said to them, "Why do you reason like this in your hearts?"

<sup>23</sup> Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

<sup>24</sup> But that you may know that the Son of Man has authority on earth to forgive sins," he said to the person who was paralyzed, "I say to you, get up and take your mat, and go home."

<sup>25</sup> Immediately he stood up before them, picked up his mat, and went home, glorifying God.

<sup>26</sup> Astonishment took hold of everyone, and they glorified God. They were filled with fear, saying, "We have seen amazing things today."

<sup>27</sup> After these things he went out, and saw a tax collector, named Levi, sitting at a tax booth, and said to him, "Follow me."

<sup>28</sup> He forsook all, got up and followed him.

<sup>29</sup> Then Levi made a great feast for him in his house. There was a great crowd of tax collectors and of others who were sitting at dinner with them.

<sup>30</sup> The Pharisees and their scribes complained against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

<sup>31</sup> Jesus replied, "Those who are healthy do not need a doctor; but those who are sick.

<sup>32</sup> I am not come to call the righteous but sinners to repentance."

<sup>33</sup> They questioned him, "The disciples of John often fast and make prayers, likewise also the disciples of the Pharisees; but your disciples eat and drink."

<sup>34</sup> Then Jesus said to them, "Can you make the wedding guests fast, while the bridegroom is with them?"

<sup>35</sup> But the days will come when the bridegroom will be taken away from them, then, in those days, they will fast."

<sup>36</sup> He also told them a parable: "No one tears a piece of a new garment and puts it on an old garment; otherwise not only will he have to tear the new one, but also the piece from the new will not match with the old cloth.

<sup>37</sup> No one puts new wine into old wineskins; else the new wine will burst the skins, and it will be spilled, and the skins will be ruined.

<sup>38</sup> But new wine must be put into new wineskins.

<sup>39</sup> No one having drunk old wine wants the new, for he says, 'The old is good.'"

**DASV: Luke 6**

<sup>1</sup> One Sabbath while Jesus was going through the grainfields, his disciples plucked some heads of grain, and rubbing them in their hands they ate them.

<sup>2</sup> But certain of the Pharisees objected, "Why do you do that which it is not lawful to be done on the Sabbath day?"

<sup>3</sup> Jesus replied, "Have you never read what David and his companions did, when they were hungry?"

<sup>4</sup> He entered into the house of God, and took and ate the bread of the Presence, and also gave it to those who were with him, which it is not lawful to eat except by the priests alone?

<sup>5</sup> He said to them, "The Son of Man is lord of the Sabbath."

<sup>6</sup> On another Sabbath, he entered into the synagogue and taught. There was a man there, with a deformed right hand.

<sup>7</sup> The scribes and the Pharisees watched Jesus, to see whether he would heal on the Sabbath, so that they might find something to accuse him of.

<sup>8</sup> But he knew their thoughts. He said to the man with the deformed hand, "Get up and stand here in the middle." So he got up and stood there.

<sup>9</sup> Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?"

<sup>10</sup> He looked around at them all, then he said to him, "Stretch out your hand." He did and his hand was restored.

<sup>11</sup> But they were filled with rage and plotted together with one another what they might do to Jesus.

<sup>12</sup> In those days Jesus went off onto the mountain to pray; and he spent all night in prayer to God.

<sup>13</sup> When daybreak came, he called his disciples; and he chose twelve of them, whom he also called apostles:

<sup>14</sup> Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

<sup>15</sup> and Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

<sup>16</sup> and Judas the son of James, and Judas Iscariot, who became a traitor.

<sup>17</sup> He came down with them, and stood on a level place. There was a large crowd of his disciples, and a great number of the people from all Judea and Jerusalem and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases.

<sup>18</sup> These included some who were troubled with unclean spirits and they also were healed.

<sup>19</sup> All the crowd tried to touch him, for power came out of him, and healed them all.

<sup>20</sup> He lifted up his eyes on his disciples, and said,

"Blessed are the poor, for yours is the kingdom of God.

<sup>21</sup> Blessed are you who hunger now, for you will be filled.

Blessed are you who weep now, for you will laugh.

<sup>22</sup> Blessed are you, when people hate you, and when they will exclude you, and mock you, and denounce your name as evil, for the Son of Man's sake.

<sup>23</sup> Rejoice in that day, and leap for joy, for your reward is great in heaven; for this is the same thing their forefathers did to the prophets.

<sup>24</sup> But woe to you who are rich, for you have received your comfort already.

<sup>25</sup> Woe to you who are full now, for you will be hungry.

Woe to you who laugh now, for you will mourn and weep.

<sup>26</sup> Woe to you, when everyone speaks well of you, for in that same way their forefathers treated the false prophets.

<sup>27</sup> But I say to you who are listening, Love your enemies, do good to those who hate you,

<sup>28</sup> bless those who curse you and pray for those who abuse you.

<sup>29</sup> To the one who strikes you on the one cheek offer also the other; and from one who would take away your cloak do not withhold your coat also.

<sup>30</sup> Give to everyone who asks from you; and if someone takes away your goods do not ask for them back.

<sup>31</sup> Do to others what you would have them do to you.

<sup>32</sup> If you love those who love you, what credit do you get? Even sinners love those who love them.

<sup>33</sup> If you do good to those who do good to you, what credit do you get? Even sinners do that.

<sup>34</sup> If you lend to those from whom you hope to receive, what credit do you get? Even sinners lend to sinners, to receive payment in full.

<sup>35</sup> But love your enemies, and do them good. Lend, never expecting anything in return; and your reward will be great, and you will be sons of the Most High; for he is kind toward the ungrateful and evil.

<sup>36</sup> Be merciful, just as your Father is merciful.

<sup>37</sup> Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

<sup>38</sup> Give, and it will be given to you. A good measure, pressed down, shaken together, running over, will drop into your lap. For with what measure you use it will be measured to you back again."

<sup>39</sup> He also told them a parable, "Can the blind person lead another blind person? Will they not both fall into a pit?"



<sup>40</sup> The disciple is not above his teacher, but everyone when fully trained will be like his teacher.

<sup>41</sup> Why do you gaze at the speck that is in your brother's eye, but do not notice the beam that is in your own eye?

<sup>42</sup> Or how can you say to your brother, 'Brother, let me take out that speck that is in your eye, when you do not see the beam that is in your own eye? You hypocrite, first take out the beam from your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

<sup>43</sup> For no good tree produces bad fruit; similarly, a bad tree does not produce good fruit.

<sup>44</sup> For each tree is known by its own fruit. For people do not gather figs from thornbushes, nor do they gather grapes from a bramble bush.

<sup>45</sup> The good person out of the good treasure of his heart brings forth that which is good. The evil person out of the evil treasure brings forth that which is evil; for out of the abundance of the heart his mouth speaks.

<sup>46</sup> Why do you call me, Lord, Lord, yet do not do the things which I say?

<sup>47</sup> Everyone who comes to me, hears my words, and does them, I will show you what he is like.

<sup>48</sup> That person is like a man building a house, who dug deep, and laid a foundation upon the rock. When a flood came, the stream wash up against that house, but could not shake it, because it had been well built.

<sup>49</sup> But the one who hears, but does not do it, is like a man who built a house on the ground without a foundation. The stream washed up against it, immediately it caved in and was absolutely destroyed.

**DASV: Luke 7**

<sup>1</sup> After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum.

<sup>2</sup> A certain centurion's servant, who was dear to him, was sick and at the point of death.

<sup>3</sup> When the centurion heard about Jesus, he sent some elders of the Jews to him, asking him to come and save his servant.

<sup>4</sup> When they came to Jesus, they earnestly appealed to him, saying, "It is worthy for you to do this for him,

<sup>5</sup> for he loves our nation, and has even built our synagogue."

<sup>6</sup> Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself; for I am not worthy that you should come under my roof.

<sup>7</sup> That is why I did not presume myself worthy to come to you; but just say the word, and my servant will be healed.

<sup>8</sup> For I also am a man set under authority, having soldiers under me; and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

<sup>9</sup> When Jesus heard these things, he was amazed at him, and turned and said to the crowd that followed him, "I tell you, I have not found such great faith anywhere in Israel."

<sup>10</sup> When they who were sent, returned to the house, they discovered the servant in good health.

<sup>11</sup> Soon afterwards Jesus went to a town called Nain; and his disciples and a great crowd went with him.

<sup>12</sup> Now when he approached the town gate, there was one who was dead being carried out. He was the only son of his mother, and she was a widow; and many of the people of the town were with her.

<sup>13</sup> When the Lord saw her, he had compassion on her, and said to her, "Do not grieve."

<sup>14</sup> He came close and touched the coffin; those carrying it stood still. He said, "Young man, I say to you, arise."

<sup>15</sup> He who was dead sat up, and began to speak. Jesus gave him to his mother.

<sup>16</sup> Fear seized them all, and they glorified God, saying, "A great prophet has risen among us," and, "God has come to the aid of his people."

<sup>17</sup> This report about him spread through the whole of Judea, and all the surrounding region.

<sup>18</sup> The disciples of John reported all these things to him.

<sup>19</sup> John called to himself two of his disciples, and sent them to the Lord, asking, "Are you the one who is to come, or should we keep looking for someone else?"

<sup>20</sup> When the men came to Jesus, they said, "John the Baptist has sent us to you, asking, 'Are you the one who is to come, or should we keep looking for someone else?'"

<sup>21</sup> In that hour he cured many of diseases, plagues and evil spirits; and many who were blind he gave them sight.

<sup>22</sup> Then he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

<sup>23</sup> Blessed is he who finds no occasion for stumbling in me."

<sup>24</sup> When the messengers of John had gone, Jesus began to speak to the crowds concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

<sup>25</sup> But what did you go out to see? A man clothed in nice clothes? Look, those who wear extravagant clothes, and live in luxury, are in kings' palaces.

<sup>26</sup> But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet.

<sup>27</sup> This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

<sup>28</sup> I tell you, among those born of women there is none greater than John. Yet the one who is least in the kingdom of God is greater than he."

<sup>29</sup> When all the people heard this, even the tax collectors, they acknowledged God's justice, because they had been baptized with the baptism of John.

<sup>30</sup> But the Pharisees and the lawyers rejected the purpose of God, refusing to be baptized by John.

<sup>31</sup> Jesus continued, "To what then can I compare the people of this generation?

<sup>32</sup> They are like children that sit in the marketplace, calling to one another, saying, 'We played the flute for you, but you did not dance; we wailed, but you did not weep.'

<sup>33</sup> For John the Baptist came eating no bread or drinking no wine; and you claim, 'He has a demon.'

<sup>34</sup> The Son of Man came eating and drinking; and you claim, 'Look, a glutton and a drunk, a friend of tax collectors and sinners.'

<sup>35</sup> Yet wisdom is vindicated by all her children."

<sup>36</sup> One of the Pharisees invited Jesus to have dinner with him, so he entered the Pharisee's house, and sat down for dinner.

<sup>37</sup> A woman was in the town, a sinner; and when she knew that he was sitting for dinner in the Pharisee's house, she brought an alabaster jar of perfumed ointment.

<sup>38</sup> She stood behind at his feet, weeping, she began to bathe his feet with her tears, and wiped them with her hair, and kissed his feet, and anointed them with the perfumed ointment.

<sup>39</sup> Now when the Pharisee who had invited him saw it, he thought, "This man, if he were a prophet, would realize who and what type of woman this is who is touching him, for she is a sinner."

<sup>40</sup> Jesus answering said to him, "Simon, I have something to say to you." He replied, "Teacher, tell me."

<sup>41</sup> "A certain lender had two debtors, the one owed five hundred silver coins, and the other fifty.

<sup>42</sup> When they were unable to pay, he forgave both of them. Which of them therefore will love him more?"

<sup>43</sup> Simon answered, "I imagine the one whom he forgave the most." Jesus replied, "You have judged correctly."

<sup>44</sup> Turning to the woman, he said to Simon, "Do you see this woman? When I entered into your house, you gave me no water for my feet, but she has washed my feet with her tears, and wiped them with her hair.

<sup>45</sup> You gave me no kiss, but she, since the time I came in, has not stopped kissing my feet.

<sup>46</sup> You did not anoint my head with oil; but she has anointed my feet with perfume.

<sup>47</sup> Therefore I tell you, her sins, which were many, are forgiven; for she loved much. But to the one to whom little is forgiven, the same loves little."

<sup>48</sup> He said to her, "Your sins are forgiven."

<sup>49</sup> They who sat at dinner with him began to think to themselves, "Who is this who even forgives sins?"

<sup>50</sup> Then Jesus said to the woman, "Your faith has saved you; go in peace."

**DASV: Luke 8**

<sup>1</sup> Soon afterwards, Jesus went through the towns and villages, preaching and bringing the good news of the kingdom of God. The twelve were with him,

<sup>2</sup> and certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, from whom seven demons had been cast out;

<sup>3</sup> and Joanna the wife of Chuza, Herod's steward; and Susanna, and many others, who ministered to them from their own resources.

<sup>4</sup> When a great multitude came together, and those from every town came to him, he spoke in a parable:

<sup>5</sup> "The sower went out to sow his seed. As he sowed, some fell on the path; and it was trampled underfoot, and the birds of the heaven devoured it.

<sup>6</sup> Other seed fell on the rock; and as soon as it grew, it withered away, because it had no moisture.

<sup>7</sup> Other seed fell among the thorns; and the thorns grew with it, and choked it.

<sup>8</sup> Other seed fell into the good ground, and grew, and produced fruit a hundredfold." As he said these things, he called out, "The one who has ears to hear, let him hear."

<sup>9</sup> His disciples asked him what this parable meant.

<sup>10</sup> He replied, "To you it is given to know the mysteries of the kingdom of God; but to the others I use parables; that seeing they may not see, and hearing they may not understand.

<sup>11</sup> Now the meaning of the parable is this: The seed is the word of God.

<sup>12</sup> Those on the path are those who have heard; then the devil comes, and takes away the word from their heart, so that they may not believe and be saved.

<sup>13</sup> Those on the rock are those who, when they have heard, receive the word with joy; but they have no root. They believe for a while, yet in time of temptation fall away.

<sup>14</sup> The seed which fell among the thorns are those who have heard, and as they go on their way they are choked by the cares, riches and pleasures of this life, and do not produce mature fruit.

<sup>15</sup> But that which fell in the good soil are those who with an honest and good heart, having heard the word, produce fruit with patient persistence.

<sup>16</sup> No one, when he has lit a lamp, covers it with a bowl, or puts it under a bed; but rather it is put on a stand, that those who enter in may see the light.

<sup>17</sup> For nothing is hid, that will not be revealed; and nothing is secret, that will not be known and come to light.

<sup>18</sup> Pay attention then how you hear; for whoever has, to him will be given; and whoever does not have, from him will be taken away even that which he thinks he has. "

<sup>19</sup> Jesus' mother and brothers came to him, and they could not get near him because of the crowd.

<sup>20</sup> He was told, "Your mother and brothers are standing outside, wanting to see you."

<sup>21</sup> But he replied, "My mother and my brothers are those who hear the word of God and do it."

<sup>22</sup> One day, he got into a boat with his disciples, and he told them, "Let's go over to the other side of the lake." So they set out.

<sup>23</sup> But as they sailed he fell asleep. Now a windstorm came up on the lake; and the boat was filling up with water, and they were in danger.

<sup>24</sup> They came to him, and woke him up, saying, "Master, master, we are going to die." He woke and rebuked the wind and the raging of the waves. They ceased and there was a calm.

<sup>25</sup> He asked them, "Where is your faith?" Being afraid they were amazed, saying to one another, "Who is this, that he even commands the winds and the water, and they obey him?"

<sup>26</sup> Then they arrived at the country of the Gerasenes, which is across Galilee.

<sup>27</sup> When he climbed out on shore, he was met by a certain man from the town, who had demons; and for a long time he had worn no clothes, and did not stay in any house, but lived in the tombs.

<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice shouted, "What have I to do with you, Jesus, Son of the Most High God? I beg you, do not torture me."

<sup>29</sup> For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and he was kept under guard, and bound with chains and shackles; but he broke the restraints and was driven by the demon into deserted places.

<sup>30</sup> Then Jesus asked him, "What is your name?" He replied, "Legion;" for many demons had entered into him.

<sup>31</sup> They begged him that he would not order them to go out into the abyss.

<sup>32</sup> Now there was there a herd of many pigs feeding on the mountain. They begged Jesus that he would allow them to enter into the pigs. So he gave them permission.

<sup>33</sup> The demons came out of the man, and entered into the pigs. The herd rushed down the steep bank into the lake, and were drowned.

<sup>34</sup> Now when those who fed them saw what had happened, they fled, and reported it in the town and country.

<sup>35</sup> They came out to see what had happened. They came to Jesus and found the man, from whom the demons had gone out, sitting, clothed and in his right mind, at the feet of Jesus and they were afraid.

<sup>36</sup> They who saw it told them how he who was possessed by the demons had been healed.

<sup>37</sup> Then all the people of the surrounding region of the Gerasenes asked him to leave them, for they were seized with great fear. So he entered into a boat, and returned.

<sup>38</sup> But the man from whom the demons had gone out begged that he might go with him, but Jesus sent him away, saying,

<sup>39</sup> "Return to your house, and declare what great things God has done for you." So he went his way, proclaiming throughout the whole town what great things Jesus had done for him.

<sup>40</sup> Now when Jesus returned, the crowd welcomed him; for they were all waiting for him.

<sup>41</sup> A man named Jairus, a ruler of the synagogue, came and fell down at Jesus' feet, and begged him to come to his house,

<sup>42</sup> for he had an only daughter, about twelve years old, and she was dying. But as he went the crowds crushed in on him.

<sup>43</sup> A woman who had hemorrhaged blood for twelve years, and who had spent all that she had on physicians, but no one could heal her,

<sup>44</sup> came behind him, and touched the edge of his clothes. Immediately the bleeding stopped.

<sup>45</sup> Jesus said, "Who touched me?" After everyone denied it, Peter and those who were with him, said, "Master, the crowd is surrounding you and pressing in on you."

<sup>46</sup> But Jesus said, "Someone touched me; for I perceived that power has gone out of me."

<sup>47</sup> When the woman saw that she could not hide, she came trembling, fell down before him declaring in the presence of all the people why she had touched him, and how she had been healed immediately.

<sup>48</sup> He said to her, "Daughter, your faith has made you whole. Go in peace."

<sup>49</sup> While he was still speaking, someone from the ruler of the synagogue's house came, informing him, "Your daughter is dead; do not trouble the teacher anymore."

<sup>50</sup> But Jesus hearing it told Jairus, "Do not fear, only believe, and she will be healed."

<sup>51</sup> When he came to the house, he did not allow anyone to enter in with him, except Peter, John and James, and the girl's father and mother.

<sup>52</sup> All were weeping and wailing for her. But he said, "Do not weep; for she is not dead, but asleep."

<sup>53</sup> Then they laughed at him, knowing that she was dead.

<sup>54</sup> But he took her by the hand and called, saying, "Child rise up."

<sup>55</sup> Her spirit returned, and she rose up immediately. He told them to give her something to eat.

<sup>56</sup> Her parents were amazed, but he ordered them not to tell anyone what had happened.



**DASV: Luke 9**

<sup>1</sup> Then Jesus called the twelve together, and gave them power and authority over all demons, and to cure diseases,

<sup>2</sup> and sent them out to preach the kingdom of God, and to heal the sick.

<sup>3</sup> He instructed them, "Take nothing for your journey, no staff, no wallet, no bread, no money; not even a change of clothes.

<sup>4</sup> Into whatever house you enter, stay there until you leave town.

<sup>5</sup> Whoever does not welcome you, when you depart from that town, shake off the dust from your feet for a testimony against them."

<sup>6</sup> So they left and went throughout the villages, preaching the gospel, and healing the sick everywhere.

<sup>7</sup> Now Herod Antipas the tetrarch heard of all that was done, and he was very perplexed, because some people were saying that John had risen from the dead,

<sup>8</sup> and some, that Elijah had appeared; and others, that one of the old prophets had risen.

<sup>9</sup> Herod said, "John I beheaded; but who is this, about whom I hear such things?" So he attempted to see him.

<sup>10</sup> When they returned, the apostles told him what they had done. He took them and withdrew to a town called Bethsaida.

<sup>11</sup> But the crowds found out about it and followed him. He welcomed them, and spoke to them of the kingdom of God, and those who were in need of healing he cured.

<sup>12</sup> When the day began to come to an end the twelve came, and asked him, "Send the crowd away, that they may go into the villages and surrounding country, and lodge and get provisions; for we are here in a deserted place."

<sup>13</sup> But he said to them, "Give them something to eat." But they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people."

<sup>14</sup> There were about 5,000 men. He said to his disciples, "Have them sit down in groups of about fifty each."

<sup>15</sup> So they did it and had them all sit down.

<sup>16</sup> He took the five loaves and the two fish, and looking up to heaven, he blessed them, and broke them, and gave them to the disciples to set before the crowd.

<sup>17</sup> They ate, and were all filled. There were picked up twelve baskets from what was left over from the broken pieces.

<sup>18</sup> One day, as Jesus was praying alone, and only the disciples were with him, he asked them, "Who do the crowds say that I am?"

<sup>19</sup> They answered, "John the Baptist; but others say, Elijah; and others, one of the old prophets who has risen again."

<sup>20</sup> Then he said to them, "But who do you say that I am?" Peter answered, "The Messiah of God."

<sup>21</sup> But he charged them, and commanded them not to tell this to anyone,

<sup>22</sup> saying, "The Son of man must suffer many things, and be rejected by the elders, chief priests and scribes, and be killed, and the third day be raised up."

<sup>23</sup> He said to them all, "If anyone wants to become my follower, he must deny himself, and take up his cross daily, and follow me.

<sup>24</sup> For whoever wants to save his life will lose it; and whoever loses his life for my sake will save it.

<sup>25</sup> For what benefit is there for a person, if they gain the whole world, and lose or forfeit themselves?

<sup>26</sup> For whoever will be ashamed of me and of my words, the Son of Man will be ashamed of him, when he comes in his glory, and the glory of the Father and the holy angels.

<sup>27</sup> But I tell you the truth, there are some standing here, who will not taste of death, until they see the kingdom of God."

<sup>28</sup> About eight days after these sayings, he took with him Peter, John and James, and went up into the mountain to pray.

<sup>29</sup> As he was praying, the appearance of his face was transformed, and his clothes became dazzling white.

<sup>30</sup> Then two men, Moses and Elijah, were talking with him.

<sup>31</sup> They appeared with glory, and spoke about his departure which he was about to accomplish at Jerusalem.

<sup>32</sup> Now Peter and those who were with him were heavy with sleep; but when they were fully awake, they saw his glory, and the two men who stood there with him.

<sup>33</sup> As the men were preparing to leave, Peter said to Jesus, "Master, it is good for us to be here. Let us make three memorial shelters; one for you, one for Moses and one for Elijah"--not knowing what he was saying.

<sup>34</sup> While he said these things, a cloud came, and overshadowed them; and they were afraid as they entered the cloud.

<sup>35</sup> A voice came out of the cloud, saying, "This is my Son, my chosen, hear him."

<sup>36</sup> After the voice spoke, Jesus was found alone. They kept quiet, and told no one in those days about any of the things they had seen.

<sup>37</sup> On the next day, after they had come down from the mountain, a great crowd met him.

<sup>38</sup> A man from the crowd shouted out, "Teacher, I beg you to look on my son; for he is my only child.

<sup>39</sup> A spirit seizes him, and suddenly he will shriek. It throws him into convulsions so that he foams at the mouth. It hardly ever leaves him alone but continually hurts him.

<sup>40</sup> I begged your disciples to cast it out, and they could not."

<sup>41</sup> Jesus answered, "O faithless and perverse generation, how long will I be with you, and bear with you? Bring your son here."

<sup>42</sup> While he was still coming, the demon threw him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy and gave him back to his father.

<sup>43</sup> They were all astonished at the majesty of God. But while all were marveling at everything which he did, he said to his disciples,

<sup>44</sup> "Let these words sink into your ears. The Son of man will be betrayed into the hands of men."

<sup>45</sup> But they did not understand this saying, for its meaning was concealed from them, so that they could not understand it. But they were afraid to ask him about this saying.

<sup>46</sup> There arose an argument among them about which of them was the greatest.

<sup>47</sup> But when Jesus became aware of what they were thinking in their hearts, he took a little child, and set him by his side.

<sup>48</sup> Then he said to them, "Whoever will receive this little child in my name receives me and whoever receives me receives him who sent me. For he who is least among you all, that one is the greatest."

<sup>49</sup> John said, "Master, we saw one casting out demons in your name; and we stopped him, because he did not follow us."

<sup>50</sup> But Jesus said to him, "Do not stop him for he that is not against you is for you."

<sup>51</sup> When the days drew near that he should be taken up, he resolutely set his face to go to Jerusalem.

<sup>52</sup> He sent messengers ahead of him. They went and entered into a village of the Samaritans, to prepare for him,

<sup>53</sup> but they did not receive him, because he was set on going to Jerusalem.

<sup>54</sup> When his disciples James and John saw this, they asked, "Lord, do you want us to call down fire from heaven and consume them?"

<sup>55</sup> But he turned and rebuked them.

<sup>56</sup> Then they went on to another village.

<sup>57</sup> As they going along the way, someone said to him, "I will follow you wherever you go."

<sup>58</sup> Jesus replied, "The foxes have holes, and the birds of the heaven have nests; but the Son of Man has nowhere to lay his head."

<sup>59</sup> He said to another person, "Follow me." But he replied, "Lord, allow me first to go and bury my father."

<sup>60</sup> But Jesus said to him, "Let the dead bury their own dead; but you go and proclaim the kingdom of God."

<sup>61</sup> Another also said, "I will follow you, Lord; but first allow me to say good-bye to those who are at my home."

<sup>62</sup> But Jesus said to him, "No one, having put his hand to the plow, looking back, is fit for the kingdom of God."

**DASV: Luke 10**

<sup>1</sup> After this the Lord appointed seventy others, and sent them two by two ahead into every town and place, where he himself was about to go.

<sup>2</sup> He said to them, "The harvest is plentiful, but the laborers are few. Therefore pray to the Lord of the harvest, that he send out laborers into his harvest.

<sup>3</sup> Go, I am sending you out like lambs in the midst of wolves.

<sup>4</sup> Carry no purse, no wallet, no shoes; and greet no one on the way.

<sup>5</sup> Into whatever house you enter, first say, 'Peace be to this house.'

<sup>6</sup> If a person of peace lives there, your peace will rest upon them, but if not, it will return to you.

<sup>7</sup> Remain in that same house, eating and drinking whatever they give, for the laborer is worthy of his hire. Do not move from house to house.

<sup>8</sup> Into whatever town you enter and they welcome you, eat whatever is set before you.

<sup>9</sup> Heal the sick there, and say to them, 'The kingdom of God has come near to you.'

<sup>10</sup> But into whatever town you will enter and they do not welcome you, go out into its streets and say,

<sup>11</sup> 'Even the dust from your town, that clings to our feet, we wipe off against you; nevertheless, know this: the kingdom of God has come near.'

<sup>12</sup> I say to you, it will be more tolerable in that day for Sodom, than for that town.

<sup>13</sup> Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

<sup>14</sup> But it will be more tolerable for Tyre and Sidon in the judgment, than for you.

<sup>15</sup> And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades.

<sup>16</sup> He who listens to you listens to me; and he who rejects you rejects me; and he that rejects me rejects him who sent me."

<sup>17</sup> The seventy returned with joy, saying, "Lord, even the demons submit to us in your name."

<sup>18</sup> He said to them, "I saw Satan falling like lightning from heaven.

<sup>19</sup> I have given you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing will hurt you.

<sup>20</sup> Nevertheless do not rejoice about this, that the spirits are submit to you; but rather rejoice that your names are written in heaven."

<sup>21</sup> In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, Father, Lord of heaven and earth, that you have hid these things from the wise and

understanding, and revealed them to infants, yes, Father; for so was your gracious will.

<sup>22</sup> All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son wishes to reveal him."

<sup>23</sup> Turning to the disciples, he said privately, "Blessed are the eyes that see the things that you see.

<sup>24</sup> For I tell to you, that many prophets and kings desired to see the things that you see, but never saw them; and to hear the things that you hear, but have never heard them."

<sup>25</sup> A certain scribe stood up and tested him, saying, "Teacher, what should I do to inherit eternal life?"

<sup>26</sup> Jesus replied, "What is written in the law? How do you read it?"

<sup>27</sup> He answered, "'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;' and 'love your neighbor as yourself.'"

<sup>28</sup> Jesus said to him, "You have answered correctly. Do this and you shall live."

<sup>29</sup> But he, desiring to justify himself, asked Jesus, "And who is my neighbor?"

<sup>30</sup> Jesus replied, "A certain man was going down from Jerusalem to Jericho. He was attacked by robbers, who both stripped him and beat him, and then took off, leaving him half dead.

<sup>31</sup> Now by chance a priest was going down that way and when he saw him, he passed by on the other side.

<sup>32</sup> Similarly a Levite also, when he came to the place and saw him, passed by on the other side.

<sup>33</sup> But a Samaritan, as he traveled, came by where he was. When he saw him, he was moved with compassion.

<sup>34</sup> He went up to him, and bound up his wounds, pouring olive oil and wine on them; and he set him on his own animal, and brought him to an inn, and took care of him.

<sup>35</sup> On the next day he took out two silver coins, and gave them to the innkeeper, and said, 'Take care of him, and whatever you spend more, when I come back again, I will repay you.'

<sup>36</sup> Which of these three do you think was a neighbor to him who fell among the robbers?"

<sup>37</sup> He said, "He who had mercy on him." Jesus said to him, "Go, and do the same."

<sup>38</sup> Now as they went on their way, he entered into a certain village and a woman named Martha welcomed him into her house.

<sup>39</sup> She had a sister called Mary, who also sat at the Lord's feet, and listened to his word.

<sup>40</sup> But Martha was distracted by the dinner preparations; and she came up to him, and complained, "Lord, do you not care that my sister left me to serve all by myself? Now tell her to help me."

<sup>41</sup> But the Lord answered, "Martha, Martha, you are anxious and distracted by many things,

<sup>42</sup> but one thing is needed. Mary has chosen the better part, which will never be taken away from her."

**DASV: Luke 11**

<sup>1</sup> Jesus was praying in a certain place. After he finished, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples."

<sup>2</sup> He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come.

<sup>3</sup> Give us each day our daily bread.

<sup>4</sup> Forgive us our sins; for we also forgive everyone who has sinned against us. And do not lead us into temptation."

<sup>5</sup> Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight, and says to him, 'Friend, lend me three loaves of bread;

<sup>6</sup> for a friend of mine who was taking a trip has come to visit me, and I have nothing to set before him.'

<sup>7</sup> Then the person within the house will answer, 'Don't bother me. The door is now shut, and my children are with me in bed. I cannot rise and give it to you.'

<sup>8</sup> I say to you, though he will not get up and give it to him because he is his friend, yet because of his persistence he will get up and give him whatever he needs.

<sup>9</sup> I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

<sup>10</sup> For everyone who asks receives; and everyone who seeks finds; and to everyone who knocks it will be opened.

<sup>11</sup> Which of you fathers if his son asks for a fish, will he give him a serpent?

<sup>12</sup> Or if he asks for an egg, will he give him a scorpion?

<sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

<sup>14</sup> Now Jesus was casting out a demon that was causing a person to be mute. When the demon had gone out, the mute man began to speak; and the crowd was amazed.

<sup>15</sup> But some of them said, "He casts out demons by Beelzebub, the prince of the demons."

<sup>16</sup> Others, testing him, demanded a sign from heaven from him.

<sup>17</sup> But he, knowing their thoughts, said to them, "Every kingdom divided against itself will be destroyed; and a divided house falls.

<sup>18</sup> If Satan is divided against himself, how can his kingdom stand? I ask you this because you claim that I cast out demons by Beelzebub.

<sup>19</sup> But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges.

<sup>20</sup> But if I by the finger of God cast out demons, then is the kingdom of God come upon you.

<sup>21</sup> When the strong man fully armed guards his own palace, his goods are safe.



<sup>22</sup> But when someone stronger than he attacks him, and overcomes him, he strips him of his armor that he trusted in, and splits up his spoils.

<sup>23</sup> He who is not with me is against me; and he who does not gather with me scatters.

<sup>24</sup> The unclean spirit when it has gone out of the person, passes through waterless places, seeking rest, and finding none, it says, 'I will go back to my house that I came out of.'

<sup>25</sup> When it returns, it finds the place swept and put in order.

<sup>26</sup> Then it goes, and takes with it seven other spirits more evil than itself; and they enter and dwell there. Now the last state of that person is worse than the first."

<sup>27</sup> As Jesus said these things, a certain woman from the crowd shouted out to him, "Blessed is the womb that bore you, and the breasts which nursed you."

<sup>28</sup> But he replied, "Blessed rather are those who hear the word of God, and defend it."

<sup>29</sup> When the crowds were gathering to him, he began to say, "This generation is an evil generation, that seeks after a sign; but no sign will be given to it except the sign of Jonah.

<sup>30</sup> For just as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation.

<sup>31</sup> The queen of the south will rise up in the judgment against the people of this generation, and will condemn them because she came from the ends of the earth to hear the wisdom of Solomon; and now someone greater than Solomon is here.

<sup>32</sup> The people of Nineveh will stand up in the judgment against this generation, and will condemn it because they repented at the preaching of Jonah; and now someone greater than Jonah is here.

<sup>33</sup> No one, when he has lit a lamp, puts it in a cellar or under a basket, but on the stand, that those who enter in may see the light.

<sup>34</sup> The lamp of your body is your eye. When your eye is healthy, your whole body is full of light; but when it is bad, your body is full of darkness.

<sup>35</sup> Therefore make sure that the light that is in you is not darkness.

<sup>36</sup> If therefore your whole body is full of light, having no part in the dark, it will be totally full of light, as when the lamp with its bright shining gives you light.

<sup>37</sup> Now as Jesus spoke, a Pharisee asked him to dine with him. He went in, and reclined at the table.

<sup>38</sup> When the Pharisee saw it, he was amazed that he did not first wash up before dinner.

<sup>39</sup> The Lord said to him, "Now you Pharisees cleanse the outside of the cup and the plate; but inside you are full of greed and wickedness.

<sup>40</sup> You foolish ones, did not the one who made the outside also make the inside?

<sup>41</sup> But give donations to the poor from that which is within you; and all things will be clean for you.

<sup>42</sup> But woe to you Pharisees! For you tithe mint, rue and every little herb, but neglect justice and the love of God; but these you ought to have done, and not left the other undone.

<sup>43</sup> Woe to you Pharisees! For you love the chief seats in the synagogues, and the honored greetings in the marketplaces.

<sup>44</sup> Woe to you! For you are like the unmarked graves that people walk over without even realizing it.

<sup>45</sup> One of the scribes answered him, "Teacher, in saying this you insult us also."

<sup>46</sup> But he said, "Woe to you scribes also! For you load people with burdens difficult to be carried, yet you yourselves never touch the burden with even one of your fingers.

<sup>47</sup> Woe to you! For you build the tombs of the prophets, whom your forefathers killed.

<sup>48</sup> So you are witnesses and give consent to the works of your forefathers because they killed them, and now you build their tombs.

<sup>49</sup> Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute.'

<sup>50</sup> Therefore the blood of all the prophets, which have been shed from the foundation of the world, may be charged against this generation,

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who was murdered between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation.

<sup>52</sup> Woe to you scribes! For you take away the key of knowledge yet you do not enter in yourselves, and yet you hinder those who are trying to enter."

<sup>53</sup> When he went out of there, the scribes and the Pharisees began to strongly oppose him, and to cross-examine him about many things,

<sup>54</sup> trying to trap him with anything coming out of his mouth.

**DASV: Luke 12**

<sup>1</sup> In the meantime, when a crowd of many thousands gathered together, so that they trampled on one another, Jesus began to say first to his disciples, "Beware of the leaven of the Pharisees, which is their hypocrisy.

<sup>2</sup> For there is nothing covered up, that will not be revealed; and hid, that will not be known.

<sup>3</sup> Therefore whatever you have said in the darkness will be heard in the light; and what you have secretly spoken behind closed doors will be proclaimed from the housetops.

<sup>4</sup> I tell you my friends, do not be afraid of those who kill the body, but after that have nothing more that they can do.

<sup>5</sup> But I will warn you about the one whom you should fear: fear him, who after killing has the power to cast into hell; yes, I tell you, fear him.

<sup>6</sup> Are not five sparrows sold for two pennies? Not one of them is forgotten in God's sight.

<sup>7</sup> But even the very hairs of your head are all numbered. Fear not, you are more valuable than many sparrows.

<sup>8</sup> I say to you, Everyone who confesses me before men, the Son of Man will also confess him before the angels of God.

<sup>9</sup> But the one who denies me before people will be denied before the angels of God.

<sup>10</sup> Everyone who speaks a word against the Son of Man, it will be forgiven him, but to the one who blasphemes against the Holy Spirit it will not be forgiven.

<sup>11</sup> When they bring you before the synagogues, rulers and authorities, do not be anxious about how or what you will answer, or what you will say,

<sup>12</sup> for the Holy Spirit will teach you in that very hour what you should say."

<sup>13</sup> Someone from the crowd said to him, "Teacher, tell my brother to divide the family inheritance with me."

<sup>14</sup> But he replied, "Mister, who made me a judge or an arbitrator between you?"

<sup>15</sup> He told them, "Take care, and keep yourselves from all covetousness, for a man's life consists not in the abundance of the things which he possesses."

<sup>16</sup> Then he told them a parable, saying, "The ground of a certain rich man produced an abundant harvest.

<sup>17</sup> He thought to himself, 'What should I do, because I have no where to put my crops?'

<sup>18</sup> Then he said, 'This is what I will do: I will pull down my barns, and build bigger ones; and there I will put all my grain and my goods.

<sup>19</sup> Then I will say to my soul, "Soul, you have many goods stored up for many years; take it easy, eat, drink, and be merry."

<sup>20</sup> But God said to him, 'You fool, this night your life will be demanded of you. Then who will get all the things you have prepared for yourself?'

<sup>21</sup> So it is with the one who stores up treasure for himself, and is not rich toward God."

<sup>22</sup> Then Jesus said to his disciples, "That is why I say to you, do not worry about your life, what you will eat, or for your body, what you will wear.

<sup>23</sup> For life is more than the food, and the body more than the clothes.

<sup>24</sup> Consider the ravens, they do not sow or reap, they have no storerooms or barns; and yet God feeds them. How much more valuable are you than the birds!

<sup>25</sup> Which of you by worrying can add one hour to his life?

<sup>26</sup> If then you are not able to do such a little thing as that, why are you so worried about the rest?

<sup>27</sup> Consider the lilies, how they grow. They do not toil or spin clothing; yet I say to you, even Solomon in all his glory was not clothed like one of these.

<sup>28</sup> But if God so clothes the grass in the field, which is here today and tomorrow thrown into the fire; how much more will he clothe you, O you of little faith?

<sup>29</sup> Do not keep struggling for what you will eat, and what you will drink. Do not keep worrying about such things.

<sup>30</sup> For after all these things the nations of the world pursue, but your Father knows that you have need of these things.

<sup>31</sup> Yet seek his kingdom, and these things will be added to you as well.

<sup>32</sup> Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

<sup>33</sup> Sell what you have, and give it to the poor. Make for yourselves purses which do not grow old, a treasure in the heavens that never fails, where no thief can approach or moth destroy.

<sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> Be dressed, prepared for action and keep your lamps burning.

<sup>36</sup> Be like those looking for their master to return from a wedding feast; so that, when he comes and knocks, they may instantly open the door for him.

<sup>37</sup> Blessed are those servants whom the master when he comes will find them watching. Truly I tell you, that he will gird himself, and make them sit down to dinner, and then he will come and serve them.

<sup>38</sup> If he comes in the second or third watch of the night, and finds them so prepared, blessed are those servants.

<sup>39</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have allowed his house to be broken into.

<sup>40</sup> Be prepared; for in an hour that you do not expect the Son of man will come."

<sup>41</sup> Then Peter said, "Lord, are you speaking this parable to us, or everyone?"

<sup>42</sup> The Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their allowance of food at the right time?"

<sup>43</sup> Blessed is that servant, whom his master will find so working when he returns.

<sup>44</sup> Truly I tell to you, that he will put him in charge of all that he has.

<sup>45</sup> But if that servant thinks to himself, 'My master is delaying his return; and begins to beat the other male and female servants, and to eat, drink and get drunk;

<sup>46</sup> the master of that servant will come in a day when he does not expect it, and in an hour he does not know, and will cut him in pieces, and assign his place with the unfaithful.

<sup>47</sup> That servant, who knows his master's will, and does not prepare or do what he wanted, will be beaten severely.

<sup>48</sup> But the one who does not know, and did things worthy of punishment, will be beaten less severely. To whomever much is given, much will be required; and to whom much is

committed, more will be asked of them.

<sup>49</sup> I came to set the earth on fire; and how I wish it were already burning?

<sup>50</sup> But I have a baptism to be baptized with; and I am stressed until it is accomplished!

<sup>51</sup> Do you think that I am come to bring peace on the earth? I tell you, no; but rather division.

<sup>52</sup> For from now on there will be in one house divided, three against two, and two against three.

<sup>53</sup> They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

<sup>54</sup> Then Jesus also said to the crowd, "When you see a cloud rising in the west, immediately you say, 'Here comes the rain;' and it does.

<sup>55</sup> When you see a south wind blowing, you say, 'It will be scorching hot;' and it is.

<sup>56</sup> You hypocrites, you claim to know how to interpret the face of the earth and the heaven; but how is it that you do not know how to interpret this present time?

<sup>57</sup> Why do you not judge for yourselves what is right?

<sup>58</sup> So when you are going with your accuser before the court magistrate, on the way, try to settle it with him; or he may drag you before the judge, and the judge will deliver you to the officer, and the officer will throw you into prison.

<sup>59</sup> I say to you, there is no way you will come out of there, until you have paid every last penny."

**DASV: Luke 13**

<sup>1</sup> Now there were some present on that occasion who told him about the Galileans, whose blood Pilate had mixed with their sacrifices.

<sup>2</sup> Jesus responded, "Do you think that these Galileans were sinners more than all the other Galileans, because they have suffered these things?"

<sup>3</sup> I tell you, no, but, except you repent, you will all perish like they did.

<sup>4</sup> Or what about those eighteen, upon whom the tower in Siloam fell, and killed them, do you think that they were worse offenders than all those who were living in Jerusalem?"

<sup>5</sup> I tell you, no, but, except you repent, you will all perish like they did."

<sup>6</sup> Then he told this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit on it, and found none.

<sup>7</sup> He told the gardener, 'Look, for three years I have come seeking fruit from this fig tree, and have found none. Cut it down. Why should it use up the ground?'

<sup>8</sup> But the gardener replied, 'Lord, let it alone this year also, until I dig around it, and fertilize it,

<sup>9</sup> then if it bears fruit next year, great; but if not, you can cut it down.'"

<sup>10</sup> Now he was teaching in one of the synagogues on the Sabbath day.

<sup>11</sup> There was a woman who had a spirit that had crippled her for eighteen years. She was bent over and unable to straighten up.

<sup>12</sup> When Jesus saw her, he called her, and said to her, "Woman, you are loosed from your disability."

<sup>13</sup> Then he laid his hands on her and immediately she was straightened up, and praised God.

<sup>14</sup> But the ruler of the synagogue, moved with rage because Jesus had healed on the Sabbath, told the crowd, "There are six days in which people ought to work. Come on those days to be healed, but not on the Sabbath day."

<sup>15</sup> But the Lord replied, "You hypocrites, does not each one of you on the Sabbath untie his ox or his donkey from the stall, and lead him out to get water?"

<sup>16</sup> Should not this woman, being a daughter of Abraham, whom Satan has bound these eighteen years, have been set free from this bondage on the Sabbath day?"

<sup>17</sup> When he said these things, all his adversaries were put to shame, but the whole crowd rejoiced at all the wonderful things he did.

<sup>18</sup> Then Jesus asked, "What is the kingdom of God like? And to what shall I compare it?"

<sup>19</sup> It is like a grain of mustard seed, which a person took, and planted in his garden; and it grew, and became a tree; and the birds of the heaven nested in its branches."

<sup>20</sup> Again he said, "To what shall I liken the kingdom of God?"

<sup>21</sup> It is like yeast, which a woman took and mixed in three measures of flour, until it was all leavened."

<sup>22</sup> Then he went on his way through towns and villages, teaching, and traveling on to Jerusalem.

<sup>23</sup> Someone asked him, "Lord, will only a few be saved?" He replied,

<sup>24</sup> "Try hard to enter in by the narrow door; for many, I tell you, will try to enter, but will not be able.

<sup>25</sup> Once the master of the house gets up, and shuts the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open up for us;' but he will reply to you, 'I do not know where you come from.'

<sup>26</sup> Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'

<sup>27</sup> Then he will say, 'I tell you, I don't know where you come from; get away from me, all you evildoers.'

<sup>28</sup> There will be the weeping and the gnashing of teeth, when you see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, but you yourselves will be thrown out.

<sup>29</sup> They will come from the east and west, and from the north and south, and will sit at the banquet in the kingdom of God.

<sup>30</sup> But truly, some who are last will be first, and those who are first will be last."

<sup>31</sup> At that hour there came certain Pharisees, warning him, "Get out of here, for Herod Antipas wants to kill you."

<sup>32</sup> Then he said to them, "Go tell that fox, I am casting out demons and performing healings today and tomorrow, and the third day I will finish.

<sup>33</sup> Nevertheless I must go on my way today, tomorrow and the next day, for it is impossible for a prophet to be killed outside of Jerusalem.

<sup>34</sup> O Jerusalem, Jerusalem, you who kills the prophets, and stones 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!

<sup>35</sup> Look, your house is abandoned, and I say to you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord.'"

**DASV: Luke 14**

<sup>1</sup> Jesus went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread. They were watching him closely.

<sup>2</sup> There was before him a certain man who had dropsy.

<sup>3</sup> Jesus spoke to the scribes and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"

<sup>4</sup> But they remained silent. Jesus took him, healed him and let him go.

<sup>5</sup> Then he said to them, "Which of you who has a child or an ox that has fallen into a well, will not immediately pull him out on a Sabbath day?"

<sup>6</sup> They had no answer for this either.

<sup>7</sup> He noticed how those who were invited to dinner chose the places of honor. He told them a parable.

<sup>8</sup> "When you are invited by someone to a wedding banquet, do not sit in the place of honor or perhaps someone invited was more honorable than you;

<sup>9</sup> then he who invited you will come and say to you, 'Give this person your place.' Then disgraced you will take the lowest place.

<sup>10</sup> But when you are invited, go and sit down in the lowest place; that the host may come and say to you, 'Friend, come up to a higher place.' Then you will be honored in the presence of all who are seated at the dinner with you.

<sup>11</sup> For everyone who exalts himself will be humbled; and whoever humbles himself will be exalted."

<sup>12</sup> Then Jesus said to the one who had invited him, "When you make a lunch or supper, do not call your friends, or your brothers, or your relatives, or rich neighbors, in case they invite you back to repay you.

<sup>13</sup> But when you prepare a banquet, invite the poor, maimed, lame and blind.

<sup>14</sup> Then you will be blessed; because they have nothing to repay you with, then you will be repaid in the resurrection of the righteous.

<sup>15</sup> When one of those who sat at dinner with him heard these things, he said to him, "Blessed is the one who will eat bread in the kingdom of God."

<sup>16</sup> But Jesus responded to him, "A certain person made a great banquet and invited many.

<sup>17</sup> He sent his servant out at dinner time to announce to the guests, 'Come, for everything is ready.'

<sup>18</sup> But they all began making excuses. The first said to him, 'I just bought a field, and I need to go out and see it. Please excuse me.'

<sup>19</sup> Another said, 'I just bought five yoke of oxen, and I need to try them out. Please excuse me.'

<sup>20</sup> Another said, 'I just got married, and therefore I cannot come.'



<sup>21</sup> So the servant came, and told his lord these things. Then the master of the house got angry said to his servant, "Go quickly into the streets and lanes of the town, and bring in here the poor, maimed, blind and lame."

<sup>22</sup> The servant said, "Lord, what you have ordered is done, and yet there is still room."

<sup>23</sup> The lord said to the servant, "Go out into the highways and hedges, and compel them to come in, so that my house may be filled."

<sup>24</sup> For I tell you, that none of those people who were originally invited will taste of my banquet."

<sup>25</sup> Now there were large crowds traveling with him so he turned, and said to them,

<sup>26</sup> "If any one comes to me, and does not hate his own father, mother, wife, children, brothers, and sisters, yes, even his own life too, he cannot be my disciple."

<sup>27</sup> Whoever does not carry his cross, and follow me, cannot be my disciple."

<sup>28</sup> For which of you, wanting to build a tower, does not first sit down and count the cost, whether he has the wherewithal to complete it?

<sup>29</sup> Otherwise when he has laid a foundation and is not able to finish it, everyone who sees it will begin to laugh at him,

<sup>30</sup> saying, 'Here's a person who begins to build, but is unable to finish.'

<sup>31</sup> Or what king, as he goes to make war with another king, will not first sit down and determine whether he is able with ten thousand to engage one who attacks him with twenty thousand?

<sup>32</sup> If he cannot, while the other is still a distance away, he will send an ambassador, and ask for conditions of peace.

<sup>33</sup> Similarly, any one of you who does not renounce all that he has, he cannot be my disciple.

<sup>34</sup> Salt is good; but if salt has lost its flavor, how is it be made salty again?

<sup>35</sup> It is worthless suited neither for the land or for the manure pile but to be thrown out. The one who has ears to hear, let him hear."

**DASV: Luke 15**

- <sup>1</sup> Now all the tax collectors and sinners were coming near him to hear him.
- <sup>2</sup> Both the Pharisees and the scribes complained, "This man welcomes sinners, and eats with them."
- <sup>3</sup> Then Jesus spoke this parable to them,
- <sup>4</sup> "Which one of you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?
- <sup>5</sup> When he finds it, he lays it on his shoulders, rejoicing.
- <sup>6</sup> Then when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.'
- <sup>7</sup> I say to you, in that same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people, who have no need of repentance.
- <sup>8</sup> Or what woman having ten pieces of silver, if she lose one piece, does not light a lamp, and sweep the house, and carefully search until she finds it?
- <sup>9</sup> Then when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.'
- <sup>10</sup> Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."
- <sup>11</sup> Jesus said, "There was a man who had two sons.
- <sup>12</sup> The younger said to his father, 'Father, give me the part of the estate that belongs to me.'" So he divided his assets between them.
- <sup>13</sup> A few days later, the younger son gathered all his belongings together and left on his journey into a distant country. There he squandered his money on wild living.
- <sup>14</sup> When he had spent everything, a severe famine occurred in that country; and he began to suffer need.
- <sup>15</sup> So he went and worked for one of the citizens of that country who sent him into his fields to feed pigs.
- <sup>16</sup> He often wanted to eat the pods that the pigs were eating but no one gave him a thing.
- <sup>17</sup> Finally he came to his senses saying, 'How many of my father's hired servants have bread enough to spare, and here I am dying of hunger!
- <sup>18</sup> I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight.
- <sup>19</sup> I am no longer worthy to be called your son. Let me be as one of your hired servants.'"
- <sup>20</sup> Then he arose, and came to his father. But while he was yet some way off, his father saw him, and was filled with compassion, ran, hugged and kissed him.

<sup>21</sup> Then the son said to him, 'Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.'

<sup>22</sup> But the father said to his servants, 'Hurry, bring out the best robe, and put it on him; and put a ring on his finger, and sandals on his feet.'

<sup>23</sup> Bring the fatted calf, butcher it, and let's eat and celebrate.

<sup>24</sup> For this my son who was dead is alive again. He was lost and now is found.' So they began to celebrate.

<sup>25</sup> Now his elder son was in the field and when he came and drew near to the house, he heard music and dancing.

<sup>26</sup> So he called to one of the servants, and asked what was going on.

<sup>27</sup> He replied, 'Your brother has returned and your father has killed the fatted calf, because he is celebrating his return safe and sound.'

<sup>28</sup> But he was angry, and would not go in. His father came out, and urged him.

<sup>29</sup> But the elder son answered his father, 'Look, for all these years I have served you, and I never disobeyed your wishes; and yet you never gave me a young goat, that I might party with my friends.'

<sup>30</sup> But when this son of yours returned, who has squandered your resources on prostitutes, you kill the fatted calf for him.'

<sup>31</sup> The father said to him, 'Son, you are always with me, and all that I have is yours.'

<sup>32</sup> But it was appropriate to celebrate and be glad, for this brother of yours was dead, and now is alive again; he was lost and now is found.'"

**DASV: Luke 16**

<sup>1</sup> Then Jesus said to the disciples, "There was a rich man, who had a manager who was accused of wasting his resources.

<sup>2</sup> He called the manager in, and said to him, 'What is this that I hear about you? Give an account of your stewardship; because you can no longer be my manager.'

<sup>3</sup> The manager thought to himself, 'What will I do, seeing my master has terminated me from my position? I do not have strength to dig and I am ashamed to beg.

<sup>4</sup> I know what I'll do so that when I am terminated from my job people will welcome me into their homes.'

<sup>5</sup> Calling to him each one of his master's debtors, he said to the first, 'How much do you owe my master?'

<sup>6</sup> The debtor replied, 'Eight hundred gallons of olive oil.' He said to him, 'Take your bill, and sit down quickly and write four hundred.'

<sup>7</sup> Then he said to another, 'How much do you owe?' He replied, 'A thousand bushels of wheat.' The manager told him, 'Take your bill, and write eight hundred.'

<sup>8</sup> Then his master commended the dishonest manager because he had acted shrewdly; for the children of this world are more shrewd in dealing with their contemporaries than the children of the light are.

<sup>9</sup> I tell you, make friends for yourselves by means of worldly assets; so that, when they are gone, you may be welcomed into the eternal homes.

<sup>10</sup> He who is faithful in little will also be faithful in much. He who is dishonest in little will also be dishonest in much.

<sup>11</sup> If therefore you have not been faithful with worldly assets, who will entrust to you with true riches?

<sup>12</sup> If you have not been faithful with that which belongs to another, who will give you that which will be your own?

<sup>13</sup> No servant can serve two masters, for either he will hate the one, and love the other; or else he will devoted to one, and despise the other. You cannot serve both God and money."

<sup>14</sup> When the Pharisees, who were lovers of money, heard all these things, they scoffed at him.

<sup>15</sup> He said to them, "You are those who justify yourselves in the sight of men; but God knows your hearts; for that which is greatly prized by human beings is an abomination in the sight of God.

<sup>16</sup> The law and the prophets were in effect until John; since that time the good news of the kingdom of God is proclaimed, and everyone is pushing to get into it.

<sup>17</sup> But it is easier for heaven and earth to pass away, than for one pen stroke of the law to fail.

<sup>18</sup> Everyone who divorces his wife, and marries another, commits adultery; and whoever marries one who is divorced commits adultery.

<sup>19</sup> Now there was a rich man, who was clothed in purple and fine linen, and feasted sumptuously every day.

<sup>20</sup> There was a certain beggar named Lazarus who was laid at his gate, covered with sores,

<sup>21</sup> and desired to be fed by what fell from the rich man's table. Beyond that even the dogs would come and lick his sores.

<sup>22</sup> It came to pass, that the beggar died and was carried away by the angels to be by Abraham's side. The rich man also died and was buried.

<sup>23</sup> In Hades, being tormented, he lifted up his eyes and saw Abraham far off with Lazarus by his side.

<sup>24</sup> The rich man cried and said, 'Father Abraham, have mercy on me. Send Lazarus, so that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in these flames.'

<sup>25</sup> But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here and you are in anguish.'

<sup>26</sup> Besides all this, between you and us there is a great chasm, so that those who want to cross from here to you are not able, and no one can cross over from there to where we are.'

<sup>27</sup> Then he said, 'Then I beg you, father, that you send Lazarus to my father's house,

<sup>28</sup> for I have five brothers; that he may warn them, so they do not come to this place of torment too.'

<sup>29</sup> But Abraham replied, 'They have Moses and the prophets; let them hear them.'

<sup>30</sup> But he said, 'No, father Abraham, but if one would go to them from the dead, then they will repent.'

<sup>31</sup> But Abraham said to him, 'If they will not listen Moses and the prophets, they will not be persuaded even if one were to rise from the dead.'"

**DASV: Luke 17**

<sup>1</sup> Jesus said to his disciples, "It is inevitable that occasions of stumbling will come; but woe to him, by whom they come!

<sup>2</sup> It were better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.

<sup>3</sup> Be on guard. If your brother sins, rebuke him; and if he repents, forgive him.

<sup>4</sup> Even if he sins against you seven times a day, and seven times turns again to you, saying, 'I repent,' you should forgive him."

<sup>5</sup> The apostles said to the Lord, "Increase our faith."

<sup>6</sup> The Lord said, "If you have faith the size of a grain of mustard seed, you will be able to say to this mulberry tree, 'Be uprooted, and planted in the sea,' and it would obey you.

<sup>7</sup> But which of you, having a servant plowing or keeping sheep, would say to him, when he has just come in from the field, 'Come right away and sit down here and eat.'

<sup>8</sup> Would you not, as master, more likely say to him, 'Make my supper, and change your clothes, and serve me while I eat and drink; then afterward you may eat and drink'?"

<sup>9</sup> Does he thank the servant because he did what he was commanded?

<sup>10</sup> Likewise you also, when you have done everything you were commanded, should say, 'We are unworthy servants; we have just done our duty.'

<sup>11</sup> As they were on their way to Jerusalem, Jesus was traveling along the border between Samaria and Galilee.

<sup>12</sup> As he entered into a village, he met ten men who were lepers, who kept their distance.

<sup>13</sup> They called aloud, saying, "Jesus, Master, have mercy on us!"

<sup>14</sup> When he saw them, he said to them, "Go and show yourselves to the priests." As they went, they were cleansed.

<sup>15</sup> Then one of them, when he saw that he was healed, returned, praising God with a loud voice.

<sup>16</sup> He fell on his face at Jesus' feet, and thanked him. He was a Samaritan.

<sup>17</sup> Jesus asked, "Were there not ten who were cleansed? Where are the other nine?"

<sup>18</sup> Were there none found who returned to give praise to God, except this foreigner?"

<sup>19</sup> Then he said to him, "Get up, and go your way. Your faith has made you well."

<sup>20</sup> Having been asked by the Pharisees, when the kingdom of God would come, Jesus replied, "The kingdom of God is not coming in a way that can be observed.

<sup>21</sup> Neither will they say, 'Look, here it is!' or, 'There it is!' For the kingdom of God is within you."

<sup>22</sup> He said to the disciples, "The days will come, when you will long to see one of the days of the Son of Man, but you will not see it.

<sup>23</sup> Then they will say to you, 'Look, there he is!' or 'Look, here he is!' Do not go out in pursuit of them.

<sup>24</sup> For as lightning flashes and lights up the sky from one end to the other; so will the Son of Man be in his day.

<sup>25</sup> But first he must suffer many things and be rejected by this generation.

<sup>26</sup> Just as it was in the days of Noah, so also it will be in the days of the Son of Man.

<sup>27</sup> They were eating and drinking, marrying and being given in marriage, until the day that Noah entered into the ark. Then the flood came and destroyed all of them.

<sup>28</sup> Likewise in the days of Lot, they were eating and drinking, buying and selling, planting and building;

<sup>29</sup> but on the day that Lot left Sodom, it rained fire and brimstone from heaven, and destroyed all of them.

<sup>30</sup> It will be the same in the day that the Son of Man is revealed.

<sup>31</sup> In that day, anyone who is on the housetop while his goods are in the house, he should not go down to take them away. Similarly, anyone who is in the field should not go back home.

<sup>32</sup> Remember Lot's wife.

<sup>33</sup> Whoever will seek to gain his life will lose it; but whoever will lose his life will preserve it.

<sup>34</sup> I tell you, in that night there will be two people in bed; the one will be taken, and the other left behind.

<sup>35</sup> There will be two women grinding grain together; the one will be taken, and the other left behind."

<sup>36</sup> [Some manuscripts have: "Two men will be in the field; one will be taken and the other left behind."]

<sup>37</sup> They asked him, "Where, Lord?" He replied, "Where the carcass is, there will the vultures gather."

**DASV: Luke 18**

<sup>1</sup> Then Jesus spoke a parable to show them that they should always pray, and not lose heart.

<sup>2</sup> He said, "There was in a city a judge, who neither feared God, or respected anyone.

<sup>3</sup> There was a widow in that city; and she frequently came to him, saying, 'Give me justice against my adversary.'

<sup>4</sup> But he would not for a while; but afterward he thought to himself, 'Though I do not fear God or respect any person,

<sup>5</sup> yet because this widow keeps pestering me, I will give her justice, otherwise she will wear me out by her continual coming."

<sup>6</sup> The Lord said, "Hear what the unrighteous judge says.

<sup>7</sup> Will God not give his elect justice, who cry to him day and night? Will he delay his response to them?

<sup>8</sup> I tell you, that he will quickly give them justice. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

<sup>9</sup> Jesus spoke this parable to certain men who were over confident in themselves that they were righteous, and despised everyone else.

<sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a tax collector.

<sup>11</sup> The Pharisee stood by himself and prayed, 'God, I thank you that I am not like other people, thieves, unrighteous, adulterers, or even like this tax collector.

<sup>12</sup> I fast twice a week; I give a tenth of everything I make.'

<sup>13</sup> But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner.'

<sup>14</sup> I say to you, 'This man went down to his house justified rather than the other. For everyone who exalts himself will be humbled; but everyone who humbles themselves will be exalted.'

<sup>15</sup> People were bringing their infants to Jesus, so that he might touch them. But when the disciples saw it, they rebuked them.

<sup>16</sup> But Jesus called them to him, saying, "Let the little children come to me, and do not forbid them for to such belongs the kingdom of God.

<sup>17</sup> Truly I say to you, whoever does not receive the kingdom of God like a little child will never enter it."

<sup>18</sup> A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?"

<sup>19</sup> Jesus replied, "Why do you call me good? There is no one good, except God alone.



<sup>20</sup> You know the commandments, 'Do not commit adultery, do not kill, do not steal, do not bear false witness, honor your father and mother.'"

<sup>21</sup> He said, "All these things I have done from my youth up."

<sup>22</sup> When Jesus heard it, he said to him, "You lack one thing: sell all that you have, and give it to the poor, then you will have treasure in heaven. Then come, follow me."

<sup>23</sup> But when he heard these things, he became very sad; for he was very rich.

<sup>24</sup> Then Jesus seeing him said, "How hard it is for those who have riches to enter into the kingdom of God!

<sup>25</sup> In fact, it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God."

<sup>26</sup> Those who heard it responded, "Who then can be saved?"

<sup>27</sup> But he said, "The very things which are impossible for humans are possible for God."

<sup>28</sup> Then Peter observed, "Look, we have left our homes and followed you."

<sup>29</sup> He replied, "Truly I say to you, there is no one who has left house, wife, brothers, parents, or children for the kingdom of God's sake,

<sup>30</sup> who will not receive much more in this time, and in the world to come eternal life."

<sup>31</sup> Then Jesus took the twelve aside and said to them, "Look, we are going up to Jerusalem, and all the things that are written by the prophets about the Son of Man will be accomplished.

<sup>32</sup> For he will be delivered up to the Gentiles, and will be mocked, and shamefully treated, and spit upon.

<sup>33</sup> They will flog and kill him; then on the third day he will rise again."

<sup>34</sup> But they did not understand any of these things; for its meaning was hidden from them, and they could not grasp the things that were said.

<sup>35</sup> As he drew near Jericho, a blind man was sitting by the roadside begging.

<sup>36</sup> Hearing a crowd going by, he asked about what was going on.

<sup>37</sup> They told him that Jesus of Nazareth was passing by.

<sup>38</sup> So he shouted out, "Jesus, son of David, have mercy on me."

<sup>39</sup> Those who were in front rebuked him, telling him to be quiet. But he shouted all the more, "Son of David, have mercy on me."

<sup>40</sup> Then Jesus stood, and ordered that he be brought to him. As he approached, Jesus asked him,

<sup>41</sup> "What do you want me to do for you?" He replied, "Lord, I want to see again."

<sup>42</sup> Jesus said to him, "Receive your sight; your faith has healed you."

<sup>43</sup> Immediately he received his sight, and followed him, praising God. When all the people saw it, they praised God.

**DASV: Luke 19**

<sup>1</sup> Jesus entered and was passing through Jericho.

<sup>2</sup> A man named Zacchaeus was there. He was a chief tax collector and was rich.

<sup>3</sup> He was trying to see who Jesus was; but was unable to see over the crowd because he was short.

<sup>4</sup> So he ran on ahead, and climbed up into a sycamore tree to see him, for Jesus was going to pass by that way.

<sup>5</sup> When Jesus came to the spot, he looked up, and said to him, "Zacchaeus, quickly come down; for today I must stay at your house."

<sup>6</sup> So he quickly came down, and gladly welcomed him.

<sup>7</sup> When the crowd saw it, they all grumbled, "He is gone to visit with a man who is a sinner."

<sup>8</sup> Then Zacchaeus stood up and said to the Lord, "Look, Lord, half of my possessions I give to the poor; and if I have cheated anyone of anything, I will restore four times as much."

<sup>9</sup> Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham.

<sup>10</sup> For the Son of Man came to seek and to save the lost."

<sup>11</sup> As they were listening to these things, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was going to appear immediately.

<sup>12</sup> So he said, "A noble went into a far country, to obtain a kingdom for himself, and then return.

<sup>13</sup> He called ten of his servants, and gave each of them one mina, and said to them, 'Trade with this until I get back.'

<sup>14</sup> But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'

<sup>15</sup> When he came back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be summoned so that he might know what they had gained by trading.

<sup>16</sup> The first came before him, saying, 'Lord, your mina has produced ten minas more.

<sup>17</sup> He said to him, 'Well done, good servant; because you were found faithful with a little, you will have authority over ten cities.

<sup>18</sup> The second came, saying, 'Your mina, Lord, has produced five more minas.

<sup>19</sup> So he said to him also, 'Be over five cities.'

<sup>20</sup> Then another came, saying, 'Lord, look, here is your mina. I wrapped it up in a cloth,

<sup>21</sup> for I was afraid of you, because you are a strict man. You take out what you didn't put in, and reap what you didn't sow.

<sup>22</sup> He said to him, "I will judge you by your own words, you wicked servant. You knew that I am a strict man, taking out what I didn't put in and reaping what I didn't sow;

<sup>23</sup> then why didn't you put my money into the bank, so that at my coming I should have collected it with interest?

<sup>24</sup> He said to those who stood by, 'Take away from him the mina, and give it to the one who has the ten minas.'

<sup>25</sup> They said to him, 'Master, he already has ten minas.'

<sup>26</sup> I tell you, to everyone who has shall more be given; but from the one who has not, even what he has will be taken away.

<sup>27</sup> But as for my enemies who did not want me to reign over them, bring them here, and execute them in front of me."

<sup>28</sup> After Jesus had said this, he went on ahead, going up to Jerusalem.

<sup>29</sup> When he drew near to Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples,

<sup>30</sup> saying, "Go to the village across from you; as you enter it you will find a donkey colt tied, on which no one has ever ridden. Untie it and bring it here.

<sup>31</sup> If any one asks you, 'Why are you untying it?' Tell them, 'The Lord needs it.'"

<sup>32</sup> Those who were sent went away, and found it just like he had told them.

<sup>33</sup> As they were untying the colt, its owners asked them, "Why are you untying the colt?"

<sup>34</sup> They answered, "The Lord needs it."

<sup>35</sup> They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on it.

<sup>36</sup> As he rode on, they spread their garments on the road.

<sup>37</sup> As he drew near, where the road goes down off the Mount of Olives, the whole crowd of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

<sup>38</sup> saying, "Blessed is the King who comes in the name of the Lord. Peace in heaven, and glory in the highest."

<sup>39</sup> Some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples."

<sup>40</sup> But he replied, "I tell you, if these keep silent, then even the stones would cry out."

<sup>41</sup> When he drew near, he saw the city and wept over it,

<sup>42</sup> saying, "If you, even you, had only known on this day the things that would have produced peace for you! But now they are hidden from your eyes.

<sup>43</sup> For the days will come on you, when your enemies will build up a rampart against you, and surround you, and close in on you from every side.

<sup>44</sup> They will crush you into the ground, and your children within you; and they will not leave within you one stone standing on another; because you did not realize the time of your divine visitation."

<sup>45</sup> He entered into the temple, and began to cast out those selling things,  
<sup>46</sup> saying to them, "It is written, 'my house will be a house of prayer;' but you have turned it into a den of thieves."  
<sup>47</sup> He was teaching daily in the temple. The chief priests, scribes and leaders of the people sought to destroy him,  
<sup>48</sup> but they could not figure out a way to do it; for all the people hung on his words.

**DASV: Luke 20**

<sup>1</sup> One day, as Jesus was teaching the people in the temple, and preaching the good news, the chief priest, and scribes came to him with the elders,

<sup>2</sup> and said to him, "Tell us, by what authority you do these things? Who gave you this authority?"

<sup>3</sup> He answered, "I also will ask you a question: tell me,

<sup>4</sup> the baptism of John, was it from heaven or merely human?"

<sup>5</sup> They reasoned with themselves, saying, "If we say, 'From heaven;' he will ask, 'Why did you not believe him?'

<sup>6</sup> But if we say, 'Merely human;' all the people will stone us, for they are persuaded that John was a prophet."

<sup>7</sup> So they answered that they did not know where it was from.

<sup>8</sup> Jesus said to them, "Neither will I tell you by what authority I do these things."

<sup>9</sup> Jesus began to speak to the people this parable: "A man planted a vineyard, and rented it out to tenant farmers, and went into another country for a long time.

<sup>10</sup> At the harvest he sent a servant to the tenant farmers, in order that they would give him some of the fruit of the vineyard. But the tenant farmers beat him, and sent him away empty-handed.

<sup>11</sup> So he sent another servant. They also beat and insulted him, and sent him away empty-handed.

<sup>12</sup> Then he sent a third, and they also wounded and threw him out.

<sup>13</sup> The owner of the vineyard said, 'What shall I do? I will send my beloved son; maybe they will reverence him.'

<sup>14</sup> But when the tenant farmers saw him, they reasoned with each other, 'This is the heir; let's kill him, so the inheritance will be ours.'

<sup>15</sup> So they threw him out of the vineyard, and killed him. What therefore will the owner of the vineyard do to them?

<sup>16</sup> He will come and destroy these tenant farmers, and will rent the vineyard out to others." When they heard it, they said, "God forbid."

<sup>17</sup> But he looked at them, and said, "What then is the meaning of what is written, 'The stone the builders rejected, the same has become the cornerstone'?"

<sup>18</sup> Everyone that falls on this stone will be broken to pieces; but on whomever it falls, that one will be crushed."

<sup>19</sup> The scribes and the chief priests sought to lay hands on him in that same hour; but they feared the people, for they realized that he had spoken this parable against them.

<sup>20</sup> They watched him, and sent out spies, who pretended to be honest, that they might trap him in his speech, so they could deliver him up to the rule and authority of the governor.

<sup>21</sup> So they asked him, "Teacher, we know that you speak and teach correctly, and you do not show favoritism to anyone, but teach the way of God honestly.

<sup>22</sup> Is it lawful for us to give tribute to Caesar, or not?"

<sup>23</sup> But he perceived their chicanery so he asked them,

<sup>24</sup> "Show me a denarius. Whose image and inscription are on it?" They replied, "Caesar's."

<sup>25</sup> Then he said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

<sup>26</sup> They were not able to trap him in front of the people. They were amazed by his answer and were silenced.

<sup>27</sup> Some Sadducees, who claim that there is no resurrection, came to him,

<sup>28</sup> asking him, "Teacher, Moses wrote to us that if a man's brother dies, leaving a wife but no children, his brother must take his widow, and raise up children to his brother.

<sup>29</sup> Now there were seven brothers. The first took a wife, and died childless.

<sup>30</sup> The second,

<sup>31</sup> and the third married her; and likewise the seven died leaving no children.

<sup>32</sup> Finally, the woman died also.

<sup>33</sup> In the resurrection therefore whose wife will the woman be? For all seven had married her."

<sup>34</sup> Then Jesus said to them, "The children of this age marry, and are given in marriage.

<sup>35</sup> But those who are considered worthy to attain that age, and the resurrection from the dead, neither marry, nor are given in marriage.

<sup>36</sup> In reality, they cannot die any more, for they are like the angels and are children of God, being children of the resurrection.

<sup>37</sup> But concerning the dead being raised, even Moses demonstrated it in the passage of the bush, when he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob.

<sup>38</sup> Now he is not the God of the dead, but of the living, for they are all alive to him."

<sup>39</sup> Then some of the scribes replied, "Teacher, you have spoken well."

<sup>40</sup> For they did not dare ask him anymore questions.

<sup>41</sup> Then he asked them, "How can they say that the Messiah is David's son?"

<sup>42</sup> For David himself in the book of Psalms says, 'The Lord said to my Lord, "sit at my right hand,

<sup>43</sup> until I make your enemies the footstool for your feet.'"

<sup>44</sup> If David calls him 'Lord,' then how can he be his son?"

<sup>45</sup> Then publically in the hearing of all the people he said to his disciples,

<sup>46</sup> "Beware the scribes, who like walking around in long robes, and love respectful greetings in the marketplaces, and the best seats in the synagogues, and honored places at banquets.

<sup>47</sup> Yet they devour widows' houses, and for appearances make long prayers. These will receive greater condemnation."

**DASV: Luke 21**

<sup>1</sup> Jesus looked up, and saw some rich people putting their donations into the offering box.

<sup>2</sup> Then he noticed a poor widow putting in two small copper coins.

<sup>3</sup> He said, "Truly I say to you, this poor widow has put in more than all the rest.

<sup>4</sup> For all of these contributed gifts from their wealth; but she out of her poverty put in everything she had to live on.

<sup>5</sup> Now while some were talking about the temple, how it was adorned with beautiful stonework and votive offerings, he said,

<sup>6</sup> "As for these things you are observing, the days will come when not one stone will be left standing on another, every one of them will be thrown down."

<sup>7</sup> They asked him, "Teacher, when will these things happen? What will be the sign that these things are about to take place?"

<sup>8</sup> He replied, "Be careful that you are not led astray, for many will come in my name, saying, 'I am he.' and, 'The time is near.' Do not go after them.

<sup>9</sup> When you hear of wars and insurgencies, do not be terrified, for these things must come to pass first; but the end will not come right after that."

<sup>10</sup> Then he said to them, "Nation will rise up against nation, and kingdom against kingdom;

<sup>11</sup> and there will be great earthquakes, and in many places famines and plagues and there will be frightening events and great signs from heaven.

<sup>12</sup> But before all these things happen, they will arrest and persecute you, handing you over to the synagogues and prisons, and bringing you before kings and governors for my name's sake.

<sup>13</sup> This will turn out to be a time for you to testify concerning me.

<sup>14</sup> Settle it therefore in your hearts, not to prepare ahead of time how to defend yourself,

<sup>15</sup> for I will give you the words and wisdom, that none of your adversaries will be able to resist or refute.

<sup>16</sup> But you will be delivered up even by parents, brothers, relatives and friends; and some of you will be put to death.

<sup>17</sup> You will be hated by everyone for my name's sake.

<sup>18</sup> But not a hair of your head will perish.

<sup>19</sup> By your endurance you will win your souls.

<sup>20</sup> But when you see Jerusalem surrounded by armies, then know that her desolation has come near.

<sup>21</sup> Then let those who are in Judea flee to the mountains; and let those who are in the city leave; and those who are out in the country should not reenter it.

<sup>22</sup> For these are days of vengeance, to fulfill everything that has been written.

<sup>23</sup> Woe to those who are pregnant and nursing babies in those days! For there will be great distress on the land, and wrath against this people.



<sup>24</sup> They will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

<sup>25</sup> There will be signs in the sun, moon and stars; and on the earth nations will be distressed, perplexed by the roaring of the sea and waves.

<sup>26</sup> People will faint from fear and the expectation of the things coming on the world; for the powers of the heavens will be shaken.

<sup>27</sup> Then they will see the Son of Man coming in a cloud with power and great glory.

<sup>28</sup> But when these things begin to happen, stand up and lift up your heads; because your redemption is drawing near."

<sup>29</sup> He spoke to them in a parable: "Look at the fig tree and all the trees.

<sup>30</sup> When they sprout leaves, you can see for yourselves and know that the summer is now near.

<sup>31</sup> Even so you also, when you see these things happen, realize that the kingdom of God is near.

<sup>32</sup> Truly I tell you, this generation will not pass away, until all things are accomplished.

<sup>33</sup> Heaven and earth will pass away; but my words will never pass away.

<sup>34</sup> Watch out or your hearts may be weighed down with carousing, drunkenness and worries of this life, and that day will come down on you suddenly like a trap.

<sup>35</sup> For it will come on all those who dwell on the face of the entire earth.

<sup>36</sup> But be alert at all times, praying that you may be strong enough to escape all these things that will happen, and to stand before the Son of Man."

<sup>37</sup> Every day Jesus continued teaching in the temple; and every night he went out, and stayed on the Mount of Olives.

<sup>38</sup> All the people came early in the morning to hear him in the temple.

**DASV: Luke 22**

<sup>1</sup> Now the Feast of Unleavened Bread drew near, which is also called the Passover.

<sup>2</sup> The chief priests and scribes sought how they might put Jesus to death; but they were afraid of the people.

<sup>3</sup> Satan entered into Judas, called Iscariot, who was one of the twelve.

<sup>4</sup> He went and discussed with the chief priests and temple guards, how he might betray him to them.

<sup>5</sup> They were delighted and promised to pay him.

<sup>6</sup> He consented and began to look for an opportunity to betray him to them when the crowd was not around.

<sup>7</sup> The day of Unleavened Bread came, on which the Passover lamb must be sacrificed.

<sup>8</sup> So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it."

<sup>9</sup> They asked him, "Where do you want us to make the preparations?"

<sup>10</sup> He replied, "When you enter the city, a man carrying a pitcher of water will meet you; follow him to the house that he enters.

<sup>11</sup> Tell the master of the house, 'The Teacher asks you, "Where is the guestroom, where I may eat the Passover with my disciples?'"

<sup>12</sup> Then he will show you a large furnished room upstairs. Make the preparations there."

<sup>13</sup> They went and found everything just as he had told them; and they prepared the Passover meal.

<sup>14</sup> When the hour had come, he sat down with the apostles.

<sup>15</sup> He said to them, "With eagerness I have desired to eat this Passover with you before I suffer;

<sup>16</sup> for I tell you, I will not eat it again until it is fulfilled in the kingdom of God."

<sup>17</sup> He took a cup, and when he had given thanks, he said, "Take this, and divide it up among yourselves;

<sup>18</sup> for I tell you, I will not drink again from the fruit of the vine, until the kingdom of God comes."

<sup>19</sup> Then he took bread, and when he had given thanks, he broke it, and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."

<sup>20</sup> Likewise he took the cup after dinner, saying, "This cup is the new covenant in my blood which is poured out for you.

<sup>21</sup> But look, the hand of him who betrays me is with me on the table.

<sup>22</sup> For the Son of Man is going, just as it has been determined, but woe to that man by whom he is betrayed!"

<sup>23</sup> They began to question each other, which of them would do this thing.

<sup>24</sup> Now there arose also a controversy among them, which of them was to be regarded as the greatest.

<sup>25</sup> Then he said to them, "The kings of the Gentiles have rule over them; and they who have authority over them are called 'Benefactors.'

<sup>26</sup> But not so among you; but the one who is the greatest among you, let him become like the youngest; and the one who is the leader, like one who serves.

<sup>27</sup> For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? But here I am among you as one who serves.

<sup>28</sup> But you have stuck with me in my trials.

<sup>29</sup> So I confer on you a kingdom, just as my Father has conferred one on me,

<sup>30</sup> so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> Simon, Simon, Satan has asked for all of you that he might sift you like wheat;

<sup>32</sup> but I have prayed for you, Simon, that your faith not fail. When you have turned around, strengthen your brothers."

<sup>33</sup> But Peter said to him, "Lord, I am ready to go with you both to prison and to death."

<sup>34</sup> Then Jesus replied, "I tell you, Peter, the rooster will not crow this day, until you have denied that you know me three times."

<sup>35</sup> Then Jesus said to them, "When I sent you out with no purse, wallet and sandals, did you lack anything? " "Nothing," they replied.

<sup>36</sup> Then he said to them, "But now, the one who has a money bag should take it, and likewise a travel bag. Let the one who has no sword sell his cloak and buy one.

<sup>37</sup> For I tell you, this Scripture must be fulfilled in me, 'And he was counted with transgressors,' for that which was written about me is being fulfilled."

<sup>38</sup> But they said, "Lord, look, here are two swords." He replied, "It is enough."

<sup>39</sup> Then he went out and proceeded to the Mount of Olives, as was his custom; and the disciples followed him.

<sup>40</sup> Now when he arrived at the place, he told them, "Pray that you do not enter into temptation."

<sup>41</sup> He withdrew about a stone's throw; knelt down and prayed,

<sup>42</sup> "Father, if you are willing, remove this cup from me. Yet not my will, but yours, be done."

<sup>43</sup> Then an angel from heaven appeared to him, strengthening him.

<sup>44</sup> Being in such agony he prayed more earnestly; and his sweat fell to the ground like great drops of blood.

<sup>45</sup> When he got up from his prayer, he came to the disciples, and found them sleeping, tired from grief.

<sup>46</sup> Then he said to them, "Why are you sleeping? Get up and pray, so that you do not enter into temptation."

<sup>47</sup> While he was still speaking, a crowd approached along with one called Judas, one of the twelve, who was leading them. He came up to Jesus to kiss him.

<sup>48</sup> But Jesus said to him, "Judas, you betray the Son of Man with a kiss?"

<sup>49</sup> When those who were around him realized what was about to happen, they said, "Lord, shall we use the sword?"

<sup>50</sup> Then one of them struck the servant of the high priest and cut off his right ear.

<sup>51</sup> But Jesus replied, "Enough of this." Then he touched his ear and healed him.

<sup>52</sup> Jesus said to the chief priests, captains of the temple guard and elders, who had come for him, "Am I a bandit that you come out with swords and clubs?"

<sup>53</sup> When I was daily with you in the temple, you never laid your hands on me to arrest me. But this is your hour, the reign of darkness."

<sup>54</sup> Then they seized him, led him away, and brought him to the high priest's house. But Peter followed at a distance.

<sup>55</sup> When they had kindled a fire in the middle of the court, and sat down together, Peter sat down among them.

<sup>56</sup> A servant girl, seeing him as he sat in the light of the fire, stared at him, saying, "This man was with him too."

<sup>57</sup> But he denied it, saying, "Woman, I don't know him."

<sup>58</sup> After a little while someone else saw him, and said, "You also are one of them." But Peter claimed, "Man, no I'm not."

<sup>59</sup> After about an hour another confidently insisted, "Surely this man was with him; for he too is a Galilean."

<sup>60</sup> But Peter denied, "Man, I don't know what you are saying. " Immediately, while he was still speaking, the rooster crowed.

<sup>61</sup> The Lord turned, and looked at Peter. Then Peter remembered the word of the Lord, how he had told him, "Before the rooster crows this day you will deny me three times.

<sup>62</sup> He went out and wept bitterly.

<sup>63</sup> The men holding Jesus in custody began to mock and beat him.

<sup>64</sup> They blindfolded him and demanded, "Prophecy, who hit you?"

<sup>65</sup> They spoke many other things against him insulting him.

<sup>66</sup> At daybreak, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away to their council, saying,

<sup>67</sup> "If you are the Christ, tell us." But he replied, "If I tell you, you would not believe it.

<sup>68</sup> If I question you, you too would not answer.

<sup>69</sup> But from now on the Son of man will be seated at the right hand of the power of God."

<sup>70</sup> They all said, "Are you then the Son of God?" He replied, "Yes, it is just like you said I am."

<sup>71</sup> Then they said, "What further need do we have for witnesses? For we have heard it ourselves from his own mouth. "

**DASV: Luke 23**

<sup>1</sup> Then the entire assembly rose up and brought Jesus before Pilate.

<sup>2</sup> They began to accuse him, saying, "We found this man misleading our nation, forbidding us to give tribute to Caesar, and saying that he himself is the Messiah, a king."

<sup>3</sup> So Pilate asked him, "Are you the King of the Jews?" He answered him, "It is just like what you have said."

<sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no basis for a case against this man."

<sup>5</sup> But they were adamant, saying, "He stirs up the people, teaching throughout all Judea, beginning in Galilee and ending up here."

<sup>6</sup> But when Pilate heard this, he asked whether the man was a Galilean.

<sup>7</sup> When he discovered that he was from Herod's jurisdiction, he sent him to Herod, who was also at Jerusalem at that time.

<sup>8</sup> Now when Herod Antipas saw Jesus, he was very glad, for he had for a long time wanted to see him, because he had heard about him and hoped to see him perform some miracle.

<sup>9</sup> He questioned him at some length, but Jesus would not answer him.

<sup>10</sup> The chief priests and the scribes stood, vehemently accusing him.

<sup>11</sup> Herod with his soldiers treated him with contempt and mocked him. He then put a royal robe on him and sent him back to Pilate.

<sup>12</sup> Herod and Pilate became friends on that very day, for before they had been enemies.

<sup>13</sup> Pilate called together the chief priests, the leaders and the people,

<sup>14</sup> and said to them, "You brought me this man, as one who misleads the people; and look, I have examined him before you, and found him not guilty regarding those things of which you were accusing him.

<sup>15</sup> Neither did Herod, for he sent him back to us. Look, he has done nothing worthy of death.

<sup>16</sup> I will therefore beat and release him."

<sup>17</sup> [Some manuscripts have: Now he was obligated to release to them one prisoner at the feast.]

<sup>18</sup> But they shouted out all together, "Away with this man, and release Barabbas for us."

<sup>19</sup> (This one had been put in prison because he made insurrection in the city and for murder.)

<sup>20</sup> Then Pilate spoke to them again, wanting to release Jesus.

<sup>21</sup> But they kept shouting, "Crucify, crucify him."

<sup>22</sup> Then he said to them a third time, "Why, what evil has he done? I have found nothing in him worthy of death. Therefore I will beat and release him."

<sup>23</sup> But they were insistent with loud shouts, demanding that he be crucified and their shouts prevailed.

<sup>24</sup> So Pilate rendered the sentence that their demand should be granted.

<sup>25</sup> He released the one they requested who had been thrown into prison for insurrection and murder, but Jesus he delivered according to their wish.

<sup>26</sup> When they led him away, they grabbed Simon of Cyrene, who was coming in from the country, and laid the cross on him, to carry it behind Jesus.

<sup>27</sup> A great crowd of people followed him, among them women who were mourning and wailing for him.

<sup>28</sup> But Jesus turned to them saying, "Daughters of Jerusalem, do not weep for me, weep for yourselves and for your children.

<sup>29</sup> For the days are coming, in which they will say, 'Blessed are the barren, and the wombs that never bore a child, and the breasts that have never nursed.'

<sup>30</sup> Then they will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'

<sup>31</sup> For if they do these things when the wood is green, what will happen when it is dry?"

<sup>32</sup> Two other criminals were led away to be put to death with him.

<sup>33</sup> When they came to the place called The Skull, they crucified him, along with the criminals, one on his right and the other on his left.

<sup>34</sup> Then Jesus said, "Father, forgive them; for they don't know what they are doing." Then they cast lots to split up his clothes among them.

<sup>35</sup> The people stood by watching. The leaders scoffed at him, saying, "He saved others, let him save himself, if this is the Messiah of God, his chosen one."

<sup>36</sup> The soldiers also mocked him, coming to him, offering him sour wine,

<sup>37</sup> and saying, "If you are the King of the Jews, save yourself."

<sup>38</sup> There was also an inscription over him, "This is the King of the Jews."

<sup>39</sup> One of the criminals hanging there railed on him, "Are you not the Messiah? Save yourself and us."

<sup>40</sup> But the other rebuked him saying, "Do you not fear God, seeing you are under the same sentence of condemnation?"

<sup>41</sup> We are condemned justly; for we are receiving the due reward of our actions, but this man has done nothing wrong."

<sup>42</sup> Then he said, "Jesus, remember me when you come into your kingdom."

<sup>43</sup> Jesus said to him, "Truly I say to you, today you will be with me in Paradise."

<sup>44</sup> Now it was about noon, and a darkness came over the whole land until three in the afternoon,

<sup>45</sup> because the sun's light failed to shine. The veil of the temple was torn in two.

<sup>46</sup> Then Jesus, crying out with a loud voice, said, "Father, into your hands I commend my spirit," and having said this, he breathed his last.

<sup>47</sup> When the centurion saw what happened, he praised God, saying, "Certainly this was an innocent man."

<sup>48</sup> All the crowds that came together for this spectacle, when they saw the things that took place, returned home beating their breasts.

<sup>49</sup> All his acquaintances, along with the women who had followed him from Galilee, stood at a distance, watching these things.

<sup>50</sup> Now there was a man named Joseph, who was a council member, a good and righteous man,

<sup>51</sup> who had not consented to their plan and action. He was from Arimathea, a city of the Jews, and he was expectantly looking for the kingdom of God.

<sup>52</sup> This man went to Pilate and asked for the body of Jesus.

<sup>53</sup> He took it down, wrapped it in a linen cloth, and laid it in a tomb that was cut in stone, where no one had ever been buried.

<sup>54</sup> It was the day of the Preparation and the Sabbath was about to begin.

<sup>55</sup> The women, who had come with Jesus out of Galilee, followed behind, and saw the tomb, and how his body was laid.

<sup>56</sup> They returned, and prepared spices and perfumes. But on the Sabbath they rested according to the commandment.



**DASV: Luke 24**

<sup>1</sup> But on the first day of the week, right at dawn, they came to the tomb, bringing the spices that they had prepared.

<sup>2</sup> They found the stone rolled away from the tomb,

<sup>3</sup> but when they entered, they did not find the body of the Lord Jesus.

<sup>4</sup> While they were puzzling over it, two men stood by them in dazzling clothes.

<sup>5</sup> They were terrified and bowed their faces to the ground, but the men said to them, "Why are you looking for the living among the dead?"

<sup>6</sup> He is not here, he has risen. Remember how he told you when he was still in Galilee,

<sup>7</sup> saying that the Son of man must be delivered into the hands of sinful men, be crucified, and the third day rise again."

<sup>8</sup> Then they remembered his words.

<sup>9</sup> After returning from the tomb, they told all these things to the eleven and to all the others.

<sup>10</sup> Now it was Mary Magdalene, Joanna, and Mary the mother of James, and the other women with them who told these things to the apostles.

<sup>11</sup> This story seemed to them like an idle tale and they did not believe them.

<sup>12</sup> But Peter got up and ran to the tomb. Stooping and peering in, he saw the linen wrappings by themselves; and he went back to his home wondering about what had happened.

<sup>13</sup> Two of them were going that same day to a village called Emmaus, which was about seven miles from Jerusalem.

<sup>14</sup> They discussed with each other about all the things that had happened.

<sup>15</sup> While they were discussing and debating, Jesus himself approached and walked along with them.

<sup>16</sup> But their eyes were kept from recognizing who he was.

<sup>17</sup> He asked them, "What were you discussing with each other while you were walking along?" They stood still, looking sad.

<sup>18</sup> One of them, named Cleopas, replied, "Are you the only visitor in Jerusalem who doesn't know about the things that have happened there in these days?"

<sup>19</sup> He asked them, "What things?" They replied, "The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people.

<sup>20</sup> The chief priests and our rulers handed him over to be condemned to death, and crucified him.

<sup>21</sup> But we had hoped that he was the one who would rescue Israel. Yes, and besides all this, it is now the third day since these things have happened.

<sup>22</sup> But also some women of our group amazed us, having been to the tomb early this morning

<sup>23</sup> where they did not find his body. They came back saying that they had also seen a vision of angels, who said that he was alive.

<sup>24</sup> Some of those who were with us went to the tomb, and found it exactly as the women had described it, but they didn't see him."

<sup>25</sup> Then Jesus said to them, "O foolish and slow of heart to believe in all that the prophets have spoken!

<sup>26</sup> Was it not necessary for the Messiah to suffer these things, and to enter into his glory?"

<sup>27</sup> Then beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

<sup>28</sup> As they approached the village where they were going, and he acted as if he would keep going further.

<sup>29</sup> They urged him, "Stay with us; for it is getting late, and the day is now almost over." So he turned in to stay with them.

<sup>30</sup> When he sat down with them at the table, he took the bread, blessed, broke it and gave it to them.

<sup>31</sup> Then their eyes were opened, and they recognized him; and he vanished out of their sight.

<sup>32</sup> They said one to each other, "Didn't our hearts burn within us, while he spoke to us on the road, while he opened to us the Scriptures?"

<sup>33</sup> They got up that same hour, returned to Jerusalem and found the eleven and those who were with them gathered together.

<sup>34</sup> They said, "The Lord has risen indeed, and has appeared to Simon."

<sup>35</sup> Then they rehearsed the things that had happened on the road, and how they had recognized him when he broke the bread.

<sup>36</sup> As they spoke these things, Jesus himself stood among them, and said to them, "Peace be to you."

<sup>37</sup> But they were shocked and terrified, imagining that they had seen a ghost.

<sup>38</sup> But he said to them, "Why are you troubled? Why are doubts arising in your hearts?"

<sup>39</sup> Look at my hands and my feet, it is I. Touch me and see for a ghost does not have flesh and bones like you see that I do."

<sup>40</sup> When he had said this, he showed them his hands and his feet.

<sup>41</sup> Overwhelmed by joy they still could not believe it, he said to them, "Do you have anything to eat here?"

<sup>42</sup> They gave him a piece of a broiled fish.

<sup>43</sup> He took it and ate before them.

<sup>44</sup> He said to them, "These are my words that I told you, while I was still with you, that all things must be fulfilled which are written in the law of Moses, the Prophets and the Psalms about me."

<sup>45</sup> Then he opened their mind so that they could understand the Scriptures.

<sup>46</sup> He said to them, "This is what is written, that the Messiah would suffer, rise again from the dead on the third day;

<sup>47</sup> and that repentance and remission of sins would be preached in his name to all the nations, beginning from Jerusalem.

<sup>48</sup> You are witnesses of these things.

<sup>49</sup> Look, I am sending the promise of my Father to you, but wait in the city, until you are clothed with power from on high."

<sup>50</sup> Then he led them as far as Bethany, and lifting up his hands, he blessed them.

<sup>51</sup> While he was blessing them, he left them, and was carried up into heaven.

<sup>52</sup> They worshipped him and returned to Jerusalem with great joy,

<sup>53</sup> and were continually in the temple, praising God.

**DASV: Digital American Standard Version****DASV: John 1**

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> He was in the beginning with God.

<sup>3</sup> All things were made by him; and without him nothing was made that had been made.

<sup>4</sup> In him was life, and the life was the light of men.

<sup>5</sup> The light shines in the darkness, and the darkness has not overcome it.

<sup>6</sup> A man came, sent from God, whose name was John.

<sup>7</sup> He came as a witness, to testify concerning the light, so that all might believe through him.

<sup>8</sup> He was not the light, but came to testify concerning the light,

<sup>9</sup> the true light, which gives light to everyone, coming into the world.

<sup>10</sup> He was in the world, and the world was made by him, yet the world did not know him.

<sup>11</sup> He came unto his own things, and even his own people did not receive him.

<sup>12</sup> But as many as received him, to those who believe on his name, he gave the right to become children of God.

<sup>13</sup> They were born, not of blood, or of the will of the flesh, or of the will of man, but of God.

<sup>14</sup> The Word became flesh, and dwelt among us. We have seen his glory, glory as of the one and only son from the Father, full of grace and truth.

<sup>15</sup> John testified about him, shouting, "This is the one of whom I said, 'He who comes after me is greater than I, for he existed before me.'"

<sup>16</sup> For from his fullness we all have received, one gracious benefit after another.

<sup>17</sup> For the law was given through Moses; but grace and truth came through Jesus Christ.

<sup>18</sup> No one has ever seen God, but the one and only God, who is near to the Father's heart, he has made him known.

<sup>19</sup> This was John's testimony, when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?"

<sup>20</sup> He confessed, and did not deny it, but openly confessed, "I am not the Christ."

<sup>21</sup> They asked him, "Who are you then? Are you Elijah?" He replied, "I am not." "Are you the prophet?" He answered, "No."

<sup>22</sup> Then they said to him, "Who are you? So that we can give an answer to those who sent us. What do you say about yourself?"

<sup>23</sup> He said, "I am the voice of one shouting in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

<sup>24</sup> Those who were sent were from the Pharisees.

<sup>25</sup> Then they asked John, "Why then do you baptize, if you are not the Christ, Elijah, or the prophet?"

<sup>26</sup> John answered them, "I baptize with water, but among you stands one whom you do not know,

<sup>27</sup> he who comes after me, the strap of whose sandal I am not worthy to untie."

<sup>28</sup> These things were done in Bethany on the other side of the Jordan River, where John was baptizing.

<sup>29</sup> On the next day John saw Jesus coming to him, and said, "Look, the Lamb of God, who takes away the sin of the world!

<sup>30</sup> This is the one of whom I said, 'After me comes a man who is greater than I, for he existed before me.'

<sup>31</sup> I did not know him. This is the reason I came baptizing with water so that he would be revealed to Israel."

<sup>32</sup> Then John testified, "I saw the Spirit descending as a dove out of heaven; and it remained on him.

<sup>33</sup> I did not know him but he who sent me to baptize with water, said to me, 'Upon whomever you see the Spirit descending, and remaining on him, this one is he who baptizes with the Holy Spirit.'

<sup>34</sup> I have seen, and have testified that this is the Son of God."

<sup>35</sup> Again on the next day John was standing with two of his disciples.

<sup>36</sup> While looking at Jesus as he walked by, John said, "Look, the Lamb of God!"

<sup>37</sup> After his two disciples heard him speak, they followed Jesus.

<sup>38</sup> Jesus turned, and saw them following; he asked them, "What do you want?" They replied, "Rabbi (which is translated Teacher), where are you staying?"

<sup>39</sup> He said to them, "Come, and see." So they came and saw where he was staying, and they stayed with him that day. It was about four o'clock in the afternoon.

<sup>40</sup> One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother.

<sup>41</sup> He first found his brother Simon, and said to him, "We have found the Messiah" (which is translated Christ).

<sup>42</sup> He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John. You shall be called Cephas (which is translated Peter)."

<sup>43</sup> On the next day he wanted to go into Galilee, and he found Philip. Jesus said to him, "Follow me."

<sup>44</sup> Now Philip was from Bethsaida, the hometown of Andrew and Peter.

<sup>45</sup> Philip found Nathanael, 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."

<sup>46</sup> Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

<sup>47</sup> Jesus saw Nathanael approaching, and said concerning him, "Look, a true Israelite, in whom there is no deceit!"

<sup>48</sup> Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

<sup>49</sup> Nathanael responded, "Rabbi, you are the Son of God. You are the King of Israel."

<sup>50</sup> Jesus said to him, "Because I said I saw you under the fig tree, you believe? You will see greater things than these."

<sup>51</sup> He said to him, "Surely I tell you the truth, you will see the heaven opened, and the angels of God ascending and descending upon the Son of Man."

**DASV: John 2**

<sup>1</sup> On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

<sup>2</sup> Jesus and his disciples were also invited to the wedding.

<sup>3</sup> When they had run out of wine, Jesus' mother said to him, "They are out of wine."

<sup>4</sup> Jesus said to her, "Woman, what does that have to do with you and me? My hour is not yet come."

<sup>5</sup> His mother said to the servants, "Whatever he tells you, do it."

<sup>6</sup> Now there were six water pots of stone set there according to the Jewish custom of ceremonial washing, containing twenty or thirty gallons apiece.

<sup>7</sup> Jesus told them, "Fill the water pots with water." So they filled them up to the brim.

<sup>8</sup> Then he said to them, "Now draw out some, and take it to the master of ceremonies." So they took it.

<sup>9</sup> When the master of ceremonies tasted the water that had been made into wine, he did not know where it was from (but the servants who had drawn the water knew).

The master of ceremonies called the bridegroom,

<sup>10</sup> and said to him, "Every one serves first the good wine, then after people have drunk, that which is worse. But you have kept the good wine until now."

<sup>11</sup> This was the first miraculous sign that Jesus did in Cana of Galilee. So he revealed his glory, and his disciples believed in him.

<sup>12</sup> After this he went down to Capernaum, he, his mother, his brothers, and his disciples; and they were there a few days.

<sup>13</sup> The Jewish Passover was at hand, and Jesus went up to Jerusalem.

<sup>14</sup> He found in the temple those who sold oxen, sheep and doves, and the money-changers sitting beside their exchange tables.

<sup>15</sup> He made a whip of cords, and drove out of the temple both the sheep and oxen. He poured out the changers' money and overturned their tables.

<sup>16</sup> To those who sold the doves he said, "Get these things out of here. Do not turn my Father's house into a marketplace."

<sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me."

<sup>18</sup> The Jews therefore said to him, "What sign do you show us, confirming that you can legitimately do these things?"

<sup>19</sup> Jesus replied, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> Then the Jews said, "It took forty-six years to build this temple and you will raise it up in three days?"

<sup>21</sup> But he spoke of the temple of his body.

<sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said.

<sup>23</sup> Now when he arrived in Jerusalem for the Feast of the Passover, many believed on his name, when they saw the miraculous sign he did.

<sup>24</sup> But Jesus did not entrust himself to them, for he knew everyone,

<sup>25</sup> and did not need anyone to tell him about human nature since he knew what was in man.



**DASV: John 3**

<sup>1</sup> Now there was a man of the Pharisees, named Nicodemus, a leader in the Jewish ruling council.

<sup>2</sup> This man came to Jesus by night, and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these miraculous signs that you do, except that God is with him."

<sup>3</sup> Jesus replied, "I tell you the truth, except one is born again, he cannot see the kingdom of God."

<sup>4</sup> Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

<sup>5</sup> Jesus answered, "I tell you the truth, except one is born of water and the Spirit, he cannot enter into the kingdom of God!

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

<sup>7</sup> Do not be amazed that I said to you, 'You must be born again.'

<sup>8</sup> The wind blows wherever it wants to, and you hear its sound, but do not know where it comes from, or where it is going. So is everyone who is born of the Spirit."

<sup>9</sup> Nicodemus replied, "How can these things be?"

<sup>10</sup> Jesus answered, "You are the teacher of Israel, and do not understand these things?"

<sup>11</sup> I tell you the truth, we speak about what we know, and bear witness about what we have seen; and you do not receive our testimony.

<sup>12</sup> If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?

<sup>13</sup> No one has ascended into heaven, except he who descended out of heaven, the Son of Man.

<sup>14</sup> Just as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

<sup>15</sup> that whoever believes in him may have eternal life.

<sup>16</sup> For God so loved the world, that he gave his one and only Son, that whoever believes on him will not perish, but have eternal life.

<sup>17</sup> For God did not send the Son into the world to judge the world; but that the world should be saved through him.

<sup>18</sup> He who believes on him is not judged; he who does not believe has been judged already, because he has not believed on the name of the one and only Son of God.

<sup>19</sup> This is the judgment: that the light has come into the world, and people loved the darkness rather than the light because their works were evil.

<sup>20</sup> For everyone who does evil hates the light, and does not come to the light, so that his works might not be exposed.

<sup>21</sup> But the one who does the truth comes to the light, that his works may be clearly seen as having been done in God."

<sup>22</sup> After this Jesus and his disciples came into the land of Judea; there he stayed with them, and baptized.

<sup>23</sup> Now John also was baptizing in Aenon near to Salim, because there was a lot of water there and people were coming and were being baptized.

<sup>24</sup> For John had not yet been thrown into prison.

<sup>25</sup> There arose a debate between John's disciples and a Jew about ceremonial washing.

<sup>26</sup> So they came to John, and asked him, "Rabbi, he who was with you on the other side of the Jordan River, concerning whom you testified, he is baptizing, and everyone is going to him."

<sup>27</sup> John replied, "No one can receive anything, except it has been given to him from heaven.

<sup>28</sup> You yourselves can attest that I said, 'I am not the Messiah,' but 'I have been sent before him.'

<sup>29</sup> He who has the bride is the bridegroom. The friend of the bridegroom that stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore I am filled with joy.

<sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> The one who comes from above is above all. The one who is from the earth belongs to the earth, and speaks from an earthly perspective. The one who comes from heaven is above all.

<sup>32</sup> He testifies about what he has seen and heard, but nobody accepts his testimony.

<sup>33</sup> The one who has accepted his testimony has confirmed that God is true.

<sup>34</sup> For the one whom God has sent speaks the words of God, for he gives him the Spirit without limits.

<sup>35</sup> The Father loves the Son, and has put all things into his hand.

<sup>36</sup> The one who believes on the Son has eternal life; but the one who does not obey the Son will not see life, but the wrath of God remains on him."

**DASV: John 4**

<sup>1</sup> Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John

<sup>2</sup> (although Jesus himself did not baptize, but his disciples),

<sup>3</sup> he left Judea, and set out to return to Galilee.

<sup>4</sup> But he had to pass through Samaria.

<sup>5</sup> He came to a town in Samaria, called Sychar, near the field that Jacob had given to his son Joseph.

<sup>6</sup> Jacob's well was there. Jesus therefore, being tired from his journey, sat there by the well. It was about noon.

<sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give me a drink,"

<sup>8</sup> for his disciples had gone into town to buy food.

<sup>9</sup> The Samaritan woman said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For the Jews have no dealings with Samaritans.)

<sup>10</sup> Jesus replied, "If you knew the gift of God, and who it is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

<sup>11</sup> The woman said to him, "Sir, you have nothing to draw with, and the well is deep. Where then can you get this living water from?"

<sup>12</sup> Are you greater than our father Jacob, who gave us the well, and drank from it himself, along with his sons and his cattle?"

<sup>13</sup> Jesus answered her, "Everyone who drinks from this water will become thirsty again,

<sup>14</sup> but whoever drinks of the water that I will give him will never thirst; but the water that I will give will become in him a well of water springing up to eternal life."

<sup>15</sup> The woman said to him, "Sir, give me this water, so that I will never be thirsty and will not have to come all the way here to draw water."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come back here."

<sup>17</sup> The woman replied, "I have no husband." Jesus said to her, "You are right when you answered, 'I have no husband,'

<sup>18</sup> for you have had five husbands; and the one whom you are living with now is not your husband. In this you have spoken correctly."

<sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet.

<sup>20</sup> Our fathers worshipped on this mountain; but you Jews say that Jerusalem is the place where people must worship."

<sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

<sup>22</sup> You people worship what you do not know; we worship what we know, for salvation is from the Jews.

<sup>23</sup> But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father seeks such to be his worshippers.

<sup>24</sup> God is a Spirit, and those who worship him must worship in spirit and truth."

<sup>25</sup> The woman said to him, "I know that the Messiah is coming (who is called Christ); when he comes, he will explain everything to us."

<sup>26</sup> Jesus said to her, "I, the one talking to you, am he."

<sup>27</sup> Just then his disciples came and they were amazed that he was talking with a woman; yet no one said, "What do you want?" or, "Why are you talking with her?"

<sup>28</sup> Then the woman left her water jug, and went away into the town. She told the people,

<sup>29</sup> "Come, see a man who told me everything I ever did. This one can't be the Messiah, can he?"

<sup>30</sup> They left the town and were coming to him.

<sup>31</sup> In the meanwhile the disciples urged him, "Rabbi, eat."

<sup>32</sup> But he replied, "I have food to eat that you don't know about."

<sup>33</sup> The disciples therefore said to each other, "No one has brought him anything to eat, have they?"

<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me, and to complete his work.

<sup>35</sup> Do you not say, 'There are still four months, and then comes the harvest?' Look, I tell to you, lift up your eyes, and look on the fields, they are white, already ripe for harvest.

<sup>36</sup> The one who reaps receives wages and gathers fruit for life eternal, so that both the sower and the reaper may rejoice together.

<sup>37</sup> For in this case the saying is true, 'One sows and another reaps.'

<sup>38</sup> I sent you to reap what you have not worked for; others have labored, and you have entered into their labor."

<sup>39</sup> From that town many of the Samaritans believed on him because of the word of the woman, who testified, 'He told me everything that I ever did.'

<sup>40</sup> When the Samaritans came to him, they invited him to stay with them. So he stayed there two days.

<sup>41</sup> Many more believed because of his word.

<sup>42</sup> Then they said to the woman, "Now we believe, not because of what you said, for we have heard for ourselves, and know that this is in fact the Savior of the world."

<sup>43</sup> After the two days he left there for Galilee.

<sup>44</sup> For Jesus himself testified that a prophet has no honor in his own country.

<sup>45</sup> So when he came into Galilee, the Galileans welcomed him, having seen all the things that he did in Jerusalem at the feast; for they also had gone to the feast.

<sup>46</sup> Once again he came to Cana of Galilee, where he had made the water into wine. Now there was a certain government official whose son was sick at Capernaum.

<sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged Jesus to come down and heal his son; for he was at the point of death.

<sup>48</sup> Jesus said to him, "Unless you see signs and wonders, you will never believe."

<sup>49</sup> The government official said to him, "Sir, come down before my child dies."

<sup>50</sup> Jesus replied, "Go your way, your son lives." The man believed the word that Jesus spoke to him, and he went his way.

<sup>51</sup> As he was going back, his servants met him, telling him that his son was alive.

<sup>52</sup> So he asked them the hour when he began to get better. They told him,

"Yesterday, at the one in the afternoon the fever left him."

<sup>53</sup> Then the father realized that it was at that precise hour that Jesus had told him, "Your son lives." Then he himself believed and his whole house.

<sup>54</sup> This again was a second miraculous sign that Jesus did after having come out of Judea into Galilee.

**DASV: John 5**

<sup>1</sup> After this there was a feast of the Jews, so Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, which has five porticoes.

<sup>3</sup> In these there lay a large number of sick, blind, lame and paralyzed.

[Some less significant manuscripts have: "*waiting for the moving of the water.*

<sup>4</sup> *for an angel of the Lord went down at certain times into the pool, and stirred the water. Whoever first stepped in after the stirring of the waters was cured, of whatever disease he had.*]

<sup>5</sup> One man who was there had his disability for thirty-eight years.

<sup>6</sup> When Jesus saw him lying there, and realized that he had been there for a long time, he asked him, "Would you like to be made well?"

<sup>7</sup> The sick man replied, "Sir, I have no one, when the water stirs, to put me into the pool, but while I am coming, someone else steps down before me."

<sup>8</sup> Jesus said to him, "Get up, pick up your mat and walk."

<sup>9</sup> Immediately the man was healed, and he picked up his mat and walked. Now that day was the Sabbath.

<sup>10</sup> The Jews said to the one who had been cured, "It is the Sabbath, and it is not lawful for you to carry your mat."

<sup>11</sup> But he replied, "He who healed me told me to 'Pick up your mat and walk.'"

<sup>12</sup> They asked him, "Who told you to 'Pick up your mat and walk'?"

<sup>13</sup> But he who was healed did not know who it was; for Jesus had slipped away since there was a crowd in that place.

<sup>14</sup> Afterward Jesus found him in the temple, and said to him, "Look, you have been healed, sin no more, lest a worse thing happen to you."

<sup>15</sup> The man went away, and told the Jews that it was Jesus who had cured him.

<sup>16</sup> Because of this the Jews started harassing Jesus, because he did these things on the Sabbath.

<sup>17</sup> But Jesus defended himself to them, "My Father is working until now, so I am working too."

<sup>18</sup> Because of this the Jews sought all the more to kill him, because he not only broke the Sabbath, but also claimed that God was his own Father, making himself equal with God.

<sup>19</sup> So Jesus answered them, "I tell you the truth, the Son can do nothing by himself, but what he sees the Father doing, for whatever things he does, these the Son does too.

<sup>20</sup> For the Father loves the Son, and shows him everything that he himself does. Greater works than these the Father will show him, so that you may be astonished.

<sup>21</sup> For as the Father raises the dead and gives them life, even so the Son also gives life to whomever he wants to.

<sup>22</sup> For the Father does not judge anyone, but he has given all judgment to the Son,  
<sup>23</sup> that everyone may honor the Son, even as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.

<sup>24</sup> I tell you the truth, the one who hears my word, and believes him who sent me, has eternal life, and will not be condemned, but has passed from death into life.

<sup>25</sup> I tell you the truth, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

<sup>26</sup> For just as the Father has life in himself, so he has also given the Son to have life in himself.

<sup>27</sup> Also he has given him authority to execute judgment, because he is the Son of Man.

<sup>28</sup> Do not be surprised by this, for the hour is coming in which everyone who is in the tombs will hear his voice

<sup>29</sup> and will come out, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

<sup>30</sup> By myself I can do nothing. Just as I hear, I judge, and my judgment is fair; because I do not seek my own will, but the will of him who sent me.

<sup>31</sup> If I bear witness about myself, my witness is not true.

<sup>32</sup> It is another who testifies about me; and I know that the testimony which he gives about me is true.

<sup>33</sup> You have sent to John, and he has testified to the truth.

<sup>34</sup> But I do not accept human testimony, yet I say these things so that you may be saved.

<sup>35</sup> He was a lamp that burned and shined; and you were willing to rejoice for a while in his light.

<sup>36</sup> But the testimony I have is greater than John's; for the works which the Father has given me to accomplish, the very works that I am doing, testify about me that the Father has sent me.

<sup>37</sup> The Father who sent me has testified concerning me. You have never ever heard his voice or seen his form,

<sup>38</sup> nor do you have his word abiding in you, because you do not believe the one whom he has sent.

<sup>39</sup> Search the Scriptures, because you think that in them you have eternal life; yet it is these that testify about me.

<sup>40</sup> But you are unwilling to come to me that you may have life.

<sup>41</sup> I do not accept glory from people.

<sup>42</sup> But I know that you do not have the love of God in you.

<sup>43</sup> I have come in my Father's name and you have not accepted me. If someone else comes in his own name, you will receive that one.

<sup>44</sup> How can you believe since you welcome praise from each other, but you don't seek the praise that comes from God alone?

<sup>45</sup> Do not think that I will accuse you to the Father; there is one who accuses you, even Moses, on whom you have set your hope.

<sup>46</sup> For if you had believed Moses, you would believe me; for he wrote about me.

<sup>47</sup> But if you do not believe his writings, how will you believe my words?"



**DASV: John 6**

<sup>1</sup> After this Jesus went across to the other side of the Sea of Galilee, which is the Sea of Tiberias.

<sup>2</sup> A large crowd followed him because they saw the signs he was doing for those who were sick.

<sup>3</sup> Jesus went up the mountain and there he sat with his disciples.

<sup>4</sup> Now the Passover, the feast of the Jews, was near.

<sup>5</sup> Jesus, lifting up his eyes, saw a large crowd coming to him, and said to Philip, "Where can we go to buy bread, so that these people may eat?"

<sup>6</sup> He said this to test him, for he knew what he was going to do.

<sup>7</sup> Philip replied, "Two hundred denarii worth of bread would not be enough for each of them to have a little."

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him,

<sup>9</sup> "There is a boy here who has five barley loaves and two fishes. But what use is that among so many people?"

<sup>10</sup> Jesus said, "Make the people sit down." Now there was a lot of grass in the place. So the people sat down, numbering about five thousand men.

<sup>11</sup> Then Jesus took the loaves, and having given thanks, he distributed to those who were seated; and did the same with the fish, providing as much as they wanted.

<sup>12</sup> When they were filled, he said to his disciples, "Gather up the broken fragments which were left over, so that nothing is wasted."

<sup>13</sup> So they picked them up, and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten.

<sup>14</sup> When therefore the people saw the miraculous sign which he did, they said, "This is truly the prophet who is to come into the world."

<sup>15</sup> When Jesus realized that they were about to come and take him by force to make him king, he withdrew again into the mountain alone.

<sup>16</sup> When evening came, his disciples went down to the sea,

<sup>17</sup> got into a boat, and started to cross the sea to Capernaum. It was already dark, and Jesus had not yet come to them.

<sup>18</sup> The sea was rough because a great wind was blowing.

<sup>19</sup> When they had rowed about three or four miles, they saw Jesus walking on the sea, approaching the boat. They were terrified.

<sup>20</sup> But he said to them, "It is I; do not be afraid."

<sup>21</sup> They were desirous to take him into the boat, and immediately the boat arrived at the land where they were going.

<sup>22</sup> On the next day the crowd that stood on the other side of the sea saw that there were no other boats there, except one, and that Jesus had not entered with his disciples into the boat, but that his disciples had gone out alone.

<sup>23</sup> But some boats came from Tiberias near the place where they ate the bread after the Lord had given thanks.

<sup>24</sup> When the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum looking for Jesus.

<sup>25</sup> When they found him on the other side of the sea, they said to him, "Rabbi, when did you arrive here?"

<sup>26</sup> Jesus replied, "I tell you the truth, you seek me, not because you saw the miraculous signs, but because you ate the loaves and were filled.

<sup>27</sup> Do not work for food which perishes, but for the food which lasts to eternal life, which the Son of Man will give to you. For God the Father has his stamp of approval on him."

<sup>28</sup> They asked him, "What must we do that we may do the works God approves of?"

<sup>29</sup> Jesus replied, "This is the work of God, that you believe on him whom he has sent."

<sup>30</sup> Then they said to him, "What miraculous sign will you do so that we may see it, and believe you? What work can you do?"

<sup>31</sup> Our forefathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'"

<sup>32</sup> Jesus said to them, "I tell you the truth, it was not Moses who gave you the bread from heaven; but now my Father is giving you the true bread from heaven.

<sup>33</sup> For the bread of God is the one who comes down from heaven, and gives life to the world."

<sup>34</sup> They said to him, "Lord, always give us this bread."

<sup>35</sup> Jesus replied, "I am the bread of life. Whoever comes to me will not hunger, and whoever believes on me will never thirst.

<sup>36</sup> But I told you that you have seen me and still you don't believe.

<sup>37</sup> Everyone the Father gives me will come to me; and whoever comes to me I will never throw out.

<sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me.

<sup>39</sup> Now this is the will of him who sent me, that I should not lose one of all those he has given me, but should raise them up on the last day.

<sup>40</sup> For this is the will of my Father, that everyone who looks on the Son, and believes on him, should have eternal life; and I will raise him up on the last day."

<sup>41</sup> Then Jews complained about him, because he said, "I am the bread that came down from heaven."

<sup>42</sup> They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he claim, 'I have come down from heaven'?"

<sup>43</sup> Jesus replied, "Don't complain among yourselves.

<sup>44</sup> No one can come to me, except the Father who sent me draw him, and I will raise him up on the last day.

<sup>45</sup> It is written in the prophets, 'They will all be taught by God.' Everyone who listens to the Father, and learns, comes to me.

<sup>46</sup> Not that anyone has seen the Father, except he who is from God, he has seen the Father.

<sup>47</sup> I tell you the truth, whoever believes has eternal life.

<sup>48</sup> I am the bread of life.

<sup>49</sup> Your forefathers ate the manna in the wilderness and they died.

<sup>50</sup> This is the bread that comes down from heaven, that a person may eat it and not die.

<sup>51</sup> I am the living bread that came down from heaven; whoever eats this bread will live forever. The bread that I will give is my flesh, for the life of the world."

<sup>52</sup> The Jews argued with each other, saying, "How can this man give us his flesh to eat?"

<sup>53</sup> Jesus said to them, "I tell you the truth, except you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves.

<sup>54</sup> Whoever eats my flesh and drinks my blood has eternal life; and I will raise him up on the last day.

<sup>55</sup> For my flesh is true food, and my blood is true drink.

<sup>56</sup> He who eats my flesh and drinks my blood resides in me, and I in him.

<sup>57</sup> Just as the living Father sent me, and I live because of the Father; so whoever feeds on me, he also will live because of me.

<sup>58</sup> This is the bread come down from heaven; not like that which your forefathers ate and died; whoever eats this bread will live forever."

<sup>59</sup> These things he said in the synagogue, while he taught in Capernaum.

<sup>60</sup> Many of his disciples, when they heard this, said, "This is a hard saying; who can accept it?"

<sup>61</sup> But Jesus, realizing that his disciples complained about this, said to them, "Does this offend you?"

<sup>62</sup> Then what if you should see the Son of Man ascending to where he was before?"

<sup>63</sup> It is the spirit that gives life; the flesh profits nothing; the words that I have spoken to you are spirit, and they are life.

<sup>64</sup> But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray him.

<sup>65</sup> Then he said, "This is the reason I told you that no one can come to me, except it is granted to him by the Father."

<sup>66</sup> After this many of his disciples turned back, and no longer walked with him.

<sup>67</sup> Then Jesus asked the twelve, "You also don't want to leave, do you?"

<sup>68</sup> Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life.

<sup>69</sup> We have believed and know that you are the Holy One of God."

<sup>70</sup> Jesus answered them, "Did not I choose you, the Twelve? But one of you is a devil."

<sup>71</sup> Now he was talking about Judas the son of Simon Iscariot, for he was the one who was going to betray him, even though he was one of the twelve.

**DASV: John 7**

<sup>1</sup> After this Jesus traveled in Galilee, for he refused to travel in Judea, because the Jews were trying to kill him.

<sup>2</sup> Now the Jewish Feast of Tabernacles was at hand.

<sup>3</sup> So his brothers said to him, "Leave here, and go into Judea, so that your disciples may also see the works which you are doing.

<sup>4</sup> For no one who wants to be famous does anything in secret. If you do in fact do these things, show yourself to the world."

<sup>5</sup> For even his brothers did not believe in him.

<sup>6</sup> Jesus said to them, "My time has not yet come; but your time is always present.

<sup>7</sup> The world cannot hate you; but it hates me because I provide evidence against it, that its deeds are evil.

<sup>8</sup> Go up to the feast. I am not going up to this feast, because my time has not yet fully come."

<sup>9</sup> After saying this to them, he stayed in Galilee.

<sup>10</sup> But after his brothers had gone up to the feast, then he went up also, not publicly but secretly.

<sup>11</sup> The Jews were looking for him at the feast, and asked, "Where is he?"

<sup>12</sup> There were many rumors among the crowd about him. Some said, "He is a good man;" others said, "Not, but he deceives the crowds."

<sup>13</sup> Yet no one spoke openly about him for fear of the Jews.

<sup>14</sup> But during the middle of the feast Jesus went up into the temple and began to teach.

<sup>15</sup> The Jews therefore were surprised, saying, "How does this man have such learning having never had any formal training?"

<sup>16</sup> Jesus replied, "My teaching is not mine, but the one who sent me.

<sup>17</sup> If anyone desires to do God's will, he will know my teaching, whether it is from God, or whether I speak only from myself.

<sup>18</sup> He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him, the same is true, and there is no dishonesty in him.

<sup>19</sup> Didn't Moses give you the law, yet none of you keeps the law? Why do you want to kill me?"

<sup>20</sup> The crowd answered, "You have a demon. Who wants to kill you?"

<sup>21</sup> Jesus replied, "I did one work, and all of you are astonished because of it.

<sup>22</sup> Moses has given you circumcision (not that it was from Moses, but from the patriarchs); yet you circumcise a man on the Sabbath.

<sup>23</sup> If a man receives circumcision on the Sabbath, so that the law of Moses is not broken, why are you angry with me because I healed a man on the Sabbath?

<sup>24</sup> Judge not according to mere appearance, but judge with right judgment."

<sup>25</sup> Some of those from Jerusalem said, "Is not this the one they are wanting to kill?"

<sup>26</sup> But here he is speaking openly, and they say nothing to him. Can it be that the leaders really know that this is the Messiah?

<sup>27</sup> But we know where this man is from, but when the Messiah comes, no one will know where he is from."

<sup>28</sup> Then Jesus cried out in the temple, while teaching, "You both know me, and know where I am from. I have not come on my own, but he who sent me is true, whom you do not know.

<sup>29</sup> I know him, because I am from him, and he sent me."

<sup>30</sup> They sought to nab him but no one laid a hand on him, because his hour had not yet come.

<sup>31</sup> But many of the crowd believed in him. They said, "When the Messiah comes, will he do more signs than those which this man has done?"

<sup>32</sup> The Pharisees heard the crowd muttering these things about him; and the chief priests and the Pharisees sent officers to arrest him.

<sup>33</sup> Then Jesus said, "I will be with you yet a little longer, then I am returning to him who sent me.

<sup>34</sup> You will seek me, but will not find me, and where I am, you cannot come."

<sup>35</sup> Then the Jews said among themselves, "Where will this man go that we will not find him? Will he go to the diaspora among the Greeks, and teach the Greeks?"

<sup>36</sup> What did he mean by saying, 'You will seek me, but will not find me;' and 'Where I am, you cannot come'?"

<sup>37</sup> Now on the last day, the great day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink.

<sup>38</sup> Whoever believes in me, as the Scripture has said, 'from within him will flow out rivers of living water.'"

<sup>39</sup> But he said this about the Spirit, which they who believed in him were about to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified.

<sup>40</sup> Then some of the crowd, when they heard these words, said, "This is truly the prophet."

<sup>41</sup> Others said, "This is the Messiah." But some said, "What, will the Messiah come out of Galilee?"

<sup>42</sup> Hasn't the Scripture said that the Messiah will come from the descendants of David, and from Bethlehem, the village where David was from?"

<sup>43</sup> So there arose a division among the crowd because of him.

<sup>44</sup> Some of them wanted to arrest him, but no one laid a hand on him.

<sup>45</sup> Then officers returned to the chief priests and Pharisees, and they asked them, "Why did you not bring him here?"

<sup>46</sup> The officers answered, "No one has ever spoken like this."

<sup>47</sup> Then Pharisees replied, "Are you also deceived?"

<sup>48</sup> Have any of the religious leaders or Pharisees believed in him?

<sup>49</sup> But this crowd that does not know the law is accursed."

<sup>50</sup> Nicodemus, who had come to Jesus before, being one of them, said to them,

<sup>51</sup> "Our law doesn't judge a man without first hearing from him and knowing what he does, does it?"

<sup>52</sup> They replied, "Are you also from Galilee? Search and see, no prophet comes from Galilee."

<sup>53</sup> [The earliest manuscripts we currently have do not have John 7:53-8:11:  
Then each of them went home.

**DASV: John 8**

<sup>1</sup> But Jesus went to the Mount of Olives.

<sup>2</sup> Early in the morning he returned to the temple, and all the people came to him; and he sat down and taught them.

<sup>3</sup> The religious scholars and the Pharisees brought a woman caught in adultery. They made her stand in front of them.

<sup>4</sup> They said to him, "Teacher, this woman was caught committing adultery.

<sup>5</sup> Now in the law Moses commanded us to stone such a woman. Now what do you say?"

<sup>6</sup> They asked this attempting to trap him, so that they might have something to accuse him of. But Jesus stooped down, and with his finger wrote on the ground.

<sup>7</sup> But when they kept on asking him, he stood up, and said to them, "He who is without sin among you, let him cast the first stone at her."

<sup>8</sup> Again he stooped down and wrote on the ground with his finger.

<sup>9</sup> When they heard this, they left one by one, beginning from the eldest, so Jesus was left alone with the woman still standing in the middle of the crowd.

<sup>10</sup> Jesus stood up, and said to her, "Woman, where are they? Has no one condemned you?"

<sup>11</sup> She replied, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."]

<sup>12</sup> Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in the darkness, but will have the light of life."

<sup>13</sup> Then Pharisees said to him, "You testify concerning yourself; so your testimony is not true."

<sup>14</sup> Jesus replied, "Even if I testify concerning myself, my testimony is true; for I know where I came from, and where I am going; but you do not know where I have come from, or where I am going.

<sup>15</sup> You judge by appearances; but I do not judge anyone.

<sup>16</sup> Yet even if I do judge, my judgment is true; for I am not alone, but I am with the Father who sent me.

<sup>17</sup> In your law it is written that the testimony of two people is true.

<sup>18</sup> I testify concerning myself, and the Father who sent me testifies concerning me."

<sup>19</sup> Then they asked him, "Where is your Father?" Jesus replied, "You don't know me or my Father. If you knew me, you would know my Father also."

<sup>20</sup> These words he spoke in the treasury, as he taught in the temple. No one arrested him, because his hour had not yet come.

<sup>21</sup> Again Jesus said to them, "I am going away, and you will look for me, but you will die in your sin. Where I am going, you cannot come."



<sup>22</sup> The Jews wondered, "Will he kill himself? Is that why he said, 'Where I am going, you cannot come'?"

<sup>23</sup> Then Jesus continued, "You are from below; I am from above. You are of this world; I am not of this world.

<sup>24</sup> So I told you that you will die in your sins; unless you believe that I am he, you will die in your sins."

<sup>25</sup> They said therefore to him, "Who are you?" Jesus replied, "Just who I have been telling you from the beginning.

<sup>26</sup> I have many things to say and to judge concerning you, but he who sent me is true; and the things which I heard from him I declare to the world."

<sup>27</sup> They did not realize that he was speaking to them about the Father.

<sup>28</sup> Then Jesus said, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own, but I speak only the things that the Father has taught me.

<sup>29</sup> The one who sent me is with me; he has not left me alone, for I always do the things that are pleasing to him."

<sup>30</sup> As he spoke these things, many believed in him.

<sup>31</sup> Then Jesus said to those Jews who had believed him, "If you remain faithful to my word, then you are truly my disciples;

<sup>32</sup> and you will know the truth, and the truth will make you free."

<sup>33</sup> They objected, "We are Abraham's descendants, and have never been in bondage to anyone; how can you say, 'You will be made free'?"

<sup>34</sup> Jesus replied, "I tell you the truth, everyone who commits sin is the slave of sin.

<sup>35</sup> The slave does not remain as a permanent part of the family; but the son remains forever.

<sup>36</sup> If therefore the Son will make you free, you will be truly free.

<sup>37</sup> I know that you are Abraham's descendants; yet you are trying to kill me, because my word has found no place in you.

<sup>38</sup> I am speaking of things that I have seen with my Father; and you also do the things you have heard from your father."

<sup>39</sup> They answered him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do what Abraham did.

<sup>40</sup> But now you are trying to kill me, a man that has told you the truth, which I heard from God. Abraham did not do this.

<sup>41</sup> You do the works of your father." They said to him, "We were not born illegitimately; we have one Father, God himself."

<sup>42</sup> Jesus replied, "If God were your Father, you would love me; for I came from God which is why I am here. For I have not come on my own, but he sent me.

<sup>43</sup> Why do you not understand what I am saying? It is because you cannot really hear my word.

<sup>44</sup> You are of your father the devil, and the desires of your father is what you want to do. He was a murderer from the beginning, and stands not in the truth, because there is no truth in him. When he lies, he speaks from his character, for he is a liar, and the father of lies.

<sup>45</sup> But because I tell you the truth, you do not believe me.

<sup>46</sup> Which of you can convict me of sin? If I speak the truth, why do you not believe me?

<sup>47</sup> He who is of God hears the words of God; this is why you don't hear them, because you do not belong to God."

<sup>48</sup> The Jews answered, "Aren't we correct in saying you are a Samaritan, and have a demon?"

<sup>49</sup> Jesus replied, "I do not have a demon; but I honor my Father, and you dishonor me.

<sup>50</sup> But I seek not my own glory; there is one who seeks it and he also judges.

<sup>51</sup> I tell you the truth, if a man keeps my word, he will never see death."

<sup>52</sup> The Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you claim, 'If a man keeps my word, he will never taste of death'.

<sup>53</sup> Are you greater than our father Abraham, who died? The prophets are dead too. Who are you claiming to be?"

<sup>54</sup> Jesus replied, "If I glorify myself, my glory is nothing. It is my Father who glorifies me; whom you claim is your God.

<sup>55</sup> You do not know him; but I know him. If I should say, I do not know him, I would be like to you, a liar. But I know him and obey his word.

<sup>56</sup> Your father Abraham rejoiced to see my day; and he saw it, and was glad."

<sup>57</sup> Then Jews said to him, "You are not yet fifty years old, and you have seen Abraham?"

<sup>58</sup> Jesus replied, "I tell you the truth, before Abraham was even born, I am."

<sup>59</sup> Then they picked up stones to throw at him; but Jesus hid himself, and left the temple.

**DASV: John 9**

<sup>1</sup> As Jesus passed by, he saw a man blind from birth.

<sup>2</sup> His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

<sup>3</sup> Jesus answered, "Neither this man nor his parents sinned; it happened so that the works of God might be revealed in him.

<sup>4</sup> We must do the works of him who sent me, while it is day; the night comes, when no one can work.

<sup>5</sup> As long as I am in the world, I am the light of the world."

<sup>6</sup> After having said this, he spat on the ground, made mud with the saliva, and smeared the mud on his eyes.

<sup>7</sup> He told him, "Go, wash in the pool of Siloam (which is translated, "Sent"). So he went away, washed and returned seeing.

<sup>8</sup> Then the neighbors and those who saw him before, when he was a beggar, asked, "Is not this the man who used to sit and beg?"

<sup>9</sup> Others said, "It is he." Others said, "No, but he looks like him." But he insisted, "I am he."

<sup>10</sup> So they kept asking him, "How then were your eyes opened?"

<sup>11</sup> He answered, "The man that is called Jesus made mud, and smeared it on my eyes, and told me, 'Go to Siloam, and wash'. So I went and washed, and I received my sight."

<sup>12</sup> They asked him, "Where is he?" He responded, "I don't know."

<sup>13</sup> They brought to the Pharisees the one who had formerly been blind.

<sup>14</sup> Now the day when Jesus made the mud and opened his eyes was the Sabbath.

<sup>15</sup> Then the Pharisees also asked him how he received his sight. He told them, "He put mud on my eyes, I washed, and now I see."

<sup>16</sup> Some of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." But others said, "How can a man who is a sinner do such miraculous signs?" There was division among them.

<sup>17</sup> So they asked the blind man again, "What do you say about him, in that he opened your eyes?" He replied, "He is a prophet."

<sup>18</sup> The Jews refused to believe that he had been blind, and had received his sight, until they called the parents of the man who had received his sight.

<sup>19</sup> They asked them, "Is this your son, who you allege was born blind? How then is he able to see now?"

<sup>20</sup> His parents replied, "We know that this is our son, and that he was born blind.

<sup>21</sup> But how he now is able to see, we don't know, nor do we know who opened his eyes. Ask him, he is of age. He can speak for himself."

<sup>22</sup> His parents said these things because they were afraid of the Jews; for the Jews had already agreed that if anyone should confess Jesus to be the Messiah, he would be put out of the synagogue.

<sup>23</sup> That is why his parents said, "He is of age, ask him."

<sup>24</sup> So they called the man who was blind a second time, and told him, "Give glory to God. We know that this man is a sinner."

<sup>25</sup> He answered, "Whether he is a sinner, I don't know; one thing I do know: that once I was blind, now I see."

<sup>26</sup> They said to him, "What did he do to you? How did he open your eyes?"

<sup>27</sup> He replied, "I told you already, and you didn't listen. Why do you want to hear it again? Do you also want to become his disciples?"

<sup>28</sup> Then they ridiculed him saying, "You are his disciple, but we are disciples of Moses.

<sup>29</sup> We know that God has spoken to Moses; but as for this man, we don't know where he comes from."

<sup>30</sup> The man answered, "Why, this is amazing, that you don't know where he comes from, and yet he opened my eyes.

<sup>31</sup> We know that God does not listen to sinners, but if anyone is a worshipper of God and does his will, God listens to him.

<sup>32</sup> Never since the world began has it ever been heard that someone opened the eyes of a man born blind.

<sup>33</sup> If this man were not from God, he could do nothing."

<sup>34</sup> They answered, "You were totally born in sins, and you dare teach us?" Then they threw him out.

<sup>35</sup> Jesus heard that they had thrown him out. After finding him, he asked, "Do you believe on the Son of Man?"

<sup>36</sup> He asked, "And who is he, sir, that I may believe in him?"

<sup>37</sup> Jesus told him, "You have seen him and he is talking with you."

<sup>38</sup> He said, "Lord, I believe." And he worshipped him.

<sup>39</sup> Then Jesus said, "For judgment I came into this world, that those who do not see may see; and those who see may become blind."

<sup>40</sup> Some of the Pharisees who were with him heard these things, and said to him, "Certainly we are not blind, are we?"

<sup>41</sup> Jesus said to them, "If you had been blind, you would have no sin; but now you claim, 'We see,' so your sin remains."

**DASV: John 10**

<sup>1</sup> "I tell you the truth, whoever enters not by the door into the sheepfold, but climbs up some other way is a thief and a robber.

<sup>2</sup> But the one who enters in by the door is the shepherd of the sheep.

<sup>3</sup> To him the doorkeeper opens; and the sheep hear his voice. He calls his own sheep by name, and leads them out.

<sup>4</sup> When he has brought out all his own sheep, he goes before them, and the sheep follow him because they recognize his voice.

<sup>5</sup> They will not follow a stranger, but will flee from him because they do not recognize the voice of strangers."

<sup>6</sup> This parable Jesus spoke to them. But they did not understand what he was talking about.

<sup>7</sup> Then Jesus said to them again, "I tell you the truth, I am the door for the sheep.

<sup>8</sup> All who came before me were thieves and robbers; but the sheep did not listen to them.

<sup>9</sup> I am the door. If anyone enters by me, he will be saved, and will go in and go out, and find pasture.

<sup>10</sup> The thief comes only to steal, kill and destroy. I came so that they may have life, and have it abundantly.

<sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep.

<sup>12</sup> The hired hand, who is not a shepherd and does not own the sheep, sees the wolf coming and abandons the sheep and runs away, and the wolf snatches them, and scatters them.

<sup>13</sup> He runs away because he is a hired hand, and does not really care about the sheep.

<sup>14</sup> I am the good shepherd. I know my own and my own know me,

<sup>15</sup> even as the Father knows me, and I know the Father, and I lay down my life for the sheep.

<sup>16</sup> Other sheep I have, which are not from this sheepfold. I must also bring them, and they will listen to my voice; and they will become one flock under one shepherd.

<sup>17</sup> The Father loves me because I lay down my life, so that I may take it up again.

<sup>18</sup> No one takes it away from me, but I lay it down voluntarily. I have the power to lay it down, and I have power to take it up again. This commandment I have received from my Father."

<sup>19</sup> There was another division among the Jews because of these words.

<sup>20</sup> Many of them said, "He has a demon, and is out of his mind. Why do you listen to him?"

<sup>21</sup> Others said, "These are not the words of one possessed by a demon. Can a demon open the eyes of the blind?"

<sup>22</sup> It was time for the Feast of the Dedication [Hanukkah] at Jerusalem in the winter.

<sup>23</sup> Jesus was walking in the temple area in Solomon's Portico.

<sup>24</sup> The Jews surrounded him, and said to him, "How long will you hold us in suspense? If you are the Messiah, tell us plainly."

<sup>25</sup> Jesus replied, "I told you and you did not believe. The works that I do in my Father's name testify about me.

<sup>26</sup> But you do not believe, because you are not my sheep.

<sup>27</sup> My sheep hear my voice; I know them and they follow me.

<sup>28</sup> I give them eternal life; and they will never perish. No one can snatch them out of my hand.

<sup>29</sup> My Father, who has given them to me, is greater than all; and no one is able to snatch them out of the Father's hand.

<sup>30</sup> I and the Father are one."

<sup>31</sup> The Jews picked up stones again to stone him.

<sup>32</sup> Jesus asked them, "I have showed you many good works from the Father; for which of those works are you stoning me?"

<sup>33</sup> The Jews replied, "We are not stoning you for a good work, but for blasphemy; because you who are just a man, claim to be God.

<sup>34</sup> Jesus answered them, "Is it not written in your law, 'I said, you are gods'?"

<sup>35</sup> If those to whom the word of God came were called 'gods,' and the Scripture cannot be broken,

<sup>36</sup> can you say about him, whom the Father sanctified and sent into the world, 'you are blaspheming,' because I said, 'I am the Son of God'?"

<sup>37</sup> If I do not do the works of my Father, then don't believe me.

<sup>38</sup> But if I do them, though you don't believe me, believe the works, so that you may know and understand that the Father is in me, and I in the Father."

<sup>39</sup> They tried again to arrest him but he escaped out of their hand.

<sup>40</sup> He went away again across the Jordan River into the place where John had been first baptizing, and he stayed there.

<sup>41</sup> Many came to him and said, "John performed no miraculous sign, but everything John spoke concerning this man was true."

<sup>42</sup> And many believed in Jesus there.

**DASV: John 11**

<sup>1</sup> Now a certain man, Lazarus of Bethany, from the village of Mary and her sister Martha, was sick.

<sup>2</sup> It was Mary, who had anointed the Lord with perfume, and wiped his feet with her hair, whose brother Lazarus was sick.

<sup>3</sup> So the sisters sent word to Jesus, saying, "Lord, he whom you love is sick."

<sup>4</sup> But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that the Son of God may be glorified by it."

<sup>5</sup> Now Jesus loved Martha, her sister and Lazarus.

<sup>6</sup> When therefore he heard that he was sick, he stayed two days in the place where he was.

<sup>7</sup> Then after this he said to the disciples, "Let's go to back to Judea."

<sup>8</sup> But the disciples objected, "Rabbi, the Jews were just trying to stone you; and you want to go back there again?"

<sup>9</sup> Jesus replied, "Are there not twelve hours in the day? If anyone walks in the day, he won't stumble, because he sees the light of this world.

<sup>10</sup> But if someone walks in the night, he will stumble, because the light is not in him."

<sup>11</sup> After saying these things he told them, "Our friend Lazarus has fallen asleep; but I go, that I may wake him up."

<sup>12</sup> Then the disciples responded, "Lord, if he has fallen asleep, he will recover."

<sup>13</sup> Now Jesus had spoken about his death; but they thought that he meant just normal sleep.

<sup>14</sup> Then Jesus told them plainly, "Lazarus is dead.

<sup>15</sup> But I am glad for your sakes that I was not there, so that you may believe. But let's go to him."

<sup>16</sup> Thomas, called Didymus [meaning Twin], said to his fellow disciples, "Let's go too, so that we may die with him."

<sup>17</sup> Now when Jesus came, he found that Lazarus had already been in the tomb four days.

<sup>18</sup> Bethany was near Jerusalem, less than two miles away.

<sup>19</sup> Many of the Jews had come to Martha and Mary, to console them over the loss of their brother.

<sup>20</sup> When Martha heard that Jesus was coming, she went and met him. But Mary remained sitting in the house.

<sup>21</sup> Martha said to Jesus, "Lord, if you had been here, my brother would not have died.

<sup>22</sup> But even now I know that, whatever you ask from God, God will give it to you."

<sup>23</sup> Jesus said to her, "Your brother will rise again."

<sup>24</sup> Martha replied, "I know that he will rise again in the resurrection at the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life. Whoever believes in me will live even if he dies.

<sup>26</sup> Whoever lives and believes in me will never die. Do you believe this?"

<sup>27</sup> She replied, "Yes, Lord. I believe that you are the Messiah, the Son of God, the one coming into the world."

<sup>28</sup> After she said this, she went away, and called Mary her sister secretly, saying, "The Teacher is here, and is asking for you."

<sup>29</sup> When she heard it, she got up quickly and went to him.

<sup>30</sup> Now Jesus had not yet come into the village, but was still in the place where Martha had met him.

<sup>31</sup> The Jews then who were with her in the house, and were consoling her, when they saw that Mary got up quickly and went out, followed her, assuming that she was going to the tomb to weep there.

<sup>32</sup> Mary therefore, when she came to where Jesus was and saw him, fell down at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

<sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and disturbed.

<sup>34</sup> He asked, "Where have you laid him?" They replied, "Lord, come and see."

<sup>35</sup> Jesus wept.

<sup>36</sup> So the Jews said, "See how much he loved him!"

<sup>37</sup> But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man from dying?"

<sup>38</sup> Then Jesus, deeply moved again, came to the tomb. Now it was a cave, and a stone was set across its entrance.

<sup>39</sup> Jesus said, "Remove the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time there will be a stench because he has been dead for four days."

<sup>40</sup> Jesus said to her, "Didn't I tell you, that if you believed, you would see the glory of God?"

<sup>41</sup> So they removed the stone. Then Jesus lifted up his eyes, and prayed, "Father, I thank you that you have heard me.

<sup>42</sup> I knew that you always listen to me; but I said it because of the crowd that stands here, that they may believe that you have sent me."

<sup>43</sup> After he said this, he cried with a loud voice, "Lazarus, come out."

<sup>44</sup> He who was dead came out, bound hand and foot with grave clothes; and his face was wrapped with a headcloth. Jesus told them, "Loose him, and let him go."

<sup>45</sup> So many of the Jews, who had come to Mary and saw what he did, believed in him.



<sup>46</sup> But some of them went away to the Pharisees, and told them what Jesus had done.

<sup>47</sup> Then the chief priests and the Pharisees gathered a council, and said, "What are we going to do? This man is performing many miraculous signs.

<sup>48</sup> If we let him go on like this, everyone will believe in him. Then the Romans will come and take away both our holy place and our nation."

<sup>49</sup> But one of them, Caiaphas, who was high priest that year, said to them, "You don't know anything.

<sup>50</sup> You don't realize that it is better for you that one man should die for the people, than that the whole nation should be destroyed."

<sup>51</sup> Now he said this not from himself; but, being high priest that year, he prophesied that Jesus should die for the nation;

<sup>52</sup> and not for the nation only, but that he might also gather together into one the children of God scattered abroad.

<sup>53</sup> So from that day on they plotted how they might put him to death.

<sup>54</sup> As a result Jesus no longer walked openly among the Jews, but departed from there into the country near the wilderness, to a town called Ephraim. He stayed there with his disciples.

<sup>55</sup> Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover in order to purify themselves.

<sup>56</sup> They were looking for Jesus, and spoke to each other, as they stood in the temple area, saying, "What do you think? He won't come to the feast, will he?"

<sup>57</sup> Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, they should inform them, so that they might arrest him.

**DASV: John 12**

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

<sup>2</sup> So they prepared a dinner for him there. Martha served, and Lazarus was one of those at the table with him.

<sup>3</sup> Then Mary took a twelve-ounce jar of expensive perfume made of pure nard, and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

<sup>4</sup> But Judas Iscariot, one of his disciples, who would betray him, complained,

<sup>5</sup> "Why was this perfume not sold for three hundred denarii, and given to the poor?"

<sup>6</sup> Now he said this, not because he cared about the poor, but because he was a thief, and took care of the disciples' moneybag, and he used to steal some for himself from what was put in it.

<sup>7</sup> Then Jesus said, "Leave her alone, for she did this for my burial day.

<sup>8</sup> For you always have the poor with you; but me you do not always have."

<sup>9</sup> When a crowd of the Jews learned that he was there, they came, not only for Jesus' sake, but so that they might see Lazarus too, whom he had raised from the dead.

<sup>10</sup> Now the chief priests were planning to put Lazarus to death as well,

<sup>11</sup> because on account of him many of the Jews were deserting and believing in Jesus.

<sup>12</sup> The next day a large crowd had come to the feast when they heard that Jesus was coming to Jerusalem.

<sup>13</sup> They took the branches from palm trees, and went out to meet him, shouting, "Hosanna! Blessed is he who comes in the name of the Lord, blessed is the King of Israel."

<sup>14</sup> Jesus, having found a young donkey, sat on it, as it is written,

<sup>15</sup> "Fear not, daughter of Zion. Look, your King comes, sitting on a donkey's colt."

<sup>16</sup> His disciples did not understand these things at the first; but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

<sup>17</sup> The crowd that was with him when he called Lazarus out of the tomb, and raised him from the dead, told others about it.

<sup>18</sup> Because they heard that Jesus had done this miraculous sign, the crowd went out and met him.

<sup>19</sup> Then Pharisees said among themselves, "Look, you can't do anything for the world has gone after him."

<sup>20</sup> Now there were some Greeks among those who went up to worship at the feast.

<sup>21</sup> These approached Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we want to see Jesus."

<sup>22</sup> Philip went and told Andrew; then Andrew and Philip went and told Jesus.

<sup>23</sup> Jesus replied, "The hour is come that the Son of Man should be glorified.

<sup>24</sup> I tell you the truth, unless a grain of wheat fall into the ground and dies, it remains alone; but if it dies, it produces much fruit.

<sup>25</sup> Whoever loves his life will lose it; and whoever hates his life in this world will keep it for life eternal.

<sup>26</sup> If anyone wants to serve me, he must follow me; and where I am, there will my servant be as well; if anyone serves me, the Father will honor him.

<sup>27</sup> Now is my soul troubled. What should I say? Father, save me from this hour. But this is the very reason I have come to this hour.

<sup>28</sup> Father, glorify your name." Then a voice out of heaven said, "I have both glorified it, and will glorify it again."

<sup>29</sup> The crowd standing there heard it, but thought it had thundered. Others said, "An angel spoke to him."

<sup>30</sup> Jesus answered, "This voice has come for your benefit, not mine.

<sup>31</sup> Now is the judgment of this world; now will the ruler of this world be thrown out.

<sup>32</sup> And I, when I am lifted up from the earth, will draw all people to myself."

<sup>33</sup> He said this, indicating by what manner of death he would die.

<sup>34</sup> The crowd answered him, "We have heard from the law that the Christ remains forever so how can you claim, 'The Son of Man must be lifted up'? Who is this Son of Man?"

<sup>35</sup> Jesus replied, "Yet a little while the light will be with you. Walk while you have the light, so that darkness does not overtake you. The one who walks in the darkness does not know where he is going.

<sup>36</sup> While you have the light, believe in the light, so that you may become sons of light." These things Jesus spoke, then he left and hid from them.

<sup>37</sup> Even though he had done so many signs in front of them, still they did not believe in him.

<sup>38</sup> This was so the word of Isaiah the prophet would be fulfilled when he said, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

<sup>39</sup> For this reason they could not believe, for Isaiah also said,

<sup>40</sup> "He has blinded their eyes and hardened their hearts; so that they would not see with their eyes, understand with their heart and turn, and I would heal them."

<sup>41</sup> Isaiah said these things, because he saw his glory and spoke about him.

<sup>42</sup> Nevertheless, even many of the rulers believed in him; but because of the Pharisees they did not admit it publically, so that they would not be put out of the synagogue.

<sup>43</sup> For they loved the praise of men more than praise from God.

<sup>44</sup> Then Jesus cried out, "Whoever believes in me, believes not in me, but in him who sent me.

<sup>45</sup> and whoever sees me sees him who sent me.

<sup>46</sup> I have come as a light into the world, that whoever believes in me may not remain in the darkness.

<sup>47</sup> If anyone hears my sayings, and does not keep them, I do not judge him. For I did not come to judge the world, but to save the world.

<sup>48</sup> The one who rejects me, and does not receive my sayings, has one who judges him; the word that I have spoken will judge him on the last day.

<sup>49</sup> For I did not speak from myself; but the Father who sent me, he has given me a commandment about what I should say and what I should speak.

<sup>50</sup> I know that his commandment is life eternal. The things therefore which I speak, are just what the Father has told to me to say."

**DASV: John 13**

<sup>1</sup> Now just before the feast of the Passover, Jesus knew that his hour had come to depart out of this world to his Father. Having loved his own who were in the world, he loved them to the end.

<sup>2</sup> During supper, the devil had already put into the heart of Judas Iscariot, Simon's son, to betray him.

<sup>3</sup> Jesus, realizing that the Father had given all the things into his hands, and that he had come from God, and was going back to God,

<sup>4</sup> rose from supper and laid aside his outer garments, took a towel and tied it around himself.

<sup>5</sup> Then he poured water into a basin, and began to wash the disciples' feet and to wipe them dry with the towel that he had wrapped around him.

<sup>6</sup> When he came to Simon Peter, Peter said to him, "Lord, do you wash my feet?"

<sup>7</sup> Jesus replied, "You don't understand what I'm doing now; but you will understand it later."

<sup>8</sup> Peter said to him, "You will never wash my feet." Jesus answered, "If I don't wash you, you have no part with me."

<sup>9</sup> Simon Peter said to him, "Lord, not my feet only, but also my hands and my head."

<sup>10</sup> Jesus replied, "One who has bathed needs only to wash his feet, to be totally clean. And you disciples are clean, but not all of you."

<sup>11</sup> For he knew who was going to betray him; which is why he said, "All of you are not clean."

<sup>12</sup> So when he had washed their feet, he put on his clothes, and sat down again. He said to them, "Do you realize what I have done to you?"

<sup>13</sup> You call me, 'Teacher' and 'Lord,' and you are right; for that is what I am.

<sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

<sup>15</sup> For I have given you an example, that you should do just as I have done to you.

<sup>16</sup> I tell you the truth, a servant is not greater than his master; neither is a messenger sent greater than the one who sent him.

<sup>17</sup> If you understand these things, blessed are you if you do them.

<sup>18</sup> I am not speaking about all of you; I know the ones I have chosen; but that the Scripture may be fulfilled that says: 'He who eats my bread has lifted up his heel against me.'

<sup>19</sup> I am telling you this before it happens, so that when it comes to pass, you may believe that I am he.

<sup>20</sup> I tell you the truth, anyone who receives whomever I send receives me; and he who receives me receives him who sent me."

<sup>21</sup> After Jesus had said this, he was troubled in spirit, and testified, "I tell you the truth, one of you will betray me."

<sup>22</sup> The disciples looked at each other, wondering whom he was talking about.

<sup>23</sup> There was at the table reclining next to Jesus, one of his disciples, whom Jesus loved.

<sup>24</sup> Simon Peter motioned to him to ask Jesus who he was talking about.

<sup>25</sup> So he, leaning back next to Jesus, asked him, "Lord, who is it?"

<sup>26</sup> Jesus replied, "It is the one to whom I give this piece of bread." So when he had dipped the piece of bread, he took and gave it to Judas, the son of Simon Iscariot.

<sup>27</sup> After Judas had taken the piece of bread, Satan entered into him. Then Jesus said to him, "What you are going to do, do quickly."

<sup>28</sup> Now no one at the table knew why he said this to him.

<sup>29</sup> Some thought that because Judas had the moneybag, that Jesus said to him, "Buy whatever we need for the feast", or that he should give something to the poor.

<sup>30</sup> So after he had received the piece of bread he went out immediately. Now it was night.

<sup>31</sup> When therefore he had gone, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

<sup>32</sup> If God is glorified in him, he will glorify him in himself and will glorify him right away.

<sup>33</sup> Children, I will be with you just a little while longer. You will seek me and as I said to the Jews, 'Where I go, you cannot come', so now I am telling you.

<sup>34</sup> A new commandment I am giving you, that you love one another; just as I have loved you, you also should love one another.

<sup>35</sup> By this all people will know that you are my disciples, if you love one another."

<sup>36</sup> Simon Peter said to him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow me now; but you will follow afterward."

<sup>37</sup> Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."

<sup>38</sup> Jesus replied, "Will you lay down your life for me? I tell you the truth, the rooster will not crow, until you have denied me three times."

**DASV: John 14**

<sup>1</sup> "Do not let your hearts be troubled. You believe in God, believe also in me.

<sup>2</sup> In my Father's house are many dwellings. If it were not so, I would have told you; because I am going to prepare a place for you.

<sup>3</sup> And if I go and prepare a place for you, I will come again, and get you; that where I am, you may be also.

<sup>4</sup> And you know the way to where I am going."

<sup>5</sup> Thomas asked him, "Lord, we don't know where you are going. How can we know the way?"

<sup>6</sup> Jesus replied, "I am the way, the truth and the life; no one comes to the Father, except through me.

<sup>7</sup> If you had known me, you would have known my Father also; from now on you know him, and have seen him."

<sup>8</sup> Philip said to him, "Lord, show us the Father, and we will be satisfied."

<sup>9</sup> Jesus replied, "Have I been with you so long, and yet you still don't know me, Philip? He who has seen me has seen the Father. How then can you say, 'Show us the Father'?"

<sup>10</sup> Don't you believe that I am in the Father, and the Father in me? The words that I speak to you I speak not from myself, but the Father who lives in me does his works.

<sup>11</sup> Believe me that I am in the Father, and the Father in me; or else believe me just because of the miraculous works' themselves.

<sup>12</sup> I tell you the truth, whoever believes on me, the works that I do he will do also; and he will do even greater works than these because I am going to the Father.

<sup>13</sup> Whatever you ask in my name, I will do, that the Father may be glorified in the Son.

<sup>14</sup> If you ask anything in my name, I will do it.

<sup>15</sup> If you love me, you will obey my commandments.

<sup>16</sup> And I will ask the Father, and he will give you another Advocate, who will be with you forever;

<sup>17</sup> the Spirit of truth, whom the world cannot receive; for it does not see him or know him. You know him; for he lives with you, and will be in you.

<sup>18</sup> I will not abandon you as orphans; I will come to you.

<sup>19</sup> In a little while, the world will see me no more; but you will see me; because I live, you too will live.

<sup>20</sup> In that day you will know that I am in my Father, and you are in me, and I in you.

<sup>21</sup> The one who has my commandments, and obeys them, that one loves me and the one who loves me will be loved by my Father, and I will love him, and will manifest myself to him."

<sup>22</sup> Judas (not Judas Iscariot) said to him, "Lord, what has happened that you intend to manifest yourself to us, and not to the world?"

<sup>23</sup> Jesus replied, "If someone loves me, he will obey my word; and my Father will love him, and we will come to him, and make our residence with him.

<sup>24</sup> The one who does not love me does not obey my words. The word you hear is not mine, but the Father's who sent me.

<sup>25</sup> I have spoken these things to you, while I am still with you.

<sup>26</sup> But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance everything that I told you.

<sup>27</sup> Peace I leave with you; my peace I give to you. I am not giving it to you as the world gives it. Don't let your heart be troubled or afraid.

<sup>28</sup> You heard how I said to you, I am going away, but I will come back to you. If you loved me, you would rejoice, because I go to the Father; because the Father is greater than I.

<sup>29</sup> Now I have told you before it happens, so that when it takes place, you may believe.

<sup>30</sup> I will not speak with you much longer, for the prince of the world is coming. He has no power over me,

<sup>31</sup> but I am doing what the Father commanded me, so that the world may know that I love the Father. Get up, let's get out of here."



**DASV: John 15**

- <sup>1</sup> "I am the true vine, and my Father is the gardener.
- <sup>2</sup> Every branch in me that bears not fruit, he cuts off; and every branch that bears fruit, he prunes, so that it will bear more fruit.
- <sup>3</sup> Already you are clean because of the word I have spoken to you.
- <sup>4</sup> Remain in me, and I in you. As the branch cannot bear fruit by itself, except it remain in the vine; neither can you, unless you remain in me.
- <sup>5</sup> I am the vine, you are the branches. The one who remains in me, and I in him, bears much fruit; for apart from me you can do nothing.
- <sup>6</sup> If a man does not remain in me, he is thrown away like a branch, and withers. They gather them up, and throw them into the fire and are burned up.
- <sup>7</sup> If you remain in me, and my words remain in you, ask whatever you want, and it will be done for you.
- <sup>8</sup> By this my Father is glorified, that you bear much fruit and become my disciples.
- <sup>9</sup> As the Father has loved me, I also have loved you; remain in my love.
- <sup>10</sup> If you obey my commandments, you will remain in my love, just as I have obeyed my Father's commandments and remain in his love.
- <sup>11</sup> I have told you these things so that my joy may be in you, and that your joy may be complete.
- <sup>12</sup> This is my commandment: love one another, just as I have loved you.
- <sup>13</sup> No one has greater love than this, that a man lay down his life for his friends.
- <sup>14</sup> You are my friends if you do what I command you.
- <sup>15</sup> No longer do I call you servants; for the servant does not know what his master does. But I have called you friends, for everything that I have heard from my Father, I have made known to you.
- <sup>16</sup> You did not choose me, but I chose you. I appointed you to go and bear fruit. Your fruit will last because whatever you will ask from the Father in my name, he will give it to you.
- <sup>17</sup> These things I command you, so that you will love one another.
- <sup>18</sup> If the world hates you, you know that it hated me before it hated you.
- <sup>19</sup> If you belonged to the world, the world would love you as its own; but because you do not belong to the world, but I chose you out of the world, therefore the world hates you.
- <sup>20</sup> Remember the word that I told you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you too. If they have obeyed my word, they will obey yours too.
- <sup>21</sup> But they will do all these things to you for my name's sake, because they do not know the one who sent me.
- <sup>22</sup> If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin.

<sup>23</sup> Whoever hates me, also hates my Father.

<sup>24</sup> If I had not done among them the works which no one else did, they would not have sin. But now they have both seen and hated both me and my Father.

<sup>25</sup> But this happened to fulfill the word that is written in their law, 'They hated me without a cause.'

<sup>26</sup> But when the Advocate comes, whom I will send to you from the Father, the Spirit of truth, who comes from the Father, he will testify about me.

<sup>27</sup> You also will testify, because you have been with me from the beginning."

**DASV: John 16**

<sup>1</sup> "I have spoken all these things to you, so that you will not fall away.

<sup>2</sup> They will put you out of the synagogues; yet the hour is coming when whoever kills you will think that he is offering service to God.

<sup>3</sup> They will do these things, because they have not known the Father or me.

<sup>4</sup> But I am telling you these things, so that when the time comes, you may remember how I told you about them. I did not say these things to you from the beginning, because I was with you.

<sup>5</sup> But now I am going to him who sent me; and none of you is asking me, 'Where are you going'?

<sup>6</sup> But because I have told you these things, sorrow has filled your heart.

<sup>7</sup> Nevertheless I tell you the truth, it is beneficial for you that I go away; for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.

<sup>8</sup> When he comes, he will convict the world concerning sin, righteousness and judgment:

<sup>9</sup> of sin, because they do not believe in me;

<sup>10</sup> of righteousness, because I go to the Father, and you will no longer see me;

<sup>11</sup> of judgment, because the prince of this world has been condemned.

<sup>12</sup> I still have many things to tell you, but you cannot handle them now.

<sup>13</sup> However, when the Spirit of truth comes, he will guide you into all the truth. For he will not speak on his own authority; but whatever he hears, he will speak; and he will tell you about what is to come.

<sup>14</sup> He will glorify me, for he will receive it from me, and will declare it to you.

<sup>15</sup> Everything that the Father has is mine; that is why I said that he will receive it from me, and declare it to you.

<sup>16</sup> A little while, and you will no longer see me; and again a little while, and you will see me."

<sup>17</sup> Then some of his disciples said to each other, "What does he mean, 'A little while, and you will not see me; and again in a little while, you will see me'; and 'because I am going to the Father'?"

<sup>18</sup> Then they said, "What does he mean, 'A little while'? We don't know what he is talking about."

<sup>19</sup> Jesus perceived that they wanted to ask him, so he said to them, "Are you asking each other about what I said, 'A little while, and you will not see me, and again a little while, and you will see me'?"

<sup>20</sup> I tell you the truth, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy.

<sup>21</sup> When a woman is in labor she has pain, because her hour has come; but when she has given birth to her child, she does not remember the suffering, because of the joy that a baby has been born into the world.

<sup>22</sup> But you now have sorrow; but I will see you again, then your heart will rejoice, and no one will take your joy away from you.

<sup>23</sup> In that day you will not ask me anything. I tell you the truth, if you will ask anything of the Father in my name, he will give it to you.

<sup>24</sup> So far you have not asked for anything in my name; ask, and you will receive, that your joy may be made complete.

<sup>25</sup> I have told you these things in figures of speech. The hour is coming when I will no longer speak to you in abstruse figures, but will tell you plainly about the Father.

<sup>26</sup> In that day you will ask in my name. I am not telling you that I will ask the Father on your behalf;

<sup>27</sup> for the Father himself loves you, because you have loved me, and have believed that I came from the Father.

<sup>28</sup> I came from the Father, and have come into the world; again, I am leaving the world and going back to the Father."

<sup>29</sup> His disciples said, "See, now you are speaking plainly and not with abstruse figures.

<sup>30</sup> Now we know that you know all things, and do not need to have anyone ask you anything. Because of this we believe that you came from God."

<sup>31</sup> Jesus replied, "Do you now believe?"

<sup>32</sup> The hour is coming, indeed has come already, when you will be scattered, everyone to his own place, and I will be left alone; and yet I am not alone, because the Father is with me.

<sup>33</sup> I have told you these things, that in me you may have peace. In the world you will have trouble; but take courage, I have overcome the world."

**DASV: John 17**

<sup>1</sup> After having spoken these things, Jesus lifted up his eyes to heaven, and said, "Father, the hour is come; glorify your son, so that the son may glorify you,

<sup>2</sup> just as you gave him authority over all people, so that he may give eternal life to all those you have given him.

<sup>3</sup> This is life eternal, that they should know you the only true God, and Jesus Christ whom you have sent.

<sup>4</sup> I glorified you on the earth by finishing the work you gave me to do.

<sup>5</sup> Now, Father, glorify me beside you with the glory which I had with you before the world was made.

<sup>6</sup> I revealed your name to those whom you gave me out of the world. They were yours, and you gave them to me; and they have kept your word.

<sup>7</sup> Now they know that everything you have given me is from you,

<sup>8</sup> for the words which you gave me I have given to them; and they received them, and know for sure that I came from you, and they have believed that you sent me.

<sup>9</sup> I pray for them. I pray not for the world, but for those you have given me, for they are yours.

<sup>10</sup> Everything that is mine is yours, and yours is mine, and I am glorified by them.

<sup>11</sup> I am no longer in the world, yet these are in the world, and I am coming to you. Holy Father, by your name watch over those you have given me, that they may be one, even as we are one.

<sup>12</sup> While I was with them, I watched over them by your name which you have given me. I guarded them so that not one of them was lost except the son of destruction, that the Scripture might be fulfilled.

<sup>13</sup> But now I am coming to you; and I am saying these things in the world, that they may have my joy made complete in themselves.

<sup>14</sup> 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.

<sup>15</sup> I pray not that you should take them out the world, but that you should keep them from the evil one.

<sup>16</sup> They do not belong to the world even as I do not belong to the world.

<sup>17</sup> Consecrate them by the truth; your word is truth.

<sup>18</sup> Just as you sent me into the world, so I sent them into the world.

<sup>19</sup> And for their sakes I consecrate myself, that they also may be consecrated by the truth.

<sup>20</sup> I do not pray for these only, but also for those who will believe on me through their word,

<sup>21</sup> that all of them may be one; just as you, Father, are in me, and I in you, that they may also be in us; that the world may believe that you have sent me.

<sup>22</sup> The glory you have given me I have given them; that they may be one, just as we are one.

<sup>23</sup> I in them and you in me that they may be brought into perfect unity; that the world may know that you sent me, and love them, just as you love me.

<sup>24</sup> Father, I desire that those you have given me be with me where I am, that they may see my glory, that you have given me; for you loved me before the foundation of the world.

<sup>25</sup> O righteous Father, the world does not know you, but I know you; and these know that you have sent me.

<sup>26</sup> I have made known your name to them, and will make it known; so that the love with which you loved me may be in them, and I in them."

**DASV: John 18**

<sup>1</sup> After Jesus had spoken these words, he went out with his disciples across the Kidron Valley. He and his disciples entered the garden there.

<sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.

<sup>3</sup> So Judas brought a band of soldiers and officers from the chief priests and Pharisees. They approached with lanterns, torches and weapons.

<sup>4</sup> Then Jesus, who knew everything that was going to happen to him, went out, and asked them, "Who are you looking for?"

<sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas who betrayed him was also standing with them.

<sup>6</sup> When Jesus said to them, "I am he," they moved back and fell to the ground.

<sup>7</sup> Again he asked them, "Who are you looking for?" They said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I told you that I am he. If you are looking for me, let these others go."

<sup>9</sup> He said this so that the word might be fulfilled which he spoke, "I have not lost a single one of those whom you have given me."

<sup>10</sup> Then Simon Peter, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

<sup>11</sup> Then Jesus told Peter, "Put your sword back into the sheath; must I not drink the cup the Father has given to me?"

<sup>12</sup> So the band of soldiers, the commander and the officers of the Jews, seized Jesus and bound him.

<sup>13</sup> First they led him to Annas; for he was father-in-law of Caiaphas, who was high priest that year.

<sup>14</sup> Now Caiaphas was the one who gave counsel to the Jews that it was beneficial that one person should die for the people.

<sup>15</sup> Simon Peter and another disciple followed Jesus. Now the high priest knew that disciple, so he entered with Jesus into the court of the high priest.

<sup>16</sup> But Peter was standing outside the door. So the other disciple, who was known to the high priest, went out and spoke to the woman who kept the door, and brought Peter in.

<sup>17</sup> The servant girl who kept the door asked Peter, "You're not one of this man's disciples too, are you? He said, "No, I'm not."

<sup>18</sup> Now the servants and the officers were standing there, having made a charcoal fire; for it was cold; and they were warming themselves. Peter also was with them, standing there warming himself.

<sup>19</sup> The high priest asked Jesus about his disciples and his teaching.

<sup>20</sup> Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues, and in the temple, where all the Jews gather. I have said nothing in secret.

<sup>21</sup> Why do you ask me? Ask those who have heard me, what I spoke to them. They know what I said."

<sup>22</sup> When he said this, one of the officers standing by slapped Jesus' face, saying, "Is this how you answer the high priest?"

<sup>23</sup> Jesus replied, "If I have said something wrong, testify proving it wrong. But if I spoke what was right, why did you slap me?"

<sup>24</sup> Annas therefore sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing warming himself. Then they asked him, "Are you not one of his disciples?" He denied it, "No, I'm not."

<sup>26</sup> One of the high priest's servants, being a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

<sup>27</sup> Then Peter denied again, and immediately the rooster crowed.

<sup>28</sup> Then they led Jesus from Caiaphas to the governor's palace. It was early in the morning. They themselves did not enter the governor's palace, so that they would not become ritually defiled but be able to eat the Passover.

<sup>29</sup> Then Pilate went out to them, and said, "What accusation are you bringing against this man?"

<sup>30</sup> They replied, "If this man were not a criminal, we would not have handed him over to you."

<sup>31</sup> Then Pilate said to them, "Take him yourselves, and judge him according to your law." But the Jews replied, "It is not lawful for us to put someone to death."

<sup>32</sup> This fulfilled the word Jesus had spoken, indicating what kind of death he would die.

<sup>33</sup> Then Pilate entered again into the governor's palace, summoned Jesus, and asked him, "Are you the King of the Jews?"

<sup>34</sup> Jesus replied, "Are you asking this for yourself, or did others tell you about me?"

<sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?"

<sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, to keep me from being handed over to the Jews. But my kingdom is not from here."

<sup>37</sup> Then Pilate asked him, "Are you a king then?" Jesus answered, "You say that I am a king. This is why I was born, and for this reason I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

<sup>38</sup> Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews, and told them, "I find no criminal charge against him."



<sup>39</sup> But you have a custom, that I should release a prisoner to you at the Passover. Do you want me to release to you the King of the Jews?"

<sup>40</sup> They cried out again, "Not this man, but Barabbas." Now Barabbas was a bandit.

**DASV: John 19**

<sup>1</sup> Then Pilate took Jesus and had him severely beaten.

<sup>2</sup> The soldiers twisted together a crown of thorns, and put it on his head, and dressed him in a purple robe.

<sup>3</sup> They came to him, and said, "Hail, King of the Jews!" They repeatedly struck him in the face.

<sup>4</sup> Then Pilate went out again, and said to them, "Look, I bring him out to you to let you know that I find no criminal charge against him."

<sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Look, here is the man!"

<sup>6</sup> When the chief priests and officers saw him, they shouted out, "Crucify him, crucify him!" Pilate told them, "Take him yourselves, and crucify him; for I find no criminal case against him."

<sup>7</sup> The Jews answered him, "We have a law, and by that law he ought to die, because he claimed to be the Son of God."

<sup>8</sup> When Pilate heard this accusation, he was even more afraid.

<sup>9</sup> So he entered into the governor's palace again, and asked Jesus, "Where are you from?" But Jesus gave him no answer.

<sup>10</sup> Then Pilate said to him, "Do you not answer me? Don't you realize that I have power to release you and to crucify you?"

<sup>11</sup> Jesus replied, "You would have no power against me, except it were given to you from above. Therefore the one who has handed me over to you is guilty of a greater sin."

<sup>12</sup> After this Pilate sought to release him; but the Jews shouted out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."

<sup>13</sup> When Pilate heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Stone Pavement (in Aramaic, Gabbatha).

<sup>14</sup> Now it was about noon on the day of the preparation for the Passover. And Pilate said to the Jews, "Look, your King!"

<sup>15</sup> Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

<sup>16</sup> Then Pilate handed Jesus over to them to be crucified.

<sup>17</sup> So they took Jesus and carrying the cross by himself, he went to the place called "The Place of the Skull," or as it is called in Aramaic, Golgotha.

<sup>18</sup> There they crucified him, along with two others, one on each side, with Jesus in the middle.

<sup>19</sup> Pilate wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."

<sup>20</sup> This inscription was read by many of the Jews, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin and Greek.

<sup>21</sup> Then the chief priests of the Jews complained to Pilate, "Don't write, 'The King of the Jews,' but only that he claimed, 'I am King of the Jews'."

<sup>22</sup> Pilate replied, "What I have written, I have written."

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments and divided them into four parts, one for each soldier and also the robe. Now the robe was seamless, woven into a single piece.

<sup>24</sup> So they said to each other, "Let us not tear it, but cast lots for who will get it." This was done that the Scripture might be fulfilled, "They parted my garments among them, and for my clothes they cast lots."

<sup>25</sup> So that is what the soldiers did. Now there were standing by the cross of Jesus his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

<sup>26</sup> When Jesus saw his mother, and standing by her was the disciple whom he loved, he said to his mother, "Woman, look, here is your son!"

<sup>27</sup> Then he said to the disciple, "Look, here is your mother!" From that hour on the disciple took her to his own home.

<sup>28</sup> After this Jesus knew that all things were now completed, and so that the Scripture might be fulfilled he said, "I thirst."

<sup>29</sup> There was a jar of sour wine there, so they put a sponge full of the sour wine on a hyssop, and held it up to his mouth.

<sup>30</sup> When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

<sup>31</sup> Then, because it was the day of preparation, the Jews did not want the bodies to stay on the cross on the Sabbath, for that Sabbath was a special high day. So they asked Pilate to have their legs broken and the bodies removed.

<sup>32</sup> Then soldiers came and broke the legs of the first, then the other that was crucified with him.

<sup>33</sup> When they came to Jesus, they saw that he was dead already, so they did not break his legs.

<sup>34</sup> But one of the soldiers with a spear pierced his side, and immediately blood and water came out.

<sup>35</sup> The one who saw this has testified, and his witness is true and he knows that what he said is true, so that you also may believe.

<sup>36</sup> For these things happened, that the Scripture might be fulfilled, "None of his bones will be broken."

<sup>37</sup> Again another Scripture says, "They will look on the one whom they have pierced."

<sup>38</sup> After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly

because of his fear of the Jews, asked Pilate that he might take away the body of Jesus. Pilate gave him permission so he came and took away his body.

<sup>39</sup> Nicodemus also came, who had first come to him at night, bringing a mixture of myrrh and aloes, weighing about seventy-five pounds.

<sup>40</sup> So they took the body of Jesus, and wrapped it in linen cloths with the spices, according to the burial customs of the Jews.

<sup>41</sup> Now at the place where he was crucified there was a garden; and in the garden there was a new tomb where no one had ever been laid.

<sup>42</sup> Since it was the Jews' day of preparation, for the tomb was nearby, they laid Jesus there.

**DASV: John 20**

<sup>1</sup> Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw the stone taken away from the entrance.

<sup>2</sup> So she ran and came to Simon Peter and the other disciple whom Jesus loved, and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

<sup>3</sup> Then Peter and the other disciple went toward the tomb.

<sup>4</sup> They both ran together, and the other disciple outran Peter, and came first to the tomb.

<sup>5</sup> After stooping and looking in, he saw the linen wrappings lying there; but he did not go in.

<sup>6</sup> Then Simon Peter also arrived, following him, and he entered the tomb. He saw the linen wrappings lying there,

<sup>7</sup> and the face cloth, that was on his head, lying there but not with the linen wrappings, but rolled up in a separate place by itself.

<sup>8</sup> Then the other disciple, who came first to the tomb, also went in, and saw and believed.

<sup>9</sup> For they still did not understand the Scripture, that Jesus must rise from the dead.

<sup>10</sup> So the disciples went away again to their places of residence.

<sup>11</sup> But Mary was standing outside at the tomb weeping. As she wept, she stooped down and looked into the tomb.

<sup>12</sup> She saw two angels robed in white sitting, one at the head and the other at the feet, where the body of Jesus had been lying.

<sup>13</sup> They asked her, "Woman, why are you weeping?" She replied, "Because they have taken away my Lord, and I don't know where they have laid him."

<sup>14</sup> When she had said this, she turned back, and saw Jesus standing, but she didn't realize that it was Jesus.

<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Who are you looking for?" She, assuming he was the gardener, said to him, "Sir, if you have taken him somewhere, tell me where you have laid him, and I will take him away."

<sup>16</sup> Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni," which means, "Teacher."

<sup>17</sup> Jesus said to her, "Don't cling to me; for I have not yet ascended to the Father. Go to my brothers, and tell them, I am ascending to my Father and your Father, and to my God and your God."

<sup>18</sup> Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

<sup>19</sup> When it was evening, on that day, the first day of the week, when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood among them, and said to them, "Peace be to you."

<sup>20</sup> After he said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

<sup>21</sup> Then Jesus said to them again, "Peace be to you. As the Father has sent me, so I am sending you."

<sup>22</sup> After he had said this, he breathed on them, and said to them, "Receive the Holy Spirit.

<sup>23</sup> If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."

<sup>24</sup> But Thomas, one of the twelve, called Twin, was not with them when Jesus came.

<sup>25</sup> So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the nail prints, and put my hand into his side, I will not believe."

<sup>26</sup> After eight days his disciples were again in the house, and Thomas was with them. Jesus came, the doors being shut, and stood among them, and said, "Peace be to you."

<sup>27</sup> Then he said to Thomas, "Reach here your finger, and see my hands; and reach here your hand, and put it into my side. Don't be faithless but believe."

<sup>28</sup> Thomas exclaimed, "My Lord and my God."

<sup>29</sup> Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and yet believed."

<sup>30</sup> Jesus did many other miraculous signs in the presence of the disciples, that are not written in this book.

<sup>31</sup> But these are written, that you may believe that Jesus is the Messiah, the Son of God; and that believing you may have life in his name.

**DASV: John 21**

<sup>1</sup> After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. Now he revealed himself like this.

<sup>2</sup> Simon Peter, Thomas called Twin, Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples were together.

<sup>3</sup> Simon Peter said to them, "I'm going fishing." They said to him, "We'll go with you." They went out and got into the boat. That night they caught nothing.

<sup>4</sup> But at day break, Jesus stood on the shore, but the disciples did not know that it was Jesus.

<sup>5</sup> Then Jesus asked them, "Children, you don't have any fish, do you?" They replied, "No."

<sup>6</sup> He told them, "Cast the net on the right side of the boat, and you will find some fish." So they cast the net and were not able to pull it in because of the amount of fish.

<sup>7</sup> Then that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he had nothing on under it), and jumped into the sea.

<sup>8</sup> But the other disciples came in the boat dragging the net full of fish in, for they were not far from land, only one hundred yards out.

<sup>9</sup> When they got to shore, they saw a charcoal fire there, and fish laid on it along with some bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish you've just caught."

<sup>11</sup> Then Simon Peter went up, and pulled the net to land, full of large fish, a hundred and fifty-three. There were so many yet the net did not break.

<sup>12</sup> Jesus said to them, "Come have some breakfast." None of the disciples dared ask him, "Who are you?" knowing that it was the Lord.

<sup>13</sup> Jesus came and took the bread, and gave it to them, and did the same with the fish.

<sup>14</sup> This was now the third time that Jesus showed himself to the disciples, after he had risen from the dead.

<sup>15</sup> So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He replied, "Yes, Lord; you know I love you." He said to him, "Feed my lambs."

<sup>16</sup> Jesus said to him a second time, "Simon, son of John, do you love me?" He replied, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep."

<sup>17</sup> Jesus said to him the third time, "Do you love me?" He replied, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

<sup>18</sup> I tell you the truth, when you were young, you dressed yourself, and walked wherever you wanted to, but when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

<sup>19</sup> Now he said this indicating the kind of death by which Peter was going to glorify God. When he had said this, he told him, "Follow me."

<sup>20</sup> Peter, turning around, saw the disciple Jesus loved following; the one who also leaned back on Jesus at the supper, and said, "Lord, who is going to betray you?"

<sup>21</sup> So Peter, seeing him, said to Jesus, "Lord, what about this man?"

<sup>22</sup> Jesus said to him, "If I want him to stay alive until I come back, what is that to you? You need to follow me."

<sup>23</sup> Because of this saying a rumor was spread among the brothers, that this disciple would not die. But Jesus did not tell him that he would not die; but, "If I want him to stay alive until I come back, what is that to you?"

<sup>24</sup> This is the disciple who testifies of these things, and wrote these things, and we know that his testimony is true.

<sup>25</sup> Jesus did many other things which if they were all written down, I suppose that even the world itself could not contain the books that would be written.



**DASV: Digital American Standard Version****DASV: Acts 1**

<sup>1</sup> In the first book, O Theophilus, I wrote about everything Jesus began to do and teach,

<sup>2</sup> until the day he was taken up to heaven; after he had given instructions through the Holy Spirit to the apostles whom he had chosen.

<sup>3</sup> To them he also showed himself alive after his suffering by many proofs, appearing to them over the space of forty days, and speaking about the kingdom of God.

<sup>4</sup> Being assembled together with them, he ordered them not to leave Jerusalem, but to wait for the promise of the Father, "which," he said, "you have heard from me.

<sup>5</sup> For John baptized with water, but you will be baptized with the Holy Spirit in just a few days."

<sup>6</sup> So when they were gathered together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"

<sup>7</sup> He replied, "It is not for you to know times or seasons that the Father has set by His own authority.

<sup>8</sup> But you will receive power, when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

<sup>9</sup> After he had said these things, as they were watching, he was lifted up and a cloud concealed him from their sight.

<sup>10</sup> While they were still gazing up into heaven while he was leaving, two men stood by them in white clothes.

<sup>11</sup> They said, "Men of Galilee, why are you standing gazing up into heaven? This Jesus, who has been taken up from you into heaven will come back in the same way you have seen him go into heaven."

<sup>12</sup> Then they returned to Jerusalem from the mountain called Olivet, which is near to Jerusalem, a Sabbath day's journey away.

<sup>13</sup> When they had entered the city, they went to an upstairs room where they were staying: Peter, John, James, Andrew, Philip, Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

<sup>14</sup> With one mind all these continued in prayer, with the women, and Mary the mother of Jesus, and with Jesus' brothers.

<sup>15</sup> In those days Peter stood up in the middle of the believers (there was a group of about 120 people gathered there), and said,

<sup>16</sup> "Brothers, it was necessary to fulfill the Scripture, that the Holy Spirit spoke before through the mouth of David concerning Judas, who was a guide to those who took Jesus.

<sup>17</sup> For he was numbered as one of us, and had his part in this ministry."

<sup>18</sup> Now this man acquired a field with the reward of his unjust act; and falling headfirst, he burst open in the middle, and all his insides gushed out.

<sup>19</sup> It became known to all the residents of Jerusalem; so that in their language that field was called Akeldama, that is, Field of Blood.

<sup>20</sup> Peter continued, "For it is written in the book of Psalms, 'Let his house become deserted, and let no one live there,' and, 'His position let another take.'

<sup>21</sup> Now then we must choose one of the men who has accompanied us all the time that the Lord Jesus went in and went out among us,

<sup>22</sup> beginning from the baptism of John, to the day that he was taken up from us, one of these who must also have been a witness with us of his resurrection."

<sup>23</sup> They proposed two, Joseph called Barsabbas, who was known as Justus, and Matthias.

<sup>24</sup> They prayed, and said, "You, Lord, who know the hearts of all men, show us which of these two you have chosen

<sup>25</sup> to take the place in this ministry and apostleship from which Judas turned away, that he might go to his own place."

<sup>26</sup> They cast lots between them; and the lot fell on Matthias. So he was counted with the eleven apostles.

**DASV: Acts 2**

<sup>1</sup> When the day of Pentecost had now come, they were all together in one place.

<sup>2</sup> Suddenly there was a sound like the rushing of a violent wind from heaven, and it filled the entire house where they were sitting.

<sup>3</sup> Then tongues spreading out like flames of fire appeared to them and rested on each one of them.

<sup>4</sup> They were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave ability.

<sup>5</sup> Now there were living in Jerusalem Jews, devout men, from every nation under heaven.

<sup>6</sup> When this sound was heard, the crowd came together, and were mystified, because everyone heard them speaking in his own language.

<sup>7</sup> They were all amazed and astonished, saying, "Aren't all these who are speaking Galilaeans?"

<sup>8</sup> How is it that we each hear in our own native language?

<sup>9</sup> Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

<sup>10</sup> Phrygia, Pamphylia, Egypt and the parts of Libya near Cyrene, and visitors from Rome, both Jews and proselytes,

<sup>11</sup> Cretans and Arabians, we hear them speaking in our own languages the mighty works of God."

<sup>12</sup> They were all astonished and perplexed, saying to each other, "What does this mean?"

<sup>13</sup> But others, mocking, said, "They are filled with new wine."

<sup>14</sup> But Peter, standing up with the eleven, raised his voice, and spoke to them, "Men of Judea, and all who dwell in Jerusalem, let this be known to you, and pay attention to my words.

<sup>15</sup> For these people are not drunk, as you suppose. It's only nine o'clock in the morning.

<sup>16</sup> Rather this is what was spoken through the prophet Joel:

<sup>17</sup> 'In the last days, God says,

I will pour out my Spirit on all flesh.

Your sons and your daughters will prophesy,

and your young men will see visions,

and your old men will dream dreams.

<sup>18</sup> Even on my male and female servants

in those days I will I pour out of my Spirit;

and they will prophesy.

<sup>19</sup> I will display wonders in the heaven above,

and miraculous signs on the earth below,

blood, fire and clouds of smoke.

<sup>20</sup> The sun will be turned to darkness,  
and the moon into blood,  
before the day of the Lord comes,  
that great and awesome day.

<sup>21</sup> Whoever calls on the name of the Lord  
will be saved."

<sup>22</sup> You men of Israel, listen to these words: Jesus of Nazareth, a man attested by  
God to you by mighty works, wonders and miraculous signs which God did  
through him among you, as you yourselves are aware,

<sup>23</sup> this one, being delivered up by the definite plan and foreknowledge of God, you,  
by the hand of lawless men, executed him nailing him to the cross.

<sup>24</sup> God raised him up, having released him from the pains of death because it was  
impossible that he could be held in its grip.

<sup>25</sup> For David said concerning him,  
'I saw the Lord always before my face;  
for he was at my right hand,  
so that I will not be shaken.

<sup>26</sup> therefore my heart was glad,  
and my tongue rejoiced;  
yet my body also will live in hope,

<sup>27</sup> because you will not leave my soul in Hades,  
neither will you allow your Holy One to see corruption.

<sup>28</sup> You made known to me the ways of life;  
you will make me full of gladness in your presence.'

<sup>29</sup> Brothers, I tell you confidently concerning the patriarch David, that he both died  
and was buried, and his tomb is with us to this day.

<sup>30</sup> Therefore since he was a prophet, and knew that God had sworn with an oath to  
him that he would set one of his descendants on his throne,

<sup>31</sup> David foreseeing this spoke of the resurrection of the Messiah, that he was not  
left in Hades, nor did his body see corruption.

<sup>32</sup> This Jesus God raised up, and we are all witnesses of this.

<sup>33</sup> Being therefore exalted at the right hand of God, and having received from the  
Father the promise of the Holy Spirit, he has poured out this, that you now see and  
hear.

<sup>34</sup> For David did not ascend into heaven; but he said,

'The Lord said to my Lord,  
"Sit on my right hand,

<sup>35</sup> until I make your enemies  
a footstool for your feet.'"

<sup>36</sup> Therefore let all the house of Israel know for certain, that God has made this Jesus whom you have crucified both Lord and Messiah."

<sup>37</sup> Now when they heard this, they were pierced in their hearts, and asked Peter and the rest of the apostles, "Brothers, what should we do?"

<sup>38</sup> Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

<sup>39</sup> For this promise is for you and your children, and to all who are afar off, everyone who the Lord our God will call to himself."

<sup>40</sup> With many other words he testified and urged them, saying, "Save yourselves from this corrupt generation."

<sup>41</sup> They who accepted his word were baptized; and that day about three thousand people were added.

<sup>42</sup> They devoted themselves to the apostles' teaching and fellowship, and to the breaking of bread and to prayer.

<sup>43</sup> Awe came upon everyone and many wonders and miraculous signs were done by the apostles.

<sup>44</sup> All who believed were together and shared everything in common.

<sup>45</sup> They sold their possessions and goods, and shared the proceeds with everyone, as anyone had need.

<sup>46</sup> Each day they met together in the temple, broke bread at home and ate their food with gladness and generosity of heart,

<sup>47</sup> praising God and enjoying the favor of all the people. And the Lord added to them day by day those who were being saved.

**DASV: Acts 3**

<sup>1</sup> Now Peter and John were going up into the temple at the hour of prayer, at three o'clock in the afternoon.

<sup>2</sup> A man lame from birth was carried, who they laid daily at the gate of the temple called the Beautiful Gate, to beg for money from those who entered into the temple.

<sup>3</sup> When he saw Peter and John about to go into the temple, he asked them for a donation.

<sup>4</sup> Peter stared directly at him, as did John, and said, "Look at us."

<sup>5</sup> So he paid attention to them, expecting to receive something from them.

<sup>6</sup> But Peter said, "I don't have any silver or gold; but what I have, I give to you. In the name of Jesus Christ of Nazareth, get up and walk."

<sup>7</sup> Then Peter took him by the right hand, and pulled him up. Immediately his feet and his ankles became strong.

<sup>8</sup> Leaping up, he stood and began to walk. He entered into the temple with them, walking, leaping and praising God.

<sup>9</sup> All the people saw him walking and praising God.

<sup>10</sup> They recognized him, that he was the one who sat begging for donations at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him.

<sup>11</sup> As he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, absolutely astonished.

<sup>12</sup> When Peter saw it, he addressed the people, "Men of Israel, why are you amazed at this? Why do you stare at us, as though we, by our own power or godliness, made him walk?"

<sup>13</sup> The God of Abraham, Isaac and Jacob, the God of our forefathers, has glorified his servant Jesus; whom you handed over and rejected before Pilate, when he had decided to release him.

<sup>14</sup> But you rejected the Holy and Righteous One, and asked instead for a murderer to be released to you.

<sup>15</sup> You killed the author of life; whom God raised from the dead. We are witnesses of it.

<sup>16</sup> By faith in his name, just as his name has made this man strong, whom you see and know. Yes, the faith which is through Jesus has given him this total healing in the presence of all of you.

<sup>17</sup> Now, brothers, I know that you did it in ignorance, as your rulers did also.

<sup>18</sup> But the things which God foretold by the mouth of all the prophets, that his Messiah would suffer, he has fulfilled.

<sup>19</sup> Therefore repent and turn back to God so that your sins may be blotted out. Then times of refreshment may come from the presence of the Lord,

<sup>20</sup> and so that he may send the Messiah who has been appointed for you, even Jesus.

<sup>21</sup> He must remain in heaven until the time of the restoration of all things, which God announced through the mouth of His holy prophets long ago.

<sup>22</sup> Moses indeed said, 'A prophet will the Lord God raise up for you from among your brothers, like me. You must listen to everything he tells you.

<sup>23</sup> Anyone who does not listen to that prophet, will be totally destroyed from among the people.'

<sup>24</sup> All the prophets from Samuel and those who spoke after him, predicted these days.

<sup>25</sup> You are the sons of the prophets, and of the covenant God made with your forefathers, saying to Abraham, 'And in your descendants all the families of the earth will be blessed.'

<sup>26</sup> God raised up his servant and sent him to bless you first, by turning every one of you from your wicked ways."

**DASV: Acts 4**

<sup>1</sup> While they were speaking to the people, the priests, the commander of the temple and the Sadducees came to them,

<sup>2</sup> greatly disturbed because they taught the people, and proclaimed in Jesus the resurrection from the dead.

<sup>3</sup> They arrested them, and took them into custody until the next day, for it was already evening.

<sup>4</sup> But many of those who heard the word believed; and the number of the men came to about five thousand.

<sup>5</sup> On the next day, their rulers, elders and religious scholars were gathered together in Jerusalem.

<sup>6</sup> Annas the high priest was there with Caiaphas, John, Alexander, and others who were relatives of the high priest.

<sup>7</sup> When they had set them in the middle of them, they inquired, "By what power, or in what name, did you do this?"

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,

<sup>9</sup> if we are on trial this day concerning a good deed done to a sick man, by what means this man is healed,

<sup>10</sup> let it be known to all of you, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man stands here before you cured.

<sup>11</sup> Jesus is the stone that was rejected by you, the builders, he has become the chief cornerstone.

<sup>12</sup> There is salvation in no one else, for there is no other name under heaven, given among humans, by which we must be saved."

<sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they were amazed and realized that they had been with Jesus.

<sup>14</sup> Seeing the man who was healed standing with them, they could say nothing against it.

<sup>15</sup> So they ordered them to leave the council. Then they conferred with each other,

<sup>16</sup> saying, "What should we do to these men? For truly they have performed a notable miracle as is apparent to all who live in Jerusalem. We cannot deny it.

<sup>17</sup> But so that it spread no further among the people, let us threaten them not to speak any more to anyone in this name."

<sup>18</sup> So they called them, and ordered them not to speak at all or teach in the name of Jesus.

<sup>19</sup> But Peter and John replied, "Whether it is right in the sight of God to listen to you rather than to God, you judge;



<sup>20</sup> for it is impossible for us not to speak the things which we have seen and heard."

<sup>21</sup> After they had further threatened them, they let them go, finding no way to punish them, because of the people; for all of them were praising God for what was done.

<sup>22</sup> The man was more than forty years old, on whom this miracle of healing had been performed.

<sup>23</sup> Being released, they went back to their friends and reported all that the chief priests and elders had said to them.

<sup>24</sup> When they heard it, they lifted up their voice to God together, and said, "O Lord, you who made the heaven, the earth and the sea, and all that is in them,

<sup>25</sup> you said by the Holy Spirit, through the mouth of our forefather David your servant,       'Why do the Gentiles rage,  
                          and the peoples make foolish plots?

<sup>26</sup>       The kings of the earth took their stand,  
                          and the rulers gathered together,  
  against the Lord,  
  and against his Anointed.'

<sup>27</sup> For in fact in this city both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, were gathered together against your holy servant Jesus, whom you anointed,

<sup>28</sup> to do whatever your hand and your council determined beforehand to come to pass.

<sup>29</sup> Now, Lord, look on their threats, and grant to your servants the ability to speak your word with all boldness,

<sup>30</sup> while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy servant Jesus."

<sup>31</sup> After they had prayed, the place where they were gathered was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

<sup>32</sup> The community of believers were of one heart and soul, and no one claimed that anything which he possessed was his own; but they shared all things in common.

<sup>33</sup> With great power the apostles testified about the resurrection of the Lord Jesus; and great grace was on them all.

<sup>34</sup> For no one among them lacked anything; for as many as were possessors of lands or houses sold them, and brought the proceeds from the things that were sold,

<sup>35</sup> and laid them at the apostles' feet. The proceeds were then distributed to each, according to their need.

<sup>36</sup> Joseph, a Levite, from Cyprus, who was surnamed Barnabas by the apostles (which means, "son of encouragement"),

<sup>37</sup> having a field, sold it, and brought the money and laid it at the apostles' feet.

**DASV: Acts 5**

<sup>1</sup> Now a certain man named Ananias, with his wife Sapphira, sold some property,  
<sup>2</sup> but kept back some of the proceeds. His wife had full knowledge of it, and they brought only a portion of it, and laid it at the apostles' feet.

<sup>3</sup> Now Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the proceeds from the sale of the land?"

<sup>4</sup> While it remained unsold, did it not belong to you? Even after it was sold, was it not at your disposal? How did you ever devise this scam in your heart? You have not lied to men, but to God."

<sup>5</sup> When Ananias heard these words, he fell down and died. Great fear came on all who heard about it.

<sup>6</sup> The young men came, wrapped him up, then carried him out and buried him.

<sup>7</sup> After about three hours, his wife, not knowing what had happened, came in.

<sup>8</sup> Peter asked her, "Tell me, did you and your husband sell the land for this much?" She replied, "Yes, for that much."

<sup>9</sup> Then Peter said to her, "How is it that you both agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out too."

<sup>10</sup> Immediately she fell down at his feet, and died. Then the young men came in and found her dead, so they carried her out and buried her by her husband.

<sup>11</sup> Great fear came on the whole church, and on all who heard these things.

<sup>12</sup> Now through the hands of the apostles many signs and wonders were performed among the people. They were all together in Solomon's Portico.

<sup>13</sup> But none of the rest dared join them, although the people held them in high regard.

<sup>14</sup> Yet more and more believers were added to the Lord, crowds of both men and women.

<sup>15</sup> So much so that they even carried the sick into the streets, and laid them on beds and mats, so that at least Peter's shadow might fall on some of them as he passed by.

<sup>16</sup> Crowds also came together from the towns around Jerusalem, bringing the sick, and those who were tormented by unclean spirits; and every one of them was healed.

<sup>17</sup> But the high priest rose up, and all they who were with him (that is, the sect of the Sadducees), and they were filled with jealousy.

<sup>18</sup> They arrested the apostles and put them in the public jail.

<sup>19</sup> But during the night an angel of the Lord opened the prison doors, and brought them out, and said,

<sup>20</sup> "Go, stand and proclaim in the temple to the people all the words of this life."

<sup>21</sup> After hearing this they entered the temple at daybreak and began teaching. Now the high priest came, and those who were with him convened the Sanhedrin, and the full assembly of the people of Israel, and sent to the jail to have them brought out.

<sup>22</sup> But the officers who came did not find them in the prison; so they returned, and reported,

<sup>23</sup> "We found the jail locked shut, and the guards standing at the doors; but when we opened them, we found no one inside."

<sup>24</sup> Now when the commander of the temple guard and the chief priests heard these words, they were perplexed concerning them wondering what was going on.

<sup>25</sup> Then someone came and told them, "Look, the men you put in the jail are standing in the temple and teaching the people."

<sup>26</sup> Then the commander went with the officers, and brought them in, but without violence; for they were afraid of being stoned by the people.

<sup>27</sup> When they had brought them in, they set them before the council. The high priest asked them,

<sup>28</sup> "We gave you strict orders not to teach in this name, yet you have filled Jerusalem with your teaching, and intend to hold us responsible for this man's blood."

<sup>29</sup> But Peter and the apostles replied, "We must obey God rather than men.

<sup>30</sup> The God of our forefathers raised up Jesus, whom you killed by hanging him on a tree.

<sup>31</sup> God exalted him at his right hand to be a Prince and Savior, to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> We are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey him."

<sup>33</sup> But when they heard this, they were cut to the heart, and were determined to kill them.

<sup>34</sup> But one in the council, a Pharisee named Gamaliel, a doctor of the law, who was respected by all the people, stood up and ordered the apostles to be put outside for a little while.

<sup>35</sup> Then he addressed the council, "You men of Israel, be careful what you propose to do to these men.

<sup>36</sup> For a while ago Theudas rose up claiming to be somebody important. About 400 men joined him, and he was killed and all who followed him were dispersed and nothing came of it.

<sup>37</sup> After him, Judas of Galilee rose up in the days of the census, and drew away some people to follow him. He also perished, and everyone who followed him was scattered.

<sup>38</sup> Now I tell to you, stay away from these men and leave them alone, for if their plotting or this undertaking is from men, then it will be overthrown;

<sup>39</sup> but if it is from God, you will not be able to overthrow them; or you may even be found to be fighting against God."

<sup>40</sup> So he convinced them. Then they called the apostles back to them, they beat them and ordered them not to speak in the name of Jesus, and let them go.

<sup>41</sup> So they left the council, rejoicing that they were counted worthy to suffer dishonor for the sake of the name.

<sup>42</sup> Every day, in the temple and at home, they did not stop teaching and proclaiming that Jesus was the Messiah.

**DASV: Acts 6**

<sup>1</sup> Now in those days, when the number of the disciples was increasing, there arose a complaint from the Grecian Jews against the Hebrew oriented Jews, because their widows were being neglected in the daily distribution of food.

<sup>2</sup> The twelve called the crowd of the disciples to them, and said, "It is not right that we should neglect the word of God, to serve tables.

<sup>3</sup> Therefore, brothers, select seven men of good reputation from among you, full of the Spirit and wisdom, whom we may put in charge of this business.

<sup>4</sup> But we will devote ourselves to prayer and the ministry of the word.

<sup>5</sup> The suggestion pleased the whole community and they chose Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch.

<sup>6</sup> They stood them in front of the apostles, and they prayed and laid their hands on them.

<sup>7</sup> The word of God continued spreading and the number of the disciples greatly increased in Jerusalem, including a great group of priests who became obedient to the faith.

<sup>8</sup> Stephen, full of grace and power, was doing great wonders and miraculous signs among the people.

<sup>9</sup> But there arose some from the synagogue which was called the Freedmen, both Cyrenians and Alexandrians along with some from Cilicia and Asia, who argued with Stephen.

<sup>10</sup> But they were not able to withstand the wisdom and the Spirit with which he spoke.

<sup>11</sup> Then they secretly incited some men, who claimed, "We have heard him speak blasphemous words against Moses and against God."

<sup>12</sup> So they stirred up the people, along with the elders and scribes. Then they accosted Stephen, arrested him, and brought him to the Sanhedrin.

<sup>13</sup> They set up false witnesses, who claimed, "This man never stops saying things against this holy place and the law.

<sup>14</sup> For we heard him say that this Jesus of Nazareth will destroy this place, and will change the customs that Moses handed down to us."

<sup>15</sup> Everyone sitting in the Sanhedrin stared at Stephen. They saw his face was like the face of an angel.

**DASV: Acts 7**

<sup>1</sup> Then the high priest asked, "Are these things true?"

<sup>2</sup> Stephen replied, "Brothers and fathers, listen, the God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran.

<sup>3</sup> He told him, 'Leave your country and your relatives, and go to the land that I will show you.'

<sup>4</sup> Then he came out of the land of the Chaldeans and lived in Haran. From there, after his father died, God had him move into this land where you are now living.

<sup>5</sup> He did not give him any of it for an inheritance, not even enough to set his foot down on. God promised that he would give it to him for a possession, and to his descendants after him, even when he was childless.

<sup>6</sup> God spoke concerning this, that his descendants would sojourn in a foreign land, and that residents there would enslave and oppress them for four hundred years.

<sup>7</sup> 'The nation that they will be in bondage to I will judge,' God said, 'and after that they will come out and serve me in this place.'

<sup>8</sup> Then he gave Abraham the covenant of circumcision. So he became the father of Isaac, and circumcised him the eighth day. Then Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

<sup>9</sup> The patriarchs, being jealous of Joseph, sold him to Egypt, but God was with him.

<sup>10</sup> He rescued him out of all his troubles, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him governor over Egypt including his whole household.

<sup>11</sup> Now there was a famine over all Egypt and Canaan, causing great misery, and our forefathers could find no food.

<sup>12</sup> But when Jacob heard that there was grain in Egypt, he sent our forefathers the first time.

<sup>13</sup> On their second trip Joseph revealed himself to his brothers, and Joseph's family background became known to Pharaoh.

<sup>14</sup> Then Joseph sent and called for Jacob his father, and all his relatives, totaling seventy-five people.

<sup>15</sup> So Jacob went down to Egypt, and he died there as did our forefathers.

<sup>16</sup> Later they were carried back to Shechem, and laid in the tomb that Abraham had purchased for some silver from the sons of Hamor in Shechem.

<sup>17</sup> But as the time for the promise drew near which God had sworn to Abraham, the people increased and multiplied in Egypt.

<sup>18</sup> Then there arose another king over Egypt who knew nothing about Joseph.

<sup>19</sup> He dealt shrewdly with our people, and mistreated our forefathers, forcing them to expose their babies so that they would not live.

<sup>20</sup> At that time Moses was born, and was beautiful to God. He was taken care of for three months in his father's house.

<sup>21</sup> When he was left outside, Pharaoh's daughter adopted him, and cared for him as her own son.

<sup>22</sup> So Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and deeds.

<sup>23</sup> But when he was forty years old, it came into his heart to visit his relatives, the children of Israel.

<sup>24</sup> After seeing one of them being treated unjustly, he defended him, and avenged him by striking down the Egyptian.

<sup>25</sup> Now he assumed that his brothers would have understood that God was rescuing them by his hand, but they did not understand.

<sup>26</sup> The next day he came across two of them fighting, and tried to reconcile them, saying, 'Men, you are brothers; why are you hurting each other?'

<sup>27</sup> But he who was harming his neighbor pushed Moses away, saying, 'Who made you a ruler and a judge over us?'

<sup>28</sup> Are you going to kill me, like you killed the Egyptian yesterday?'

<sup>29</sup> Hearing this Moses fled, and became a foreigner in the land of Midian, where he had two sons.

<sup>30</sup> After forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush.

<sup>31</sup> When Moses saw it, he was amazed at the sight, and as he approached to take a closer look, there came a voice from the Lord,

<sup>32</sup> 'I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses trembled, and did not dare to look.

<sup>33</sup> Then the Lord said to him, 'Take the sandals off your feet, for the place you are standing is holy ground.

<sup>34</sup> I have surely seen the oppression of my people who are in Egypt, and have heard their groaning, and I am come down to rescue them. Now come for I will send you into Egypt.'

<sup>35</sup> God sent this Moses whom they refused, objecting, 'Who made you a ruler and a judge?' to be both a ruler and a deliverer by the hand of the angel who appeared to him in the bush.

<sup>36</sup> This one led them forth, having performed wonders and miraculous signs in Egypt, at the Red Sea, and in the wilderness for forty years.

<sup>37</sup> This is that Moses, who said to the people of Israel, 'God will raise up for you a prophet like me from among your brothers.'

<sup>38</sup> This is he who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, along with our forefathers. He received living oracles to give to us.

<sup>39</sup> Our forefathers refused to obey, but pushed him aside, and in their hearts, turned back to Egypt.



<sup>40</sup> They told Aaron, 'Make us gods that will go before us. As for this Moses, who led us out of the land of Egypt, we don't know what has happened to him.'

<sup>41</sup> In those days they made a calf, and brought a sacrifice to the idol, and rejoiced in this, the work of their hands.

<sup>42</sup> But God turned away and gave them up to serve the host of heaven, as it is written in the book of the prophets, 'Did you offer me slain animals and sacrifices forty years in the wilderness, O house of Israel?

<sup>43</sup> No, you took along the tabernacle of Moloch, and the star of the god Rephan, and the idols you made to worship them. So I will deport you beyond Babylon.'

<sup>44</sup> Our forefathers had the tabernacle of the testimony in the wilderness, just as God, who spoke to Moses, directed him to make it, according to the pattern he had seen.

<sup>45</sup> Our forefathers in turn, brought it in with Joshua when they dispossessed the nations that God drove out before the face of our forefathers. It was there until the days of David.

<sup>46</sup> He found favor in the sight of God, and asked to build a dwelling for the God of Jacob.

<sup>47</sup> But Solomon built him a house.

<sup>48</sup> Yet the Most High does not live in houses made with hands. As the prophet says,

<sup>49</sup> 'Heaven is my throne, and the earth is the footstool for my feet. What kind of house will you build for me?' says the Lord, 'Or what is the place of my rest?

<sup>50</sup> Didn't my hand make all these things?'

<sup>51</sup> You are stubborn and uncircumcised in heart and ears. You always resist the Holy Spirit, just like your forefathers did.

<sup>52</sup> Which of the prophets did your forefathers not persecute? They killed those who foretold the coming of the Righteous One; of whom you have now become betrayers and murderers.

<sup>53</sup> You received the law as it was given by angels, but you have not kept it."

<sup>54</sup> Now when they heard these things, they were furious, and they gnashed their teeth at him.

<sup>55</sup> But Stephen, being full of the Holy Spirit, looked up steadily into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

<sup>56</sup> He exclaimed, "Look, I see the heavens opened, and the Son of Man standing on the right hand of God."

<sup>57</sup> But they, covering their ears and screaming, they rushed at him with one intent.

<sup>58</sup> They dragged him out of the city, and began to stone him. The witnesses laid their coats at the feet of a young man named Saul.

<sup>59</sup> As they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit."

<sup>60</sup> Then he knelt down and cried with a loud voice, "Lord, don't hold this sin against them." When he had said this, he fell asleep.

**DASV: Acts 8**

<sup>1</sup> Now Saul consented to his execution. That day a great persecution began against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

<sup>2</sup> Some devout men buried Stephen, and made great lament over him.

<sup>3</sup> But Saul wasted the church, entering into every house, and dragging off both men and women, incarcerating them in prison.

<sup>4</sup> Those who were scattered went around proclaiming the word.

<sup>5</sup> Philip went down to the city of Samaria, and proclaimed the Messiah to them.

<sup>6</sup> The crowds with one accord paid careful attention to the things that were spoken by Philip, when they heard and saw the miraculous signs he did.

<sup>7</sup> For many of those who had unclean spirits, when they came out, shrieked loudly and many who were paralyzed and lame were healed.

<sup>8</sup> So there was great joy in that city.

<sup>9</sup> But there was a certain man named Simon, who previously used sorcery in that city. He amazed the people of Samaria, claiming that he was someone great.

<sup>10</sup> Everyone from the least to the greatest paid him respect, saying, "This man is the power of God, rightly called, the Great One."

<sup>11</sup> They paid him respect, because for a long time he had amazed them with his sorceries.

<sup>12</sup> But when they believed Philip who was proclaiming the good news concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

<sup>13</sup> Simon himself believed too, and after being baptized, he stayed by Philip; and as he watched the signs and great miracles being performed, he was amazed.

<sup>14</sup> Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

<sup>15</sup> They went down and prayed for them, so that they might receive the Holy Spirit.

<sup>16</sup> For it had not come on any of them because they had only been baptized in the name of the Lord Jesus.

<sup>17</sup> Then laid they their hands on them and they received the Holy Spirit.

<sup>18</sup> Now when Simon observed that the Holy Spirit came through the laying on of apostles' hands, he offered them money,

<sup>19</sup> saying, "Give me this power too, that on whomever I lay my hands, they will receive the Holy Spirit."

<sup>20</sup> But Peter said to him, "Your silver perish with you, because you have thought you could purchase the gift of God with money.

<sup>21</sup> You have neither part or portion in this for your heart is not right before God.

<sup>22</sup> Repent therefore of this wickedness of yours, and pray to the Lord, that perhaps the thought of your heart may be forgiven you.

<sup>23</sup> For I see that you are bitterly jealous and chained by your sin."

<sup>24</sup> Simon answered and said, "Pray to the Lord for me, that none of the things which you said will happen to me."

<sup>25</sup> After they had testified and spoken the word of the Lord, they returned to Jerusalem, and proclaimed the good news to many Samaritan villages.

<sup>26</sup> Now an angel of the Lord spoke to Philip, saying, "Get up and go south to the road that goes down from Jerusalem to Gaza, the desert road.

<sup>27</sup> So he got up and went. An Ethiopian eunuch, a court official under Candace, queen of the Ethiopians, who was in charge of all her treasury, had come to Jerusalem to worship.

<sup>28</sup> He was returning and sitting in his chariot reading the prophet Isaiah.

<sup>29</sup> The Spirit said to Philip, "Approach, and join up with this chariot."

<sup>30</sup> So Philip ran up to it and heard him reading Isaiah the prophet. He asked, "Do you understand what you are reading?"

<sup>31</sup> He said, "How can I, except someone guides me?" Then he invited Philip to come up and sit with him.

<sup>32</sup> Now the passage of the Scripture he was reading was this:

"He was led like a sheep to the slaughter;  
and like a lamb before his shearer is silent,  
so he did not open his mouth.

<sup>33</sup> In his humiliation he was denied justice.

His generation who will declare?  
For his life was taken from the earth."

<sup>34</sup> Then the eunuch asked Philip, "Please tell me, was the prophet speaking about himself or some else?"

<sup>35</sup> Philip opened his mouth, and starting with this Scripture, proclaimed the good news about Jesus to him.

<sup>36</sup> As they traveled down the road, they came to some water, and the eunuch said, "Look, here's some water; what prevents me from being baptized?"

<sup>37</sup> [Some late manuscripts have: Philip said, "If you believe with all your heart you may. He answered and said, "I believe that Jesus Christ is the Son of God."]

<sup>38</sup> He ordered to stop the chariot and both Philip and the eunuch went down into the water, and Philip baptized him.

<sup>39</sup> When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch did not see him anymore, and he went on his way rejoicing.

<sup>40</sup> But Philip found himself at Azotus, and while he was passing through he proclaimed the good news to all the towns, until he came to Caesarea.

**DASV: Acts 9**

<sup>1</sup> Meanwhile Saul, still breathing out threats and murder against the disciples of the Lord, went to the high priest.

<sup>2</sup> He asked him for letters addressed to the Damascus synagogues, that if he found anyone who belonged to the Way, whether men or women, he might bring them bound to Jerusalem.

<sup>3</sup> Now as he traveled, he approached Damascus when suddenly a light from heaven flashed around him.

<sup>4</sup> He fell to the ground, and heard a voice asking him, "Saul, Saul, why are you persecuting me?"

<sup>5</sup> He said, "Who are you, Lord?" The voice replied, "I am Jesus whom you are persecuting.

<sup>6</sup> But get up and enter the city, and you will be told what you must do."

<sup>7</sup> Now the men traveling with him stood speechless, hearing the voice, but not seeing anyone.

<sup>8</sup> Saul got up from the ground and when his eyes were opened, he could not see a thing. So they led him by the hand and brought him to Damascus.

<sup>9</sup> He had no sight for three days and did not eat or drink.

<sup>10</sup> Now there was a certain disciple at Damascus, named Ananias. The Lord said to him in a vision, "Ananias." He replied, "Here I am, Lord."

<sup>11</sup> Then the Lord said to him, "Get up and go to Straight Street, and ask in the house of Judas for one named Saul, a man of Tarsus. For he is praying.

<sup>12</sup> He has seen a man named Ananias coming in and laying his hands on him, so that he might regain his sight."

<sup>13</sup> But Ananias objected, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem.

<sup>14</sup> Even here he has authority from the chief priests to bind all who call on your name."

<sup>15</sup> But the Lord said to him, "Go your way, for he is my chosen instrument to bring my name before the Gentiles and kings, and the people of Israel,

<sup>16</sup> for I will show him how much he must suffer for my name's sake."

<sup>17</sup> Then Ananias left, and entered the house, and laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me, so that you may regain your sight, and be filled with the Holy Spirit.

<sup>18</sup> Immediately something like scales fell off his eyes, and he regained his sight. Then he got up and was baptized,

<sup>19</sup> and after receiving some food he was strengthened. He stayed there a few days with the disciples who were in Damascus.

<sup>20</sup> Immediately in the synagogues he proclaimed Jesus, claiming, "He is the Son of God."

<sup>21</sup> All who heard him were amazed, and asked, "Is not this the one who in Jerusalem made havoc of those who called on this name? Didn't he even come here for the purpose of bringing them bound before the chief priests?"

<sup>22</sup> But Saul became increasingly more effective and confounded the Jews who lived in Damascus, proving that Jesus was the Messiah.

<sup>23</sup> After many days passed, the Jews plotted together to kill him.

<sup>24</sup> But their plot was exposed to Saul. They were even watching the gates day and night so that they might kill him.

<sup>25</sup> But his disciples took him by night, and let him down through a hole in the wall, lowering him in a basket.

<sup>26</sup> When he arrived at Jerusalem, he tried to join with the disciples but they were all afraid of him, not believing that he was actually a disciple.

<sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord on the road, and how he had spoken to him, and how at Damascus he had spoken boldly in the name of Jesus.

<sup>28</sup> So he stayed with them going in and out of Jerusalem,

<sup>29</sup> speaking boldly in the name of the Lord. He spoke and argued against the Grecian Jews; but they were trying to kill him.

<sup>30</sup> When the brothers found out, they brought him down to Caesarea, and sent him away to Tarsus.

<sup>31</sup> So the church throughout all Judea, Galilee and Samaria had peace, being built up living in the fear of the Lord and in the comfort of the Holy Spirit, increased in numbers.

<sup>32</sup> Now as Peter went through all regions, he came down to the saints who lived at Lydda.

<sup>33</sup> There he found a man named Aeneas, who had been confined to his mat for eight years, for he was paralyzed.

<sup>34</sup> Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." Immediately he got up.

<sup>35</sup> All who lived at Lydda and in Sharon saw him, and they turned to the Lord.

<sup>36</sup> Now there was at Joppa a disciple named Tabitha, which in Greek is Dorcas; this woman was full of good works and acts of charity.

<sup>37</sup> In those days, she fell sick, and died. After they had washed her, they laid her in an upstairs room.

<sup>38</sup> As Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, "Please come to us without delay."

<sup>39</sup> So Peter got up and went with them. When he arrived, they brought him into the upstairs room and all the widows stood by him weeping, and showing the coats and clothes Dorcas had made, while she was with them.

<sup>40</sup> But Peter put them all out, kneeled down and prayed. Then turning to the body, he said, "Tabitha, get up." She opened her eyes and when she saw Peter, she sat up.

<sup>41</sup> He gave her his hand, and helped her up. He then called the saints and widows and presented her alive.

<sup>42</sup> It became known throughout all Joppa, and many believed on the Lord.

<sup>43</sup> He stayed many days in Joppa with Simon who was a leather tanner.

**DASV: Acts 10**

<sup>1</sup> Now in Caesarea there was a man named Cornelius, a centurion from the Italian Regiment.

<sup>2</sup> He was a devout man, and one who feared God with his entire household. He gave donations generously to the people, and prayed regularly to God.

<sup>3</sup> One afternoon about three o'clock he clearly saw in a vision of an angel of God coming in and saying to him, "Cornelius."

<sup>4</sup> He stared at him and was afraid. He asked, "What is it, Lord?" He said to him, "Your prayers and your donations to the poor have gone up as a memorial before God.

<sup>5</sup> Now send men to Joppa, and get a man named Simon, who is called Peter.

<sup>6</sup> He is staying with a leather tanner named Simon whose house is by the sea."

<sup>7</sup> After the angel who spoke to him had left, he called two of his servants, and a devout soldier from those who waited on him continually.

<sup>8</sup> Having rehearsed everything to them, he sent them to Joppa.

<sup>9</sup> Now on the next day about noon, as they were on their journey and approached the city, Peter went up on the roof to pray.

<sup>10</sup> He became hungry and wanted to eat, but while they were preparing the meal, he fell into a trance.

<sup>11</sup> He saw the heaven opened and something like a large sheet descending, lowered by its four corners to the ground.

<sup>12</sup> On it were all kinds of four-footed animals, reptiles of the earth and birds of the heaven.

<sup>13</sup> A voice said to him, "Peter, get up, kill and eat."

<sup>14</sup> But Peter said, "No way, Lord; for I have never eaten anything that is defiled or unclean."

<sup>15</sup> A voice came to him a second time, "What God has cleansed, do not call defiled."

<sup>16</sup> This was done three times and immediately the object was taken back up into heaven.

<sup>17</sup> Now while Peter was very puzzled over the meaning of the vision which he had seen, the men who were sent by Cornelius had inquired about Simon's house and stood at the gate.

<sup>18</sup> They called and asked whether Simon, known as Peter, was staying there.

<sup>19</sup> While Peter thought about the vision, the Spirit said to him, "Three men are looking for you.

<sup>20</sup> Get up, get down and go with them without hesitation, for I have sent them."

<sup>21</sup> Peter went down to the men, and said, "I'm the one you're looking for. Why have you come here?"

<sup>22</sup> They replied, "Cornelius a centurion, a righteous and God fearing man, well spoken of by the whole nation of the Jews, was warned of God by a holy angel to send for you to come his house, and to hear what you have to say."

<sup>23</sup> So he invited them in and gave them a place to stay. On the next day he got up and went with them, and some of the brothers from Joppa accompanied him.

<sup>24</sup> On the next day they entered Caesarea. Cornelius was waiting for them, having called together his relatives and his close friends.

<sup>25</sup> When Peter entered, Cornelius met him, fell at his feet and worshipped him.

<sup>26</sup> But Peter lifted him up, saying, "Stand up, for I too am a human being."

<sup>27</sup> As he talked with him, he went in, and found many gathered together.

<sup>28</sup> He said to them, "You yourselves know that it is unlawful for a Jew to associate himself or visit one of another nation; but God has shown me that I should never call anyone defiled or unclean.

<sup>29</sup> That is why I came without any objection, when I was sent for. May I ask, why you sent for me?"

<sup>30</sup> Cornelius said, "Four days ago at this time, I was praying at three o'clock in my house; when a man stood before me in shining clothes.

<sup>31</sup> He said, 'Cornelius, your prayer is heard, and your donations to the poor have been remembered in the sight of God.

<sup>32</sup> Now send to Joppa, and call to you Simon, who is called Peter; he is staying in the house of a leather tanner named Simon by the sea.'

<sup>33</sup> So I sent for you at once, and you have been kind enough to come. Now we are all present in the sight of God, to hear all things that the Lord has commanded you to tell us."

<sup>34</sup> Then Peter opened his mouth and said, "Truly I now understand that God does not show favoritism

<sup>35</sup> but in every nation whoever fears him and does what is right is acceptable to him.

<sup>36</sup> You know the message which he sent to the people of Israel, proclaiming the good news of peace by Jesus Christ (he is Lord of all).

<sup>37</sup> It was published throughout all Judea, beginning from Galilee, after the baptism that John preached,

<sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good, and healing all that were oppressed of the devil, for God was with him.

<sup>39</sup> We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they killed, by hanging him on a tree.

<sup>40</sup> But God raised him up on the third day, and permitted him to appear,

<sup>41</sup> not to all the people, but to us as witnesses who were chosen beforehand by God, who ate and drank with him after he rose from the dead.



<sup>42</sup> He ordered us to preach to the people, and to testify that it was he who was ordained by God to be the judge of the living and the dead.

<sup>43</sup> To him all the prophets bore witness, that everyone who believes in him receives forgiveness of sins through his name."

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word.

<sup>45</sup> Those circumcised who had come with Peter who believed were amazed, because the gift of the Holy Spirit was poured out on the Gentiles,

<sup>46</sup> for they heard them speak with tongues, and praising God. Then Peter asked,

<sup>47</sup> "Can anyone forbid the water, that these should not be baptized, who have received the Holy Spirit just like we did?"

<sup>48</sup> So he commanded them to be baptized in the name of Jesus Christ. Then they invited him to stay there for a few days.

**DASV: Acts 11**

<sup>1</sup> Now the apostles and brothers who were in Judea heard that the Gentiles also had received the word of God.

<sup>2</sup> So when Peter went up to Jerusalem, they who were circumcised criticized him, <sup>3</sup> saying, "You went in to uncircumcised men and ate with them."

<sup>4</sup> But Peter began to explain to them the way it happened, saying,

<sup>5</sup> "I was in the city of Joppa praying and in a trance I saw a vision, a certain object descending, it was like a large sheet let down from heaven by four corners; and it came to me.

<sup>6</sup> I stared at it carefully observing four-footed animals of the earth and wild animals and reptiles and birds of the heaven.

<sup>7</sup> Then I also heard a voice saying to me, 'Get up, Peter; kill and eat.'

<sup>8</sup> But I said, 'No way, Lord; for nothing defiled or unclean has ever entered into my mouth.'

<sup>9</sup> But the voice spoke a second time out of heaven, 'What God has cleansed, you must not call profane.'

<sup>10</sup> This happened three times then everything was drawn back up to heaven.

<sup>11</sup> At that moment three men stood in front of the house where we were, having been sent to me from Caesarea.

<sup>12</sup> The Spirit told me to go with them without any discrimination. These six brothers also accompanied me and we entered into the man's house.

<sup>13</sup> He told us how he had seen the angel standing in his house, saying, 'Send to Joppa, and get Simon, who is called Peter.

<sup>14</sup> He will speak to you words, whereby you will be saved, you and your whole household.'

<sup>15</sup> As I began to speak, the Holy Spirit fell on them, just as it had on us at the beginning.

<sup>16</sup> Then I remembered the word of the Lord, how he said, 'John indeed baptized with water; but you will be baptized with the Holy Spirit.'

<sup>17</sup> If then God gave to them the same gift he gave to us when we believed on the Lord Jesus Christ, who was I, that I could hinder God?"

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, "God has also granted repentance that leads to life to the Gentiles."

<sup>19</sup> Now those who were scattered abroad as a result of the trouble that arose about Stephen traveled as far as Phoenicia, Cyprus and Antioch, speaking the word to no one except Jews.

<sup>20</sup> But there were some men from Cyprus and Cyrene, who, after coming to Antioch, spoke to the Greeks too, preaching the good news of the Lord Jesus.

<sup>21</sup> The hand of the Lord was with them and a great number who believed turned to the Lord.

<sup>22</sup> When the report about this came to the ears of the church at Jerusalem, they sent Barnabas to Antioch.

<sup>23</sup> When he came and saw the grace of God, he was glad and encouraged all of them to remain faithful to the Lord with steadfast hearts.

<sup>24</sup> He was a good man, full of the Holy Spirit and faith, and many people were brought to the Lord.

<sup>25</sup> He went to Tarsus to look for Saul.

<sup>26</sup> When he had found him, he brought him to Antioch. For that entire year they gathered with the church and taught many people. The disciples were first called Christians at Antioch.

<sup>27</sup> Now in those days prophets came down from Jerusalem to Antioch.

<sup>28</sup> One of them named Agabus stood up and predicted by the Spirit that there was going to be a great famine over all the world. This actually took place in the days of Claudius.

<sup>29</sup> The disciples, everyone according to his ability, determined to send relief to the brothers living in Judea.

<sup>30</sup> They did this sending their support to the elders by the hand of Barnabas and Saul.

**DASV: Acts 12**

<sup>1</sup> Now about that time King Herod Agrippa laid hands on some of the church to persecute them.

<sup>2</sup> He had James, the brother of John, killed with the sword.

<sup>3</sup> When he saw that it pleased the Jews, he proceeded to arrest Peter too. This happened during the days of the feast of Unleavened Bread.

<sup>4</sup> When he had seized him, he put him in prison, and handed him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people.

<sup>5</sup> So Peter was kept in the prison, but the church prayed earnestly to God for him.

<sup>6</sup> On the night before Herod was going to bring him out, Peter was sleeping bound with two chains between two soldiers. The guards kept watch at the door of the prison.

<sup>7</sup> Suddenly an angel of the Lord stood by him, and a light shone in the prison cell and he tapped Peter on the side, and woke him up, saying, "Get up quickly," and his chains fell off his wrists.

<sup>8</sup> Then the angel told him, "Get dressed, and put on your sandals." So he did it. Then he told him, "Wrap your cloak around you and follow me."

<sup>9</sup> So Peter went out and followed. He did not know whether what was being done by the angel was actually happening but thought he was seeing a vision.

<sup>10</sup> When they were past the first and second guard, they came to the iron gate that led into the city. It opened to them on its own and they went out, and passed down one street, and suddenly the angel left him.

<sup>11</sup> When Peter had come to himself, he said, "Now I know for sure that the Lord has sent his angel and delivered me from the hand of Herod, and from all that the people of the Jews were expecting to happen."

<sup>12</sup> When he realized this, he went to the house of Mary the mother of John, who was called Mark, where many had gathered and were praying.

<sup>13</sup> When he knocked at the door of the gate, a maid named Rhoda came to answer.

<sup>14</sup> When she recognized Peter's voice, she did not even open the gate for joy, but ran in, and announced that Peter was standing at the gate.

<sup>15</sup> They said to her, "Are you crazy?" But she confidently insisted that it was so. They continued saying, "It is his angel."

<sup>16</sup> But Peter continued knocking. When they opened the door, they saw him and were astonished.

<sup>17</sup> But he, motioning to them with his hand to be quiet, told them how the Lord had brought him out of the prison. He said, "Tell these things to James, and to the brothers." Then he left and went to another place.

<sup>18</sup> Now at daybreak, there was no small commotion among the soldiers, over what had become of Peter.

<sup>19</sup> When Herod searched for him and did not find him, he interrogated the guards and commanded that they should be put to death. Then he went down from Judea to Caesarea, and stayed there.

<sup>20</sup> Now Herod was angry with the people of Tyre and Sidon. So they came as a group to him, having won the favor of Blastus the king's personal assistant; they asked for peace, because their country was dependent on the king's country for their food.

<sup>21</sup> On a set day Herod dressed himself in royal robes, and sat on the throne, and delivered a public speech to them.

<sup>22</sup> The people exclaimed, "It's the voice of a god, and not of a man."

<sup>23</sup> Immediately an angel from the Lord smote him down, because he did not give God the glory. He was eaten of worms and died.

<sup>24</sup> But the word of God continued growing and multiplying.

<sup>25</sup> Barnabas and Saul returned from Jerusalem, after they had completed their mission, taking with them John who was also called Mark.

**DASV: Acts 13**

<sup>1</sup> Now in the church at Antioch, there were prophets and teachers, Barnabas, Simeon also called Niger, Lucius of Cyrene, and Manaen a close friend of Herod Antipas the tetrarch, and Saul.

<sup>2</sup> As they worshipped the Lord and fasted, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work that I have called them to."

<sup>3</sup> Then, after they had fasted, prayed and laid their hands on them, they sent them on their way.

<sup>4</sup> So Barnabas and Saul being sent out by the Holy Spirit, went down to Seleucia; and from there they sailed to Cyprus.

<sup>5</sup> When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. They also had John as their assistant.

<sup>6</sup> When they had gone across the whole island over to Paphos, they met a sorcerer, a Jewish false prophet, whose name was Bar-Jesus.

<sup>7</sup> He was with the proconsul, Sergius Paulus, a man of understanding. The proconsul summoned Barnabas and Saul, and asked to hear the word of God.

<sup>8</sup> But Elymas the sorcerer (for that was the translation of his name) opposed them, seeking to turn the proconsul away from the faith.

<sup>9</sup> But Saul, who was also called Paul, filled with the Holy Spirit, stared straight at him,

<sup>10</sup> and said, "O you who are all full of deceit and an absolute fraud, you are a son of the devil, you are an enemy of all righteousness; will you not stop perverting the straight paths of the Lord?"

<sup>11</sup> Now, look, the hand of the Lord is against you, and you will be blind, not seeing the sun for a time." Immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand.

<sup>12</sup> When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

<sup>13</sup> Now Paul and his companions set sail from Paphos, and came to Perga in Pamphylia.

There John left them and returned to Jerusalem.

<sup>14</sup> But they went on from Perga and came to Antioch in Pisidia. There they went into the synagogue on the Sabbath day, and sat down.

<sup>15</sup> After the reading of the law and the prophets, the rulers of the synagogue sent them a message, saying, "Brothers, if you have any word of exhortation for the people, say it."

<sup>16</sup> Paul stood up, motioning with his hand, and he said, "Men of Israel, and you who fear God, listen.

<sup>17</sup> The God of this people Israel chose our forefathers, and made the people great during their stay in the land of Egypt, and with an uplifted arm he led them out of there.

<sup>18</sup> For about forty years he put up with them in the wilderness.

<sup>19</sup> After he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance.

<sup>20</sup> After these things he gave them judges until the time of Samuel the prophet.

<sup>21</sup> After that they asked for a king, so God gave them Saul the son of Kish, a man of the tribe of Benjamin, who ruled for forty years.

<sup>22</sup> After removing Saul, he raised up David to be their king. He testified concerning him and said, 'I have found David the son of Jesse, a man after my heart, who will do everything I want him to.'

<sup>23</sup> From this man's descendants God has brought to Israel a Savior, Jesus, just as he promised.

<sup>24</sup> Before his coming, John first proclaimed the baptism of repentance to all the people of Israel.

<sup>25</sup> As John was finishing his mission, he said, "Who do you think I am? I am not he. But look, there is one coming after me the sandals of whose feet I am not worthy to untie.

<sup>26</sup> Brothers, descendants of the family of Abraham, and those among you who fear God, this message of salvation has been sent to us.

<sup>27</sup> For those who lived in Jerusalem and their rulers, because they did not recognize him, fulfilled the utterances of the prophets that are read every Sabbath by condemning him.

<sup>28</sup> Though they found no reason for a death sentence in him, yet they asked Pilate to have him executed.

<sup>29</sup> When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb.

<sup>30</sup> But God raised him from the dead.

<sup>31</sup> He was seen for many days by those who had come up with him from Galilee to Jerusalem. They are now his witnesses to the people.

<sup>32</sup> We bring you good news of the promise made to the forefathers,

<sup>33</sup> that God has fulfilled for us, their children, by raising up Jesus; as also it is written in the second Psalm,

'You are my Son,

this day I have become your father.'

<sup>34</sup> As concerning the fact that he raised him from the dead, now never to return to corruption, he has spoken in this way,

'I will give you the holy and sure blessings of David.'

<sup>35</sup> Because he said also in another psalm,

'You will not allow your Holy One to experience corruption.'

<sup>36</sup> For David, after he had in his own generation served the purpose of God, fell asleep and was buried with his forefathers, and did experience corruption.

<sup>37</sup> But he whom God raised up did not experience corruption.

<sup>38</sup> Therefore let it be known to you, brothers, that through this man the forgiveness of sins is proclaimed to you.

<sup>39</sup> By him everyone who believes is justified from everything that you could not be justified from by the law of Moses.

<sup>40</sup> Beware therefore, so that what was spoken in the prophets does not come on you.

<sup>41</sup> 'Look, you scoffers,  
be amazed and perish;  
for I am doing a work in your days,  
a work that you will never believe  
even if someone tells you."

<sup>42</sup> As Paul and Barnabas went out, the people urged them to speak about these matters the next Sabbath.

<sup>43</sup> Now when the synagogue meeting had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who spoke with them convincing them to continue in the grace of God.

<sup>44</sup> The next Sabbath almost the whole city gathered to hear the word of God.

<sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy, and contradicted the things Paul was saying by berating him.

<sup>46</sup> Paul and Barnabas spoke out boldly, and said, "It was necessary that the word of God should first be spoken to you. But seeing you reject it and judge yourselves unworthy of eternal life, we are turning to the Gentiles.

<sup>47</sup> For so has the Lord commanded us, saying,  
'I have set you for a light of the Gentiles,  
so that you might bring salvation to the ends of the earth.'"

<sup>48</sup> When the Gentiles heard this, they were glad, and glorified the word of God, and as many as were appointed to eternal life believed.

<sup>49</sup> The word of the Lord spread throughout all that region.

<sup>50</sup> But the Jews incited the devout upper-class women and the leading men of the city, and stirred up persecution against Paul and Barnabas, and threw them out of their territory.

<sup>51</sup> But they shook off the dust of their feet against them, and went on to Iconium.

<sup>52</sup> The disciples were filled with joy and with the Holy Spirit.



**DASV: Acts 14**

<sup>1</sup> Now the same thing happened in Iconium where Paul and Barnabas entered into the Jewish synagogue and spoke in such a manner that a large number of both Jews and Greeks believed.

<sup>2</sup> But some of the unbelieving Jews stirred up the Gentiles, and poisoned their minds against the brothers.

<sup>3</sup> So they stayed there for quite some time speaking boldly for the Lord, who confirmed the word of his grace by granting miraculous signs and wonders to be done by their hands.

<sup>4</sup> But the people of the city were divided. Some sided with the Jews, and others sided with the apostles.

<sup>5</sup> When there was a plot of both the Gentiles and the Jews along with their rulers, to mistreat and stone them,

<sup>6</sup> they learned about it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region.

<sup>7</sup> There they continued to preach the good news.

<sup>8</sup> At Lystra there was a man sitting who could not use his feet. He was cripple from his mother's womb and had never walked.

<sup>9</sup> This fellow heard Paul speaking. Paul looked straight at him and seeing that he had faith to be made whole,

<sup>10</sup> said loudly, "Stand upright on your feet." He leaped up and began walking.

<sup>11</sup> When the crowd saw what Paul had done, they shouted in the dialect of the Lycaonian language, "The gods have come down to us in human form."

<sup>12</sup> They called Barnabas, Zeus; and Paul, Hermes, because he was the chief speaker.

<sup>13</sup> The priest of Zeus, whose temple was located just outside the city, brought oxen and garlands to the gates, and they along with the crowd wanted to sacrifice to them.

<sup>14</sup> But when the apostles, Barnabas and Paul, heard about it, they tore their clothes, and rushed out among the crowd, crying out

<sup>15</sup> "Sirs, why are you doing these things? We also are men the same as you, and we bring you good news, that you should turn away from these worthless things to the living God, who made the heaven, earth and the sea, and all that is in them.

<sup>16</sup> In the past generations he allowed all the nations to walk in their own ways.

<sup>17</sup> But yet He did not leave himself without witness, in that he did good and gave you rains from heaven and fruitful seasons, providing you with food and filling your hearts with gladness."

<sup>18</sup> Even saying these things they could scarcely restrain the crowd from sacrificing to them.

<sup>19</sup> But Jews came there from Antioch and Iconium; and having persuaded the crowds, they stoned Paul, and dragged him out of the city, assuming that he was dead.

<sup>20</sup> But as the disciples stood around him, he got up and entered into the city. Then on the next day he went with Barnabas to Derbe.

<sup>21</sup> After they had proclaimed the good news to that city, and made many disciples, they returned to Lystra, Iconium, and Antioch.

<sup>22</sup> They strengthened the souls of the disciples, encouraging them to continue in the faith, saying, "We must suffer many hardships to enter into the kingdom of God."

<sup>23</sup> After they had appointed elders in every church, with prayer and fasting, they commended them to the Lord, in whom they had believed.

<sup>24</sup> They passed through Pisidia and came to Pamphylia.

<sup>25</sup> When they had spoken the word in Perga, they went down to Attalia.

<sup>26</sup> There they sailed to Antioch in Syria, where they had been commended to the grace of God for the work they had now completed.

<sup>27</sup> When they arrived and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith to the Gentiles.

<sup>28</sup> They stayed there with the disciples a long time.

**DASV: Acts 15**

<sup>1</sup> Now some men came down from Judea and taught the brothers, "Except you are circumcised according to the custom of Moses, you cannot be saved."

<sup>2</sup> When Paul and Barnabas had no small disagreement and debate with them, the brothers decided that Paul and Barnabas, and some of the others, should go up to Jerusalem to consult with the apostles and elders about this issue.

<sup>3</sup> So they, being sent on their way by the church, passed through both Phoenicia and Samaria, reporting about the conversion of the Gentiles which caused great joy to all the brothers.

<sup>4</sup> When they had arrived at Jerusalem, they were received by the church, apostles and elders. They rehearsed all things that God had done through them.

<sup>5</sup> But there rose up some believers who belonged to a sect of the Pharisees, saying, "It is necessary to circumcise them and to order them to observe the law of Moses."

<sup>6</sup> The apostles and elders were gathered to consider this issue.

<sup>7</sup> After there had been much debate, Peter got up, and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the Gentiles should hear the word of the good news and believe.

<sup>8</sup> God, who knows the heart, confirmed it by giving them the Holy Spirit, just as he did to us.

<sup>9</sup> He made no distinction between us and them, cleansing their hearts by faith.

<sup>10</sup> Now why are you testing God by putting a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?

<sup>11</sup> To the contrary, we believe that we will be saved through the grace of the Lord Jesus, in the same way that they are."

<sup>12</sup> All the crowd kept silent and they listened to Barnabas and Paul narrating what miraculous signs and wonders God had performed among the Gentiles through them.

<sup>13</sup> After they had held their peace, James replied, "Brothers, listen to me,

<sup>14</sup> Simon has described how God first visited the Gentiles, to take from among them a people for his name.

<sup>15</sup> The words of the prophets agree with this, as it is written,

<sup>16</sup> 'After these things I will return,  
and I will rebuild the fallen tent of David,  
and I will build again its ruins,  
and I will restore it.

<sup>17</sup> that the rest of humanity may seek after the Lord,  
and all the Gentiles who are called by my name,

<sup>18</sup> says the Lord, who accomplishes these things,

<sup>19</sup> making them known from long ago.'

Therefore my judgment is that we should not trouble those Gentiles who turn to God,

<sup>20</sup> but we should write to them, that they abstain from things polluted by idols, and from sexual immorality and from eating meat that has been strangled and from consuming blood.

<sup>21</sup> For in every city, for many generations, Moses has been proclaimed, being read aloud in the synagogues every Sabbath."

<sup>22</sup> So it seemed good to the apostles and the elders, with the whole church, to choose delegates from among them, and send them to Antioch with Paul and Barnabas. So they sent Judas called Barsabbas, and Silas, leaders among the brothers.

<sup>23</sup> They wrote the following: "From your brothers, the apostles and the elders, to the brothers who are Gentiles in Antioch, Syria and Cilicia, greetings.

<sup>24</sup> Since we have heard that some who went out from us, although they had no orders from us, have troubled and upset your minds with what they said,

<sup>25</sup> it seemed good to us, having come to an agreement, to choose out men and send them to you with our beloved Barnabas and Paul.

<sup>26</sup> These men have risked their lives for the name of our Lord Jesus Christ.

<sup>27</sup> So we have sent Judas and Silas, who themselves also will tell you the same things by word of mouth.

<sup>28</sup> For it seemed good to the Holy Spirit, and to us, not to impose on any a greater burden than these essential things:

<sup>29</sup> that you abstain from things sacrificed to idols, from consuming blood, from eating meat from that which has been strangled, and from sexual immorality. If you keep yourselves from these things, you will do well. Farewell."

<sup>30</sup> So they, after being sent, came down to Antioch; and having gathered the congregation together, they delivered the letter.

<sup>31</sup> When they had read it, they rejoiced over its encouragement.

<sup>32</sup> Judas and Silas, who were also prophets, encouraged and strengthened the brothers with many words.

<sup>33</sup> After they had spent some time there, they were sent in peace from the brothers back to those who had originally sent them.

<sup>34</sup> [Some manuscripts have: But Silas decided to stay there.]

<sup>35</sup> But Paul and Barnabas remained in Antioch, where they and many others also taught and proclaimed the word of the Lord.

<sup>36</sup> After some days Paul said to Barnabas, "Let's return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are doing."

<sup>37</sup> Now Barnabas also wanted to take with them John, called Mark.

<sup>38</sup> But Paul did not think it good to take him with them because he deserted them in Pamphylia, and had not accompanied them in the work.

<sup>39</sup> There arose such a sharp disagreement that they split up. Barnabas took Mark with him, and sailed away to Cyprus.

<sup>40</sup> Paul choose Silas, and set out, being commended by the brothers to the grace of the Lord.

<sup>41</sup> He traveled through Syria and Cilicia, strengthening the churches.

**DASV: Acts 16**

<sup>1</sup> Paul also went to Derbe and Lystra. A disciple named Timothy was there whose mother was a Jewish believer, but his father was a Greek.

<sup>2</sup> He was recommended by the brothers who were at Lystra and Iconium.

<sup>3</sup> Paul wanted Timothy to go with him; so he took and circumcised him because of the Jews who were in those parts, because they all knew that his father was a Greek.

<sup>4</sup> As they went on their way through the towns, they informed them of the decisions that had been reached by the apostles and elders who were in Jerusalem.

<sup>5</sup> So the churches were strengthened in the faith, and daily increased in number.

<sup>6</sup> They went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in the province of Asia.

<sup>7</sup> When they came to Mysia, they tried to go to Bithynia; but the Spirit of Jesus did not permit them to.

<sup>8</sup> So they passed by Mysia, and went down to Troas.

<sup>9</sup> During the night Paul had a vision. There was a man from Macedonia standing, urging him, "Come over to Macedonia, and help us."

<sup>10</sup> After Paul had seen the vision, immediately we attempted to go over into Macedonia, concluding that God had called us to proclaim the good news to them.

<sup>11</sup> So we sailed from Troas, and set a straight course to Samothrace, and the next day on to Neapolis.

<sup>12</sup> From there we went to Philippi, which is a leading city in Macedonia, and a Roman colony. We stayed in this city several days.

<sup>13</sup> On the Sabbath we went out through the gate to the river side, where we supposed there was a place of prayer. We sat down, and spoke to the women who had gathered there.

<sup>14</sup> Now a woman named Lydia, a seller of purple from the city of Thyatira, who worshipped God, heard us, and the Lord had opened her heart to respond to the things which were spoken by Paul.

<sup>15</sup> When she and her household were baptized, she invited us, saying, "If you judge me to be faithful to the Lord, come to my house, and stay there." She convinced us.

<sup>16</sup> One time as we were going to the place of prayer, a slave-girl met us who had a spirit of divination. She brought her masters much gain by her fortune-telling.

<sup>17</sup> She followed behind Paul and us crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation."

<sup>18</sup> She did this for many days. But Paul got really annoyed and turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." So it came out that same hour.

<sup>19</sup> But when her masters realized that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace before the authorities.

<sup>20</sup> After bringing them to the magistrates, they complained, "These men are Jews, who are disturbing our city,

<sup>21</sup> and are advocating customs that are not lawful for us to accept or observe, being Romans."

<sup>22</sup> The crowd rose up against them, and the magistrates ordered them stripped and beaten with rods.

<sup>23</sup> When they had given them many lashes, they threw them into prison, ordering the jailor to keep them secure.

<sup>24</sup> Having received such orders, he threw them into the inner prison, and locked their feet down in the stocks.

<sup>25</sup> About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

<sup>26</sup> Suddenly there was a great earthquake, so that the foundations of the prison were shaken. Immediately, all the doors were opened and everyone's chains came loose.

<sup>27</sup> The jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, assuming that the prisoners had escaped.

<sup>28</sup> But Paul yelled out, "Don't hurt yourself, for we are all here."

<sup>29</sup> He called for lights, rushed in trembling with fear, and fell down before Paul and Silas.

<sup>30</sup> He brought them out and said, "Sirs, what must I do to be saved?"

<sup>31</sup> They replied, "Believe on the Lord Jesus, and you will be saved, you and your household."

<sup>32</sup> Then they spoke the word of the Lord to him and to everyone in his house.

<sup>33</sup> He took them the same hour of the night, and washed their wounds; and was immediately baptized, he and all his family.

<sup>34</sup> He brought them up to his house, and set food before them; he and his entire family rejoiced greatly because of having believed in God.

<sup>35</sup> The next morning, the magistrates sent the police, saying, "Let those men go."

<sup>36</sup> The jailor reported the words to Paul, saying, "The magistrates have sent to let you go; so now come out, and go in peace."

<sup>37</sup> But Paul objected, "They have publicly beaten us, uncondemned Romans, and have thrown us into prison; and now they are attempting to send us away secretly? No way. Let them come and bring us out themselves."

<sup>38</sup> The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens.

<sup>39</sup> So they came and apologized to them. When they brought them out, they asked them to leave the city.

<sup>40</sup> After they left the prison, they entered the house of Lydia; and when they had seen the brothers, they encouraged them and then left.



**DASV: Acts 17**

<sup>1</sup> Now when Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

<sup>2</sup> Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures.

<sup>3</sup> He explained and demonstrated that it was necessary for the Messiah to suffer and to rise again from the dead. He declared, "This Jesus, whom I proclaim to you, is the Messiah."

<sup>4</sup> Some of them were persuaded, and joined with Paul and Silas, along with a great number of devout Greeks, including quite a few leading women.

<sup>5</sup> But the Jews became jealous, recruited some troublemakers and formed a mob, and set the city into an uproar. They attacked Jason's house, seeking to bring Paul and Silas out to the people.

<sup>6</sup> When they did not find them, they dragged Jason and some of the brothers before the city authorities, yelling, "These people who have turned the world upside down have now come here too.

<sup>7</sup> Jason has welcomed them and all of them are acting contrary to the decrees of Caesar, claiming that there is another king named Jesus."

<sup>8</sup> When they heard these things, the crowd and city authorities were troubled.

<sup>9</sup> After they had gotten bail from Jason and the others, they let them go.

<sup>10</sup> The brothers immediately sent Paul and Silas away at night to Berea. When they arrived there they went into the Jewish synagogue.

<sup>11</sup> Now these people were more open-minded than those in Thessalonica, for they eagerly received the word and examined the Scriptures daily, to see whether these things were true.

<sup>12</sup> Many of them therefore believed, along with a number of high ranking Greek women and men.

<sup>13</sup> But when the Jews of Thessalonica found out that the word of God was being proclaimed by Paul at Berea, they came there too, agitating and stirring up the crowds.

<sup>14</sup> Then immediately the brothers sent Paul away to the seacoast while Silas and Timothy stayed behind in Berea.

<sup>15</sup> Those who escorted Paul brought him as far as Athens. Then they left with instructions for Silas and Timothy that they should come to him as soon as possible.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was perturbed within him as he saw the city was full of idols.

<sup>17</sup> So he reasoned in the synagogue with Jews and devout Gentiles, and daily in the marketplace with whomever happened to be there.

<sup>18</sup> Some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbling man want to say?" Others said, "He seems to be advocating foreign gods," because he proclaimed the good news about Jesus and the resurrection.

<sup>19</sup> They took him and brought him to the Areopagus, saying, "May we learn about this new teaching that you are presenting?"

<sup>20</sup> For you are bringing some strange things to our ears, so we want to know what these things mean."

<sup>21</sup> (Now all the Athenians and the foreigners staying there spend their time doing nothing else but telling or hearing something new.)

<sup>22</sup> Paul stood in front of the Areopagus, and said, "You men of Athens, I see that you are very religious.

<sup>23</sup> For as I went around and observed your objects of worship, I even found an altar with this inscription, 'To an Unknown God.' What therefore you worship as unknown, this is what I proclaim to you.

<sup>24</sup> The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by human hands,

<sup>25</sup> nor is he served by men's hands, as though he needed anything, since he himself gives everyone life and breath, and all things.

<sup>26</sup> He made from one person every nation of humanity to dwell on the entire face of the earth. He determined their set times and the boundaries of where they would live,

<sup>27</sup> so that they would seek for God, if perhaps they might grope around for him and find him, though he is not far from any one of us.

<sup>28</sup> For 'in him we live, and move, and have our being,' as even some of your own poets have said, 'For we are also his offspring.'

<sup>29</sup> Since we are God's offspring, we should not think of God like gold, silver or stone fashioned by craftsmen and human imagination.

<sup>30</sup> Although God has overlooked the times of ignorance, now he is commanding all people everywhere that they should repent

<sup>31</sup> because he has set a day on which he will judge the world in righteousness by the man whom he has appointed. He has given proof to all men, by raising him from the dead."

<sup>32</sup> Now when they heard about the resurrection of the dead, some mocked, but others said, "We would like to hear you again about this."

<sup>33</sup> After that Paul left them.

<sup>34</sup> But some men joined him and believed. Among them were Dionysius the Areopagite, and a woman named Damaris, as well as others with them.

**DASV: Acts 18**

<sup>1</sup> After these things Paul left Athens and came to Corinth.

<sup>2</sup> There he found a Jew named Aquila, a native of Pontus. He and his wife Priscilla had recently come from Italy, because Claudius had commanded all the Jews to leave Rome. Paul went to visit them

<sup>3</sup> and, because he had the same trade, he stayed and worked with them, for they were tentmakers by trade.

<sup>4</sup> Every Sabbath Paul would reason in the synagogue, trying to persuade Jews and Greeks.

<sup>5</sup> But when Silas and Timothy came down from Macedonia, Paul totally focused on proclaiming the word, testifying to the Jews that Jesus was the Messiah.

<sup>6</sup> When they opposed and berated him, he shook out his clothes and said to them, "Your blood be on your own heads; I am innocent. From now on I will go to the Gentiles."

<sup>7</sup> So he left there, and went into the house of a man named Titus Justus, one who worshipped God, whose house was next door to the synagogue.

<sup>8</sup> Crispus, the leader of the synagogue, believed in the Lord with his whole household. Many of the Corinthians who heard believed and were baptized.

<sup>9</sup> In a night vision the Lord said to Paul, "Do not be afraid, but speak out and do not be silent;

<sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many people in this city."

<sup>11</sup> So he stayed there a year and six months, teaching the word of God among them.

<sup>12</sup> But while Gallio was proconsul of Achaia, the Jews made a concerted attack against Paul and brought him before the judgment seat,

<sup>13</sup> saying, "This man persuades people to worship God contrary to the law."

<sup>14</sup> But just when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of a wrongdoing or serious crime, Jews, I would be justified in hearing your complaint,

<sup>15</sup> but since it is just an issue over questions about words and names and your own law, take care of it yourselves. I am unwilling to be a judge of these types of matters."

<sup>16</sup> So he drove them away from the judgment seat.

<sup>17</sup> Then they all seized Sosthenes, the leader of the synagogue, and beat him right in front of the judgment seat. But Gallio paid no attention to any of these things.

<sup>18</sup> Paul, having stayed for sometime longer, said good-bye and left the brothers, and sailed for Syria, along with Priscilla and Aquila. He shaved his head in Cenchrrea because of the vow he had made.

<sup>19</sup> They came to Ephesus, and he left them there, but he himself entered the synagogue, and reasoned with the Jews.

<sup>20</sup> When they asked him to stay longer, he declined.

<sup>21</sup> But as he was saying farewell, he said, "I will come back to you, if God wills." Then he set sail from Ephesus.

<sup>22</sup> When he had landed at Caesarea, he went up and greeted the Jerusalem church, then went down to Antioch.

<sup>23</sup> Having spent some time there, he left, and traveled through the region of Galatia, and Phrygia, strengthening all the disciples.

<sup>24</sup> Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, and well-versed in the Scriptures.

<sup>25</sup> He had been instructed in the way of the Lord; and spoke with enthusiasm and taught accurately the things concerning Jesus, but he knew only about the baptism of John.

<sup>26</sup> He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

<sup>27</sup> When Apollos had decided to pass over into Achaia, the brothers encouraged him, and wrote to the disciples to receive him. When he arrived there he greatly aided those who had believed by grace,

<sup>28</sup> for he powerfully refuted the Jews in public, demonstrating by means of the Scriptures that Jesus was the Messiah.

**DASV: Acts 19**

<sup>1</sup> While Apollos was at Corinth, Paul having passed through the interior of the country, came to Ephesus and found some disciples.

<sup>2</sup> He asked them, "Did you receive the Holy Spirit when you believed?" They replied, "No, we have never even heard that there is a Holy Spirit."

<sup>3</sup> So he asked, "Into what then were you baptized?" They replied, "Into John's baptism."

<sup>4</sup> Paul explained, "John baptized with the baptism of repentance, telling people that they should believe in him who would come after him, that is, in Jesus."

<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.

<sup>6</sup> When Paul laid his hands on them, the Holy Spirit came on them; and they spoke with tongues and prophesied.

<sup>7</sup> There were about twelve men total.

<sup>8</sup> He entered into the synagogue and spoke boldly for three months, reasoning and persuading them about the kingdom of God.

<sup>9</sup> But when some became obstinate and disobedient, degrading the Way before the congregation, he left them, and took along the disciples, reasoning daily in the school of Tyrannus.

<sup>10</sup> This continued for about two years; so that all who lived in the province of Asia heard the word of the Lord, both Jews and Greeks.

<sup>11</sup> God performed special miracles by the hands of Paul,

<sup>12</sup> so that handkerchiefs or aprons that had touched his skin were placed on the sick, and they were cured and the evil spirits went out of them.

<sup>13</sup> But some itinerant Jewish exorcists attempted to invoke name of the Lord Jesus over those who had evil spirits, saying, "I warn you by the Jesus whom Paul proclaims."

<sup>14</sup> There were seven sons of Sceva, a Jewish chief priest, who were doing this.

<sup>15</sup> The evil spirit answered and said to them, "Jesus I know, and Paul I know, but who are you?"

<sup>16</sup> The man with the evil spirit leaped on them, overpowered both of them and beat them so badly that they fled out of that house naked and wounded.

<sup>17</sup> This became known to everyone, both Jews and Greeks, who lived in Ephesus. Fear fell on all of them, and the name of the Lord Jesus was praised.

<sup>18</sup> Many also of those who had believed came, confessing and exposing their evil deeds.

<sup>19</sup> A large number of those who practiced magical arts brought their books and burned them in the sight of everyone. They counted the price and found they were worth fifty thousand pieces of silver.

<sup>20</sup> So the word of the Lord grew mightily and prevailed.

<sup>21</sup> Now after these things were accomplished, Paul determined in the Spirit to go to

Jerusalem, after passing through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."

<sup>22</sup> Having sent two of his helpers, Timothy and Erastus, to Macedonia, he stayed in the province of Asia for a while.

<sup>23</sup> About that time there arose no small disturbance concerning the Way.

<sup>24</sup> A man named Demetrius, a silversmith, who made silver shrines for goddess Artemis, brought a substantial amount of business to the craftsmen.

<sup>25</sup> He gathered them together, along with the workers of those in similar trades, and said, "Sirs, you know that we prosper because of this business.

<sup>26</sup> You see and hear, that not only at Ephesus, but almost throughout the entire province of Asia, this Paul has persuaded and turned away many people, saying that hand-made gods are not gods at all.

<sup>27</sup> Not only is there danger that this our trade will fall into disrepute, but also that the temple of the great goddess Artemis may be regarded as worthless, and that she, whom all Asia and the world worship, should even be deprived of her magnificence."

<sup>28</sup> When they heard this they were filled with rage, and shouted out, saying, "Great is Artemis of Ephesus!"

<sup>29</sup> The city was filled with the confusion and united they rushed into the theatre, dragging along the Macedonians, Gaius and Aristarchus, who were Paul's fellow travelers.

<sup>30</sup> When Paul wanted to enter the assembly, the disciples would not let him.

<sup>31</sup> Even some of the provincial governors, who were Paul's friends, sent to him and urged him not to venture into the theatre.

<sup>32</sup> Now some were shouting one thing, and some another, for the assembly was in total confusion, and most of them did not even know why they had come together.

<sup>33</sup> The Jews put Alexander out in front of the crowd who assumed it was about him. Alexander motioned with his hand, and wanted to make a defense before the people.

<sup>34</sup> But when they realized that he was a Jew, they all shouted in unison for two hours, "Great is Artemis of the Ephesians!"

<sup>35</sup> When the town clerk had finally quieted the crowd, he said, "Men of Ephesus, what person is there who does not know that the city of the Ephesians is guardian of the temple of the great Artemis, whose image fell out of heaven?"

<sup>36</sup> Since these things are irrefutable, you ought to quiet down and not do anything rash.

<sup>37</sup> For you have brought these men here, who are neither temple robbers nor blasphemers of our goddess.

<sup>38</sup> If therefore Demetrius, and the craftsmen who are with him, have an issue against anyone, the courts are open and there are proconsuls. Let them go there to bring charges against one another.

<sup>39</sup> But if you want to bring anything about other matters, it must be settled in the regular assembly.

<sup>40</sup> For we are in danger of being accused regarding today's riot, since there is no justification for this commotion."

<sup>41</sup> After saying these things, he dismissed the assembly.

**DASV: Acts 20**

<sup>1</sup> After the uproar ceased, Paul sent for the disciples, encouraged them and said farewell, leaving to go to Macedonia.

<sup>2</sup> When he had gone through those regions and had given them much encouragement, he came to Greece,

<sup>3</sup> where he spent three months. The Jews made a plot against him as he was about to set sail for Syria, so he decided to return through Macedonia.

<sup>4</sup> There he was accompanied by Sopater son of Pyrrhus from Berea, by Aristarchus and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy along with Tychicus and Trophimus from the province of Asia.

<sup>5</sup> But these had gone on ahead and were waiting for us at Troas.

<sup>6</sup> We sailed from Philippi after the days of the feast of Unleavened Bread, and in five days joined them at Troas, where we stayed for seven days.

<sup>7</sup> On the first day of the week, when we were gathered together to break bread, Paul was reasoning with them, intending to leave the next day, and he continued talking until midnight.

<sup>8</sup> There were many lights in the upstairs room where we had gathered.

<sup>9</sup> A young man named Eutychus who sat in the window sank into a deep sleep and as Paul kept on talking even longer. Sound asleep he fell down from the third story and was picked up dead.

<sup>10</sup> Paul went down and bent over him, and put his arms around him, and said, "Don't get upset; for he is still alive."

<sup>11</sup> When he had gone up and had broken the bread and eaten, he continued talking with them for a long time, even until day break, then he left.

<sup>12</sup> They took the boy away alive, and were greatly comforted.

<sup>13</sup> But we going before by ship set sail for Assos, there intending to take Paul aboard, as he had arranged. Paul himself intended to go by land.

<sup>14</sup> When he met us at Assos, we took him aboard, and went to Mitylene.

<sup>15</sup> Sailing from there, on the next day we arrived off Chios. The next day we reached Samos; and the day after that we came to Miletus.

<sup>16</sup> For Paul had decided to sail past Ephesus, so that he might not have to spend time in the province of Asia; for he was hurrying to be at Jerusalem, if possible, on the day of Pentecost.

<sup>17</sup> From Miletus he sent to Ephesus, and called to meet with the elders of the church.

<sup>18</sup> When they arrived, he said to them, "You yourselves know, from the first day that I set foot in the province of Asia, how I lived with you that whole time,

<sup>19</sup> serving the Lord with all humility of mind and with tears, and with trials that happened to me by the plots of the Jews.



<sup>20</sup> I did not shrink back from declaring to you anything beneficial to you, and taught you publicly as well as from house to house.

<sup>21</sup> I testified both to Jews and Greeks about repentance toward God and faith toward our Lord Jesus Christ.

<sup>22</sup> And now, I am compelled by the Spirit to go to Jerusalem, not knowing what will happen to me there,

<sup>23</sup> except that the Holy Spirit keeps warning me in every city that chains and persecutions await me.

<sup>24</sup> But I do not consider my life of any value to me, if only I may accomplish my mission and the ministry which I received from the Lord Jesus, to testify about the good news of the grace of God.

<sup>25</sup> Now, I realize that none of you, among whom I went about preaching the kingdom, will see my face again.

<sup>26</sup> Therefore I testify to you this day, that I am innocent of the blood of all of you.

<sup>27</sup> For I did not shrink back from declaring to you the whole counsel of God.

<sup>28</sup> Guard yourselves and all the flock of which the Holy Spirit has made you overseers, to shepherd the church of the Lord that he purchased with his own blood.

<sup>29</sup> I know that after I'm gone vicious wolves will come among you, not sparing the flock.

<sup>30</sup> Even from some of your own group men will arise, speaking perverted things, to draw away the disciples after them.

<sup>31</sup> Therefore watch out for yourselves, remembering that for three years I never stopped warning every one of you day and night with tears.

<sup>32</sup> Now I commend you to God, and to the word of his grace, that is able to build you up, and to give you an inheritance among all those who are sanctified.

<sup>33</sup> I coveted no one's silver, gold or clothes.

<sup>34</sup> You yourselves know that with these hands of mine I provided for my own personal needs and also for those who were with me.

<sup>35</sup> In all things I gave you an example, that by working like this you ought to help the weak, and to remember the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'"

<sup>36</sup> When he had finished speaking, he knelt down with all of them and prayed.

<sup>37</sup> They all cried aloud, hugged Paul and kissed him.

<sup>38</sup> They were saddened the most because of what he had said, that they would never see him again. Then they escorted him to the ship.

**DASV: Acts 21**

<sup>1</sup> After parting from them we set sail and sailed a straight course to Cos. The next day we came to Rhodes, and from there on to Patara.

<sup>2</sup> We found a ship crossing over to Phoenicia, so we got aboard and set sail.

<sup>3</sup> When we came within sight of Cyprus, leaving it on our left, we sailed to Syria, and landed at Tyre; for the ship was to unload her cargo there.

<sup>4</sup> After finding the disciples, we stayed there seven days, and these told Paul through the Spirit that he should not set foot in Jerusalem.

<sup>5</sup> When we had finished our days there, we left and continued our journey; and all of them with their wives and children escorted us on our way out of the city. Kneeling down on the beach, we prayed.

<sup>6</sup> We said farewell to each other and then we boarded the ship, but they returned home.

<sup>7</sup> We continued our voyage from Tyre, arriving at Ptolemais; and we greeted the brothers, and stayed with them for one day.

<sup>8</sup> On the next day we left and came to Caesarea. There we entered the house of Philip the evangelist, who was one of the seven. We stayed with him.

<sup>9</sup> Now this man had four unmarried daughters, who prophesied.

<sup>10</sup> After staying there for several days, a prophet named Agabus came down from Judea.

<sup>11</sup> He approached us and took Paul's belt, bound his own hands and feet, and said, "This is what the Holy Spirit says, 'This is how the Jews at Jerusalem will bind the man that owns this belt, and will deliver him into the hands of the Gentiles.'"

<sup>12</sup> When we heard these things, both we and the people of that place pleaded with Paul not to go up to Jerusalem.

<sup>13</sup> Then Paul replied, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

<sup>14</sup> When it was clear he would not be persuaded, we stopped, saying, "The will of the Lord be done."

<sup>15</sup> After these days we got ready and went up to Jerusalem.

<sup>16</sup> Now some of the disciples from Caesarea went with us. They brought us to the house of Mnason of Cyprus, an early disciple, with whom we were to stay.

<sup>17</sup> When we had arrived at Jerusalem, the brothers welcomed us gladly.

<sup>18</sup> The next day Paul went in with us to James; and all the elders were present.

<sup>19</sup> When he had greeted them, he rehearsed one by one the things God had done among the Gentiles through his ministry.

<sup>20</sup> When they heard it, they praised God. They said to him, "You see, brother, how many thousands of believers there are among the Jews; and they are all zealous for the law."

<sup>21</sup> They have been informed about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or to walk according to our customs.

<sup>22</sup> What should we do? They will certainly hear that you have come.

<sup>23</sup> So do what we tell you. We have four men who have made a vow.

<sup>24</sup> Take them and purify yourself along with them, and pay for them to shave their heads. Then everyone will know that there is no truth in the rumors that they have been told concerning you, but that you yourself walk in conformity with observing the law.

<sup>25</sup> But as for the Gentiles who have believed, we wrote, giving judgment that they should keep themselves from food sacrificed to idols, from consuming blood, from the meat of strangled animals and from sexual immorality."

<sup>26</sup> Then Paul took the men, and the next day purified himself along with them. He entered the temple, declaring the completion of the days of purification, at which time the offering would be offered for each one of them.

<sup>27</sup> When the seven days were almost completed, the Jews from the province of Asia, when they saw him in the temple, incited all the crowd and they seized him.

<sup>28</sup> They yelled out, "Men of Israel, help! This man teaches everyone everywhere against our people, the law, and this place. Furthermore he even brought Greeks into the temple, and has defiled this holy place."

<sup>29</sup> For they previously had seen him in the city with Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

<sup>30</sup> All the city was moved, and the people rushed together. They seized Paul and dragged him out of the temple; and immediately the doors were shut.

<sup>31</sup> While they were attempting to kill him, news reached the chief officer of the Roman soldiers, that all Jerusalem was in an uproar.

<sup>32</sup> He quickly called out the soldiers and centurions, and ran down on the crowd. When they saw the chief officer and the soldiers, they stopped beating Paul.

<sup>33</sup> Then the chief officer approached and arrested him, and commanded him to be bound with two chains. The officer inquired who he was, and what he had done.

<sup>34</sup> Some of the crowd shouted one thing, some another. When he could not determine for certain the cause of the uproar, he commanded Paul to be brought into the barracks.

<sup>35</sup> When Paul came to the stairs, because of the violence of the mob, he had to be carried by the soldiers.

<sup>36</sup> The mob that followed them kept shouting, "Away with him."

<sup>37</sup> As Paul was about to be brought into the barracks, he said to the chief commander, "May I speak with you?" He asked, "Do you know Greek?"

<sup>38</sup> Aren't you the Egyptian, who started a revolt and led 4,000 of these 'Assassins' out into the wilderness?"

<sup>39</sup> But Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of a significant city. Please allow me to speak to the people."

<sup>40</sup> When he had given him permission, Paul stood on the stairs, motioning with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

**DASV: Acts 22**

<sup>1</sup> "Brothers and fathers, listen to the defense which I now give you."

<sup>2</sup> When they heard that he spoke to them in the Hebrew language, they became even more quiet. Paul said,

<sup>3</sup> "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, educated in a strict manner in the law of our fathers, being zealous for God, even as you all are today.

<sup>4</sup> I persecuted this Way to the death, binding and putting them into prisons, both men and women,

<sup>5</sup> as the high priest and whole council of the elders can confirm. I even received letters from them to the Jewish brothers in Damascus. I was on my way there in order to bring them back to Jerusalem in bonds to be punished.

<sup>6</sup> As I was on my way, and drew near to Damascus about noon, suddenly a great light shone from heaven around me.

<sup>7</sup> I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

<sup>8</sup> I asked, 'Who are you, Lord?' He replied, 'I am Jesus of Nazareth, whom you are persecuting.'

<sup>9</sup> Those who were with me saw the light, but they did not hear the voice of the one who spoke to me.

<sup>10</sup> Then I asked, 'What should I do, Lord?' And the Lord replied, 'Get up, and go into Damascus, there you will be told all the things that are appointed for you to do.'

<sup>11</sup> Since I could not see because of the brightness of that light, I was led by the hand of those who were with me and came to Damascus.

<sup>12</sup> Someone named Ananias, a devout man according to the law, well spoken of by all the Jews who lived there,

<sup>13</sup> came to me and stood next to me and said, 'Brother Saul, receive your sight.' At that precise moment I looked up at him.

<sup>14</sup> He said, 'The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear a voice from his mouth,

<sup>15</sup> for you will be his witness to all men of what you have seen and heard.

<sup>16</sup> Now what are you waiting for? Get up, be baptized, and wash away your sins, calling on his name.'

<sup>17</sup> After returning to Jerusalem and while praying in the temple, I fell into a trance,

<sup>18</sup> I saw the Lord saying to me, 'Hurry up and quickly get out of Jerusalem; because they will not accept your testimony concerning me.'

<sup>19</sup> I replied, 'Lord, they themselves know that I imprisoned and beat in every synagogue those who believed in you.'

<sup>20</sup> When the blood of Stephen your witness was shed, I also was standing by, approving and keeping the clothes of those who killed him.

<sup>21</sup> Then he told me, 'Go, for I will send you far from here to the Gentiles.'

<sup>22</sup> The crowd had listened up to this point, then they lifted up their voices shouting, "Remove such a fellow from the earth. For he is not fit to live."

<sup>23</sup> As they cried out, and threw off their cloaks and tossed dust into the air.

<sup>24</sup> The chief officer commanded Paul be brought into the barracks, ordering that he should be interrogated by beating him with whips, so that he might find out why they shouted against him this way.

<sup>25</sup> When they had tied him up with the thongs, Paul said to the centurion that stood by, "Is it lawful for you to flog a man who is a Roman citizen and uncondemned?"

<sup>26</sup> When the centurion heard that, he went to the chief officer and told him, 'What are you going to do? This man is a Roman citizen.'

<sup>27</sup> The chief commander came and asked Paul, "Tell me, are you a Roman citizen?" He replied, "Yes."

<sup>28</sup> Then the chief officer answered, "I acquired this citizenship for a large amount of money." Paul replied, "But I was born a Roman citizen."

<sup>29</sup> Then those who were about to interrogate him immediately withdrew from him. The chief officer also was afraid when he realized that Paul was a Roman citizen and that he had had him bound.

<sup>30</sup> But on the next day, desiring to know for certain why Paul was accused by the Jews, the commanding officer released him, and commanded the chief priests and all the council to assemble. He brought Paul down and set him before them.

**DASV: Acts 23**

<sup>1</sup> Paul, looking directly at the council, said, "Brothers, I have lived before God with a clear conscience until this day."

<sup>2</sup> Then the high priest Ananias ordered those who stood by Paul to strike him on the mouth.

<sup>3</sup> Then Paul said to him, "God will strike you, you whitewashed wall. Do you sit judging me according to the law, and yet you order me to be struck contrary to the law?"

<sup>4</sup> Then those who stood by asked, "How dare you insult God's high priest?"

<sup>5</sup> Paul said, "I didn't realize, brothers, that he was high priest; for it is written, 'You shall not speak evil of a ruler of your people.'"

<sup>6</sup> But when Paul perceived that one part were Sadducees and the other Pharisees, he shouted out in the council, "Brothers, I am a Pharisee, a son of Pharisees. I am being put on trial because of the hope and resurrection of the dead."

<sup>7</sup> When he had said this, there arose a dissension between the Pharisees and Sadducees; and the assembly was split.

<sup>8</sup> For the Sadducees claim that there is no resurrection, angels, or spirits; but the Pharisees acknowledge all of them.

<sup>9</sup> There arose a great uproar with some of the legal scholars on the Pharisees' side standing and arguing, "We find nothing wrong with this man. What if a spirit or angel actually has spoken to him?"

<sup>10</sup> When the dissension grew violent, the chief commander, fearing that Paul would be torn in pieces by them, ordered the soldiers to go down and take him by force from among them, and bring him into the barracks.

<sup>11</sup> That night the Lord stood by him, and said, "Take courage for as you have testified concerning me in Jerusalem, so must you bear witness also in Rome."

<sup>12</sup> At day break, the Jews banded together, and bound themselves with a curse, saying that they would neither eat or drink until they had killed Paul.

<sup>13</sup> There were more than forty who joined in this conspiracy.

<sup>14</sup> They came to the chief priests and the elders, and announced, "We have bound ourselves with a great curse, to taste no food until we have killed Paul.

<sup>15</sup> Now therefore the council should request the chief commander that he bring Paul down to you, under the pretext that you would like to examine his case more thoroughly. Then before he gets near here, we will kill him."

<sup>16</sup> But Paul's sister's son heard of their ambush, and he came, entered the barracks and told Paul.

<sup>17</sup> Paul then called to one of the centurions, and requested, "Bring this young man to the chief commander for he has something to tell him."

<sup>18</sup> So he took him and brought him to the chief commander, and said, "The prisoner Paul called me, and asked me to bring this young man to you. He has something to tell you."

<sup>19</sup> So the chief commander took him by the hand, and drew him aside and asked him privately, "What is it you have to tell me?"

<sup>20</sup> He said, "The Jews have agreed to ask you to bring Paul down tomorrow to the council, as though they would inquire more thoroughly concerning him.

<sup>21</sup> Do not be persuaded by them, for they have set an ambush for him with more than forty men, who have bound themselves by a curse, neither to eat or to drink until they have killed him. They are ready now, expecting you will grant their request."

<sup>22</sup> So the chief commander let the young man go, charging him, "Don't tell anyone that you have informed me of these things."

<sup>23</sup> He summoned two centurions, and said, "Get 200 soldiers ready to go as far as Caesarea, along with 70 horsemen, and 200 spearmen, at nine o'clock tonight."

<sup>24</sup> Also provide mounts for Paul to ride, and bring him safely to Felix the governor."

<sup>25</sup> He wrote a letter like this:

<sup>26</sup> "Claudius Lysias, to his Excellency Governor Felix, greeting.

<sup>27</sup> This man was seized by the Jews, and was about to be killed by them, when I arrived with my troops and rescued him, having learned that he was a Roman citizen.

<sup>28</sup> Because I wanted to know the charge they were accusing him with, I brought him down to their council.

<sup>29</sup> I found out that he was accused regarding questions about their law, but he was charged with nothing worthy of death or imprisonment.

<sup>30</sup> When I was informed that there was a plot against the man, I sent him to you at once, directing his accusers also to make their accusations against him before you."

<sup>31</sup> So the soldiers, according to their orders, took Paul and brought him by night to Antipatris.

<sup>32</sup> But the next day they let the horsemen go on with him, while they returned to the barracks.

<sup>33</sup> After they came to Caesarea and delivered the letter to the governor, they presented Paul to him.

<sup>34</sup> When he had read it, he asked what province he was from. When he discovered that he was of Cilicia,

<sup>35</sup> he said, "I will hear you when your accusers arrive." He ordered him to be kept in Herod's palace.



**DASV: Acts 24**

<sup>1</sup> Five days later the high priest Ananias came down with some elders and an attorney named Tertullus. They presented their case to the governor against Paul.

<sup>2</sup> When Paul was called in, Tertullus began to accuse him, saying, "Because of your rule we have enjoyed much peace, and reforms have been made for this nation as a result of your foresight.

<sup>3</sup> We, in every place and in every way acknowledge this, most excellent Felix, with much gratitude.

<sup>4</sup> But, so that I will not weary you further, I beg you give us a brief hearing with your customary graciousness.

<sup>5</sup> For we have found this man to be a troublemaker, one who incites insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

<sup>6</sup> He even attempted to desecrate the temple, so we arrested him.

<sup>7</sup> [Some manuscripts have: and wanted to judge him according to our law. But the chief commander Lysias came, and with great violence took him out of our hands and ordered his accusers to come before you.]

<sup>8</sup> By examining him yourself you will become aware of all these things that we are accusing him of."

<sup>9</sup> The Jews also joined in the attack, alleging that these things were so.

<sup>10</sup> When the governor had motioned for him to speak, Paul replied, "Realizing that you have been a judge over this nation for many years, I am happy to make my defense.

<sup>11</sup> As you can verify for yourself, it has not been more than twelve days since I went up to worship at Jerusalem.

<sup>12</sup> They did not find me disputing with anyone or stirring up a crowd in the temple, or in the synagogues, or in the city.

<sup>13</sup> Neither can they prove to you the things they are accusing me of.

<sup>14</sup> But this I do confess to you: I do serve the God of our fathers according to the Way, which they label a sect, believing everything according to the law and that is written in the prophets.

<sup>15</sup> I have hope in God, a hope which they themselves accept, that there will be a resurrection of both the righteous and unrighteous.

<sup>16</sup> This is why I do my best always to maintain a clear conscience before God and people.

<sup>17</sup> Now after several years I have come to bring alms to my nation and present offerings,

<sup>18</sup> which is what I was doing when they found me ritually purified in the temple. There was no crowd or disturbance.

<sup>19</sup> But there were some Jews from the province of Asia who really should be here before you to make the accusation, if they have anything against me.

<sup>20</sup> Let these men themselves tell you what crime they discovered in me when I stood before the council,

<sup>21</sup> except it is for this one thing, that I cried out while standing among them, 'I am on trial before you today concerning the resurrection of the dead.'"

<sup>22</sup> But Felix, who was well informed concerning the Way, adjourned the hearings, saying, "When Lysias the chief commander comes down, I will decide your case."

<sup>23</sup> He gave orders to the centurion that Paul should be kept in custody, and should have some liberty and not restrict any of his friends from taking care of his needs.

<sup>24</sup> A few days later, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and listened to him speak concerning faith in Christ Jesus.

<sup>25</sup> While Paul was discussing righteousness, self-control and the judgment to come, Felix was frightened, and said, "Go your way for now; and when there is an opportunity, I will send for you."

<sup>26</sup> At the same time Felix was hoping Paul would give him money. This was the reason he sent for him so often and talked with him.

<sup>27</sup> But after two years had passed, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in prison.

**DASV: Acts 25**

<sup>1</sup> Now three days after Festus had arrived in the province, he went up to Jerusalem from Caesarea.

<sup>2</sup> The chief priests and the leaders of the Jews presented formal charges against Paul. They urged Festus,

<sup>3</sup> asking for a favor against Paul, that he would send and bring him to Jerusalem. They were planning to ambush and kill him on the way.

<sup>4</sup> Festus replied that Paul was being held in custody at Caesarea, and that he himself was about to go there shortly.

<sup>5</sup> "Let them," he said, "who are leaders among you go down with me, and if there is anything wrong with the man, they can bring their charges against him there."

<sup>6</sup> When he had stayed with them not more than eight or ten days, he went down to Caesarea. The next day he sat on the judgment seat, and commanded Paul to be brought in.

<sup>7</sup> When he arrived, the Jews who had come down from Jerusalem stood around him, bringing many serious charges against him that they could not prove,

<sup>8</sup> while Paul argued in his defense, "I have not committed any crime against the law of the Jews, or against the temple, or against Caesar."

<sup>9</sup> But Festus, wanting to do the Jews a favor, asked Paul, "Will you go up to Jerusalem, and be tried there before me on these charges?"

<sup>10</sup> But Paul objected, "I am standing before Caesar's judgment seat, which is where I ought to be tried. I have done nothing wrong to the Jews, as you know very well.

<sup>11</sup> If then I am in the wrong and have committed anything worthy of death, I am not refusing to die; but if none of their charges that they accuse me of is true, no one can turn me over to them. I appeal to Caesar."

<sup>12</sup> Then Festus, when he had conferred with the council, replied, "You have appealed to Caesar; to Caesar you will go."

<sup>13</sup> Now after a few days, King Agrippa and Bernice arrived at Caesarea and paid their respects to Festus.

<sup>14</sup> As they stayed there several days, Festus presented Paul's case to the King, saying, "There is a man here who was left in prison by Felix.

<sup>15</sup> When I was at Jerusalem, the chief priests and the elders of the Jews informed me about him, asking for a sentence condemning him.

<sup>16</sup> I told them that it is not the custom of the Romans to hand any one over before the accused had met his accusers face to face, and had been given an opportunity to make his defense concerning the charges brought against him.

<sup>17</sup> So when they traveled back here, I did not delay, but the next day sat on the judgment seat, and commanded the man to be brought in.

<sup>18</sup> When his accusers stood up, they brought no charge of the wrong doing of the kind that I had expected.

<sup>19</sup> Rather they had certain objections against him concerning their own religion, and about someone named Jesus, who was dead, whom Paul alleged to be alive.

<sup>20</sup> Since I was perplexed about how to investigate these matters, I asked whether he would go to Jerusalem and be tried there on these charges.

<sup>21</sup> But when Paul appealed to be kept in custody requesting a decision from the emperor, I ordered him to be kept until I could send him to Caesar."

<sup>22</sup> Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you will hear him."

<sup>23</sup> So the next day, when Agrippa and Bernice had arrived with great pomp, and they entered the audience hall with the chief commanders and leading men of the city, then Festus ordered that Paul be brought in.

<sup>24</sup> Festus said, "King Agrippa and all who are here present with us, you see this man, about whom the entire Jewish people have petitioned me, both at Jerusalem and here, shouting that he ought not to live any longer.

<sup>25</sup> But I found that he has committed nothing worthy of death; and as he himself appealed to His Majesty the Emperor I have decided to send him there.

<sup>26</sup> But I have nothing definite to write to my lord about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, that after this interrogation I may have something to write.

<sup>27</sup> For it seems unreasonable to me to send a prisoner to the Emperor without indicating the charges against him."

**DASV: Acts 26**

<sup>1</sup> Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and made his defense:

<sup>2</sup> "I consider myself fortunate, King Agrippa, that I am able to make my defense before you today against all the accusations I am accused of by the Jews,

<sup>3</sup> especially because you are expert in all customs and controversies of the Jews. Therefore I beg your patience as you listen to me.

<sup>4</sup> All the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem.

<sup>5</sup> They have known me for a long time, if they are willing to admit it, that I lived according to the strictest sect of our religion as a Pharisee.

<sup>6</sup> Now I stand here to be judged for my hope in the promise made by God to our forefathers,

<sup>7</sup> to the promise our twelve tribes hope to attain as they earnestly worship God day and night. It is concerning this hope that I am accused by the Jews, O king!

<sup>8</sup> Why is it considered incredible to any of you, that God raises the dead?

<sup>9</sup> Truly I myself thought that I ought to do many things against the name of Jesus of Nazareth.

<sup>10</sup> And that is exactly what I did in Jerusalem. I both locked up many of the saints in prisons, having received authority from the chief priests. I cast my vote against them when they were being sentenced to death.

<sup>11</sup> I often punished them in all the synagogues, I tried to force them to blaspheme; and being in a furious rage against them, I persecuted them even in foreign cities.

<sup>12</sup> It was for that reason I was traveling to Damascus with the authority and commission of the chief priests;

<sup>13</sup> at midday, O king, I saw on the road a light from heaven, brighter than the sun, shining around me and my traveling companions.

<sup>14</sup> When we all had fallen to the ground, I heard a voice saying to me in Aramaic, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

<sup>15</sup> I replied, 'Who are you, Lord?' The Lord said, 'I am Jesus whom you are persecuting.'

<sup>16</sup> But get up and stand on your feet, for I have appeared to you for this reason, to appoint you both as a minister and a witness of the things you have seen of me and what I will show you.

<sup>17</sup> I will rescue you from your people and from the Gentiles, to whom I am sending you

<sup>18</sup> to open their eyes, that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.'

<sup>19</sup> Therefore, O King Agrippa, I was not disobedient to the heavenly vision,  
<sup>20</sup> but declared first to those of Damascus and then at Jerusalem, and throughout all Judea, and also to the Gentiles, that they should repent and turn to God, performing works worthy of repentance.

<sup>21</sup> For this reason the Jews seized me in the temple, and tried to kill me.

<sup>22</sup> Therefore having obtained help from God, I stand here today testifying to both small and great, saying nothing but what the prophets and Moses predicted was going to happen:

<sup>23</sup> how that the Messiah must suffer, and that he would be the first to rise from the dead to proclaim light to both the Jewish people and the Gentiles."

<sup>24</sup> As he was making his defense, Festus shouted, "Paul, you are out of your mind; your great learning is driving you crazy."

<sup>25</sup> But Paul said, "I am not insane, most excellent Festus; but speak words of truth and soberness.

<sup>26</sup> For the king knows about these things, so I am able to speak freely with him. For I am persuaded that none of these things has been hidden from him; for this has not been done in a corner.

<sup>27</sup> King Agrippa, do you believe the prophets? I know that you do."

<sup>28</sup> Agrippa said to Paul, "In such a short time are you able to persuade me to become a Christian?"

<sup>29</sup> Paul replied, "I would to God, that whether with little or with much, not only you, but also all that hear me today, might become like I am, except for these chains."

<sup>30</sup> Then the king got up, along with the governor and Bernice, and those who were sitting with them.

<sup>31</sup> When they had withdrawn, they spoke to each other, saying, "This man is not doing anything worthy of death or imprisonment."

<sup>32</sup> Agrippa said to Festus, "This man might have been set free, if he had not appealed to Caesar."

**DASV: Acts 27**

<sup>1</sup> When it was decided that we should sail for Italy, they transferred Paul and some other prisoners to a centurion named Julius of the Augustan military cohort.

<sup>2</sup> Embarking in a ship from Adramyttium, which was about to sail to the places on the coast of the province of Asia, we put out to sea with Aristarchus, a Macedonian from Thessalonica with us.

<sup>3</sup> The next day we put in at Sidon; and Julius treated Paul kindly, allowing him to go to his friends who took care of him.

<sup>4</sup> Putting out to sea from there, we sailed on the sheltered north side of Cyprus, because the winds were against us.

<sup>5</sup> After we had sailed across the open sea which is off the coast of Cilicia and Pamphylia, we came to Myra in Lycia.

<sup>6</sup> There the centurion found an Alexandrian ship sailing for Italy; and he put us on board.

<sup>7</sup> We sailed slowly for many days, and arrived with difficulty off Cnidus; as the wind would not permit us to proceed, we sailed under the sheltered southern side of Crete, off Salmone.

<sup>8</sup> Sailing past it with difficulty we came to a place called Fair Havens; that was near the city of Lasea.

<sup>9</sup> Since substantial time had been lost, and the voyage was now dangerous, because it was now after the Day of Atonement fast, Paul warned them,

<sup>10</sup> "Men, I can see that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives."

<sup>11</sup> But the centurion was more convinced by the master and the owner of the ship, than by what Paul said.

<sup>12</sup> Because the harbor was not a suitable place to winter, the majority decided to put out by sea from there. They were hoping they could reach Phoenix, and winter there. It is a harbor of Crete which faces northwest and southwest.

<sup>13</sup> When a gentle south wind blew, they thought they could reach their objective, so they weighed anchor and sailed along close to the southern shore of Crete.

<sup>14</sup> But not long after, a hurricane force wind called a 'northeaster' blew off the island.

<sup>15</sup> When the ship was caught in it and could not head into the gale, we gave way to it, and were driven along.

<sup>16</sup> Running under the sheltered side of a small island called Cauda, we were able, with difficulty, to secure the trailing lifeboat.

<sup>17</sup> When they had hoisted it up, they used ropes to hold the whole ship together; fearing they would be run aground on the sandbars of Syrtis, they lowered the anchor, and so were driven along.

<sup>18</sup> The next day we were battered by the gale; they began to throw the cargo overboard.

<sup>19</sup> The third day they threw the ship's tackle overboard with their own hands.

<sup>20</sup> When neither sun or stars had appeared for many days and the intense storm raged unabated, we at last abandoned all hope of being saved.

<sup>21</sup> When they had been a long time without food, Paul stood up among them, and said, "Men, you should have listened to me, and not have set sail from Crete, and avoided this damage and loss.

<sup>22</sup> Now I urge you to keep up your courage, for there will be no loss of life among you, but only the ship.

<sup>23</sup> For last night an angel from God to whom I belong and whom I serve, stood by me,

<sup>24</sup> saying, 'Don't be afraid, Paul; you must stand before Caesar, indeed God has granted safety to you and all those who are sailing with you.'

<sup>25</sup> Therefore, men, keep up your courage, for I trust God, that it will turn out just as I have been told.

<sup>26</sup> But we must run aground on some island."

<sup>27</sup> But when the fourteenth night had come, as we were driven to and fro in the Adriatic Sea, about midnight the sailors suspected that they were drawing near to land.

<sup>28</sup> They took soundings, and found it 120 feet deep; and after going a little farther, they sounded again, and found it 90 feet deep.

<sup>29</sup> Fearing that we might run aground on a rocky coast, they let down four anchors from the stern, and prayed for daybreak.

<sup>30</sup> Then as the sailors were attempting to abandon ship, having lowered the lifeboat into the sea, pretending they were going to put out anchors from the bow of the ship,

<sup>31</sup> Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved."

<sup>32</sup> So the soldiers cut the ropes to the lifeboat, and let it drift off.

<sup>33</sup> Just as the day was dawning, Paul urged them all to eat some food, saying, "This day is the fourteenth day you have been in suspense and have gone without food, having eaten nothing.

<sup>34</sup> Therefore I urge you to eat some food for this is for your survival, for none of you will lose a hair of your head."

<sup>35</sup> After he said this he took bread, gave thanks to God in the presence of all of them, and broke it and began to eat.

<sup>36</sup> Then they were all encouraged and took food themselves.

<sup>37</sup> There were 276 of us in all on the ship.



<sup>38</sup> When they had eaten enough, they lightened the ship by throwing the wheat into the sea.

<sup>39</sup> When dawn broke, they did not recognize the land, but they noticed a bay with a beach. They decided to see if they could drive the ship ashore there.

<sup>40</sup> So they cast off the anchors and left them in the sea, at the same time loosed the ropes of the rudders, and hoisted the mainsail to the wind, as they made for the beach.

<sup>41</sup> But they hit a reef where the crosscurrents met. They ran the vessel aground and the bow stuck and remained unmovable, but the stern began to break up from the force of the waves.

<sup>42</sup> The soldiers' advice was to kill the prisoners, so that none of them would swim away and escape.

<sup>43</sup> But the centurion, desiring to save Paul, stopped them from executing their plan; and commanded that those who could swim should jump overboard first and get to land.

<sup>44</sup> The rest were to follow on planks, and other pieces of the ship. This is how they all escaped safely to the land.

**DASV: Acts 28**

<sup>1</sup> When we reached safety, then we learned that the island was called Malta.

<sup>2</sup> The inhabitants showed us unusual kindness; for they kindled a fire because it was rainy and cold and welcomed us all.

<sup>3</sup> But when Paul had gathered a bundle of sticks and was putting them on the fire, a viper came out because of the heat, and fastened itself on his hand.

<sup>4</sup> When the inhabitants saw the serpent hanging from his hand, they said each other, "No doubt this man is a murderer, even though he escaped from the sea, yet justice has not permitted him to live."

<sup>5</sup> However he shook off the snake into the fire and suffered no harm.

<sup>6</sup> But they expected that he would swell up, or drop dead. But after they had waited a long time with nothing happening to him, they changed their minds and said that he was a god.

<sup>7</sup> Now in the vicinity of that place were lands belonging to the chief official of the island, named Publius, who received us and entertained us three days hospitably.

<sup>8</sup> The father of Publius lay in bed sick from fever and dysentery. Paul entered and prayed for him, and laying his hands on him healed him.

<sup>9</sup> After this had happened, the rest of the people who had diseases on the island came and were cured.

<sup>10</sup> They bestowed many honors on us, and when we sailed, they put on board whatever provisions we needed.

<sup>11</sup> After three months we set sail in a ship from Alexandria which had wintered in the island, whose figurehead was the Twin Brothers.

<sup>12</sup> We landed at Syracuse, and spent three days there.

<sup>13</sup> From there we cast off and arrived at Rhegium. After one day the south wind blew and on the second day we came to Puteoli.

<sup>14</sup> There we found some brothers, and were invited to stay with them seven days. And so we came to Rome.

<sup>15</sup> From there the brothers, when they heard about us, came out to meet us as far as the Market of Appius and the Three Taverns. When Paul saw them, he thanked God and took courage.

<sup>16</sup> When we entered into Rome, Paul was allowed to live by himself with a soldier who guarded him.

<sup>17</sup> After three days he called together those who were the leaders of the Jews. When they had come together, he said to them, "Brothers, though I had done nothing against our people, or the customs of our fathers, yet I was handed over in Jerusalem as a prisoner to the Romans.

<sup>18</sup> After they had interrogated me, they desired to release me, because there was no crime worthy of death in me.

<sup>19</sup> But when the Jews objected, I was forced to appeal to Caesar; although it was not my intention to bring any accusation against my nation.

<sup>20</sup> For this reason I asked to see and to speak with you, since it is because of the hope of Israel that I am bound with this chain."

<sup>21</sup> They replied, "We have not received letters from Judea about you, and none of the brothers here have reported or spoken anything bad about you.

<sup>22</sup> But we want to hear from you what you think; for as concerning this sect, we know that it is spoken against everywhere."

<sup>23</sup> When they scheduled a day to meet with him, they came to him at his lodging in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets.

<sup>24</sup> Some were convinced by what he said, but others refused to believe.

<sup>25</sup> When they could find no consensus among themselves, as they began to leave Paul made one final statement, "Well spoke the Holy Spirit through Isaiah the prophet to your forefathers,

<sup>26</sup> saying,

'Go to this people, and say,

"You will hear but not understand;

you will see but not perceive.

<sup>27</sup> For this people's heart has become hard,

and their ears are dull of hearing,

and they have closed their eyes;

so that they might not see with their eyes,

and hear with their ears,

and understand with their heart,

and should turn again,

and I should heal them."

<sup>28</sup> Therefore let it be known to you, that this salvation from God is sent to the Gentiles, and they will listen to it."

<sup>29</sup> [Some manuscripts have: After he said these words, the Jews left, arguing among themselves.]

<sup>30</sup> He stayed two whole years in his own rented dwelling, and welcomed all who came to visit him,

<sup>31</sup> proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness without any restriction.

**DASV: Digital American Standard Version****DASV: Romans 1**

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,

<sup>2</sup> which he promised beforehand through his prophets in the holy Scriptures,

<sup>3</sup> concerning his Son, who was born a descendant of David according to the flesh,

<sup>4</sup> who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord.

<sup>5</sup> Through him we have received grace and apostleship, to bring about the obedience of faith among all the Gentiles, for his name's sake.

<sup>6</sup> You also are among those who are called to be Jesus Christ's.

<sup>7</sup> To all those in Rome, loved by God, called to be holy:

Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world.

<sup>9</sup> For God is my witness, whom I serve in my spirit by announcing the good news of his Son, how unceasingly I make mention of you in my prayers,

<sup>10</sup> requesting if there is any way now at last, by the will of God, I may be successful in coming to you.

<sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, so that you may be strengthened,

<sup>12</sup> that is, so that we may be mutually encouraged by each other's faith, both yours and mine.

<sup>13</sup> I do not want you to be unaware, brothers, that often I intended to come to you (but was prevented until now), that I might have some fruit among you also, just as among the rest of the Gentiles.

<sup>14</sup> I am debtor both to the Greeks and to the barbarians, both to the wise and to the foolish.

<sup>15</sup> So, I am eager to preach the gospel to you also who are in Rome.

<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

<sup>17</sup> For in it a righteousness of God is revealed from faith to faith, as it is written, "The righteous will live by faith."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth by their unrighteousness,

<sup>19</sup> because what can be known about God is clear to them; for God has shown it to them.

<sup>20</sup> For since the creation of the world, his invisible attributes are clearly seen, even his everlasting power and divinity, being seen through the things that are made. So they are without excuse.

<sup>21</sup> For even though they knew God, they did not glorify him as God, or give thanks to him; but became futile in their thinking, and their foolish hearts were darkened.

<sup>22</sup> Claiming to be wise, they became fools,

<sup>23</sup> and exchanged the glory of the incorruptible God for images resembling corruptible man, birds, four-footed animals and creeping things.

<sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to dishonor their own bodies among themselves.

<sup>25</sup> They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup> For this reason God gave them up to shameful passions. For even their women exchanged the natural sexual relations for that which unnatural.

<sup>27</sup> Similarly, the men also leaving the natural relations with women, burned in their lust toward each other, men with men committing shameless acts, and receiving in themselves the appropriate penalty for their error.

<sup>28</sup> Since they refused to acknowledge God, God gave them up to a debased mind, to do those things that should never be done.

<sup>29</sup> They are filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, maliciousness. They are gossips,

<sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

<sup>31</sup> foolish, untrustworthy, heartless, having no mercy.

<sup>32</sup> Although they know the righteous decree of God, that those who practice such things deserve to die, they not only do them but also give approval to those who practice them.

**DASV: Romans 2**

<sup>1</sup> Therefore you are without excuse, whoever you are who judges others. For in your judgment of someone else, you condemn yourself; for you who judge do the very same things.

<sup>2</sup> Now we know that the judgment of God is according to truth against those who practice such things.

<sup>3</sup> Do you think, whoever you are, who judges those who practice such things, and do the same yourself, that you will escape the judgment of God?

<sup>4</sup> Or do you despise the riches of his goodness, tolerance and patience, not realizing that the goodness of God is meant to lead you to repentance?

<sup>5</sup> But because of your hard and unrepentant heart you are storing up for yourself wrath in the day of wrath when God's righteous judgment will be revealed.

<sup>6</sup> He will render to everyone according to their works:

<sup>7</sup> eternal life on those who by patience in doing good seek for glory, honor and immortality,

<sup>8</sup> but wrath and fury on those who are selfishly self-serving, and do not obey the truth, but obey unrighteousness.

<sup>9</sup> There will be tribulation and anguish on everyone who does evil, for the Jew first, and also for the Greek,

<sup>10</sup> but glory, honor and peace on everyone who does good, for the Jew first, and also for the Greek.

<sup>11</sup> For there is no favoritism with God.

<sup>12</sup> For as many as have sinned apart from the law will also perish apart from the law, and as many as have sinned under the law will be judged by the law.

<sup>13</sup> For it is not the hearers of the law who are just before God, but the doers of the law will be justified.

<sup>14</sup> For when the Gentiles who do not have the law do by nature the requirements of the law, these who do not have the law, are a law to themselves.

<sup>15</sup> They show the work of the law is written in their hearts, for their conscience bears witness to this, and their conflicting thoughts accusing or else excusing them,

<sup>16</sup> on the day when God will judge the secrets of everyone, according to my gospel, through Jesus Christ.

<sup>17</sup> But if you call yourself a Jew, and rely on the law, and boast of a special relationship to God,

<sup>18</sup> and know his will, and know the things that are excellent, being instructed out of the law,

<sup>19</sup> and are confident that you yourself are a guide to the blind, a light for those who are in darkness,

<sup>20</sup> a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth,

<sup>21</sup> you who teach others, do you not teach yourself? You who preaches against stealing, do you steal?

<sup>22</sup> You who say it is wrong to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

<sup>23</sup> You who boast in the law, do you through your breaking the law dishonor God?

<sup>24</sup> Just as it is written, "The name of God is blasphemed among the Gentiles because of you."

<sup>25</sup> For circumcision is beneficial, if you obey the law, but if you break the law, your circumcision has become uncircumcision.

<sup>26</sup> If therefore one who is uncircumcised keeps the requirements of the law, will not his uncircumcision be regarded as circumcision?

<sup>27</sup> Will not those who are physically uncircumcised if they keep the law, judge you who have the written code and circumcision but break the law?

<sup>28</sup> For a person is not a Jew who is one outwardly; neither is circumcision only that which is merely external in the flesh.

<sup>29</sup> But someone is a Jew who is one inwardly; and circumcision is of the heart, in the spirit not in the written code. Such a person does not receive praise from humans, but from God.

**DASV: Romans 3**

- <sup>1</sup> What advantage then has the Jew? Or what is the benefit of circumcision?
- <sup>2</sup> Much, in every way. First of all, the Jews were entrusted with the oracles of God.
- <sup>3</sup> What if some of them did not believe? Does their lack of faith nullify the faithfulness of God?
- <sup>4</sup> Certainly not! Let God be proven true and every human a liar. As it is written,  
"so that you might be justified in your words,  
and prevail when you are judged."
- <sup>5</sup> But if our unrighteousness proves the righteousness of God, what shall we say? Is God unrighteous when he inflicts punishment on us? (I am speaking from a human perspective.)
- <sup>6</sup> Certainly not! For how then could God judge the world?
- <sup>7</sup> But if by my lie the truth of God emphasizes his glory, why am I also still condemned as a sinner?
- <sup>8</sup> Why not say, as some slanderously claim that we are saying, "Let us do evil, that good may result?" Their condemnation is deserved.
- <sup>9</sup> What then? Are we better than they are? Not at all, for we have before demonstrated that both Jews and Greeks are all under sin,
- <sup>10</sup> just as it is written,  
"There is none righteous, not even one."
- <sup>11</sup> "There is no one who understands,  
there is no one who seeks after God.
- <sup>12</sup> All have turned away,  
together they have become worthless.  
There is no one who does good,  
not even one.
- <sup>13</sup> Their throat is an open grave,  
they use their tongues to deceive.  
The poison of asps is under their lips."
- <sup>14</sup> "Their mouths are full of cursing and bitterness."
- <sup>15</sup> "Their feet are swift to shed blood,  
<sup>16</sup> ruin and misery are in their paths,  
<sup>17</sup> the way of peace they have not known."
- <sup>18</sup> "There is no fear of God before their eyes."
- <sup>19</sup> Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and all the world may be accountable before God.
- <sup>20</sup> For by the works of the law no one will be justified in his sight, for through the law comes the awareness of sin.



<sup>21</sup> But now apart from the law, a righteousness from God has been revealed, which is attested by the law and the prophets,

<sup>22</sup> the righteousness from God through faith in Jesus Christ to all those who believe. For there is no distinction.

<sup>23</sup> For all have sinned, and fall short of the glory of God,

<sup>24</sup> and are justified freely by his grace through the redemption that is in Christ Jesus,

<sup>25</sup> whom God set forth as an atoning sacrifice by his blood, through faith. He did this to show his righteousness because in the forbearance of God he passed over the sins previously committed,

<sup>26</sup> demonstrating his righteousness at this present time, so that he might himself be just and the justifier of the one that has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? By works? No, but by the law of faith.

<sup>28</sup> For we maintain that a person is justified by faith apart from the works of the law.

<sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too.

<sup>30</sup> Since God is one, and he will justify those circumcised by faith, as well as those uncircumcised through faith,

<sup>31</sup> do we then nullify the law through faith? Not a chance. Rather, we uphold the law.

**DASV: Romans 4**

<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found regarding this?

<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.

<sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was counted to him for righteousness."

<sup>4</sup> Now to the one who works, the reward is not counted as a gift, but as something owed.

<sup>5</sup> But to the one who does not work, but believes on him that justifies the ungodly, his faith is counted for righteousness.

<sup>6</sup> Just as David also describes the blessing on the one, to whom God credits with righteousness apart from works:

<sup>7</sup> "Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered.

<sup>8</sup> Blessed is the man to whom  
the Lord will not count his sin."

<sup>9</sup> Is this blessing then pronounced only on the circumcision, or on the uncircumcision as well? For we say, "Faith was counted to Abraham for righteousness."

<sup>10</sup> How then was it credited to him? When he was circumcised, or not? It was not when he was circumcised, but uncircumcised.

<sup>11</sup> He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was still uncircumcised; so that he might become the father of all those who believe, even though they had not been circumcised, so that righteousness might be counted to them as well.

<sup>12</sup> And he is also the father of the circumcised who not only are circumcised, but who also walk in the steps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> For the promise to Abraham and to his descendants that he would inherit the world did not come through the law, but through the righteousness of faith.

<sup>14</sup> For if they became heirs by means of the law, then faith is worthless, and the promise negated.

<sup>15</sup> For the law brings wrath, but where there is no law, there is no violation.

<sup>16</sup> For this reason it is based on faith, that it may be according to grace, resulting in the promise being guaranteed to all his descendants; not only to those who are under the law, but also to those who have the faith of Abraham, who is the father of us all.

<sup>17</sup> As it is written, "I have made you a father of many nations." He is our father in the presence of God in whom he believed, who gives life to the dead, and calls things into existence that were not, as though they existed.

<sup>18</sup> He believed hoping against hope that he would become "the father of many nations," according to what had been promised, "So will your descendants be."

<sup>19</sup> Without weakening in faith, even when he considered his own body as good as dead (for he was about a hundred years old), and the deadness of Sarah's womb,  
<sup>20</sup> yet he did not waver in unbelief concerning the promise of God, but grew strong through faith, giving glory to God.

<sup>21</sup> He was fully convinced that what God had promised, he was able to do.

<sup>22</sup> Therefore it was counted to him as righteousness.

<sup>23</sup> Now the statement that "it was counted to him" was not written for his sake alone,

<sup>24</sup> but also for our sake, to whom it will be counted, who believe in him who raised Jesus our Lord from the dead.

<sup>25</sup> He was handed over to death for our trespasses and was raised for our justification.

**DASV: Romans 5**

<sup>1</sup> Therefore since we have been justified by faith, we have peace with God through our Lord Jesus Christ,

<sup>2</sup> through whom we have obtained access by faith into this grace in which we stand; and we rejoice in hope of the glory of God.

<sup>3</sup> Not only that, but we also rejoice in our sufferings, knowing that suffering produces endurance;

<sup>4</sup> and endurance, character; and character, hope,

<sup>5</sup> and hope does not disappoint; because the love of God has been poured out into our hearts through the Holy Spirit who was given to us.

<sup>6</sup> For while we were still weak, at exactly the right time Christ died for the ungodly.

<sup>7</sup> For rarely would anyone die for a righteous person, although someone might even die for a good person.

<sup>8</sup> But God showed his own love for us, in that while we were still sinners, Christ died for us.

<sup>9</sup> How much more then, being now justified by his blood, will we be saved through him from the wrath of God.

<sup>10</sup> For if, while we were enemies, we were reconciled to God through the death of his Son, how much more, being reconciled, will we be saved by his life.

<sup>11</sup> Even more than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin; and so death spread to everyone, because all sinned--

<sup>13</sup> for before the law was given sin was in the world; but sin is not counted as sin when there is no law.

<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the same way Adam transgressed, who is a paradigm of him who was to come.

<sup>15</sup> But the gracious gift is not like the trespass. For if many died by the trespass of the one person, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, multiply to many.

<sup>16</sup> The gift is not like the result of the one who sinned. For the judgment resulting from one sin brought condemnation, but the free gift after many trespasses resulted in justification.

<sup>17</sup> For if, by the trespass of the one person, death reigned through that one; how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

<sup>18</sup> So then just as one trespass resulted in the condemnation of all, so one act of righteousness leads to justification and life for everyone.

<sup>19</sup> For just as through the one man's disobedience many were made sinners, so by the obedience of the one man many will be made righteous.

<sup>20</sup> Now the law came in so that the trespass might increase; but where sin increased, grace multiplied even more,

<sup>21</sup> so that, just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

**DASV: Romans 6**

<sup>1</sup> What shall we say then? Shall we continue in sin, so that grace may abound?

<sup>2</sup> Certainly not! Since we have died to sin, how can we still live in it?

<sup>3</sup> Or do you not know that as many of us who were baptized into Christ Jesus were baptized into his death?

<sup>4</sup> Therefore we were buried with him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also may walk in newness of life.

<sup>5</sup> For if we have become united with him in the likeness of his death, we will also be united in the likeness of his resurrection.

<sup>6</sup> We know this, that our old self was crucified with him, so that the body of sin might be destroyed, so that we would no longer be slaves to sin.

<sup>7</sup> For the one who has died is freed from sin.

<sup>8</sup> But if we died with Christ, we believe that we will also live with him.

<sup>9</sup> We know that since Christ has been raised from the dead, never to die again, death has no more mastery over him.

<sup>10</sup> For the death he died, he died to sin once for all, but the life he lives, he lives to God.

<sup>11</sup> So you too consider yourselves to be dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Therefore do not let sin to reign in your mortal body, so that you obey its lusts,

<sup>13</sup> and do not present the members of your body to sin as instruments of unrighteousness; but present yourselves to God, as those alive from the dead, and your members to God as instruments of righteousness.

<sup>14</sup> For sin will not have mastery over you; since you are not under law, but under grace.

<sup>15</sup> What then? Shall we sin, because we are not under law, but under grace? Certainly not!

<sup>16</sup> Do you not realize that if you present yourselves to someone as slaves to obey, you are slaves to whomever you obey, either as a slave of sin to death, or as a slave of obedience which results in righteousness?

<sup>17</sup> But thank God, that although you were slaves of sin, you became obedient from the heart to that form of teaching to which you were entrusted.

<sup>18</sup> Then being set free from sin, you became slaves of righteousness.

<sup>19</sup> I speak in human terms because of the limits of your flesh. For just as you presented your body members as slaves to impurity and to increasing lawlessness, even so now present your members as slaves to righteousness leading to holiness.

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness.

<sup>21</sup> So what benefit did you get from those things of which you are now ashamed? For the end of those things is death.

<sup>22</sup> But now you are free from sin and have become slaves of God, you have the benefit of holiness and the end result is eternal life.

<sup>23</sup> For the wages of sin is death; but the gift of God is eternal life through Christ Jesus our Lord.

**DASV: Romans 7**

<sup>1</sup> Or do you not realize, brothers (for I speak to those who know the law), that the law has jurisdiction over a person for as long as he lives?

<sup>2</sup> For a married woman who has a husband is bound by law to her husband as long as he lives; but if the husband dies, she is released from the law with respect to her husband.

<sup>3</sup> So then, if she is joined to another man while the husband lives, she will be called an adulteress. But if her husband dies, she is free from that law, so that she is not an adulteress even though she is joined to another man.

<sup>4</sup> Therefore, my brothers, you also died to the law through the body of Christ, so that you may be joined to another, to him who was raised from the dead, so that we might produce fruit to God.

<sup>5</sup> For when we were in the flesh, the sinful passions, which were aroused by the law, worked in our members to produce fruit to death.

<sup>6</sup> But now we have been released from the law, having died to what held us captive, so that we may serve in new life of the spirit, and not in oldness of the written code.

<sup>7</sup> What shall we say then? Is the law sin? Certainly not. Yet if it had not been for the law I would not have known what it is to covet, except the law had said, "You shall not covet."

<sup>8</sup> But sin, taking the opportunity, produced in me through the commandment all kinds of coveting. For apart from the law sin is dead.

<sup>9</sup> And I was once alive apart from the law, but when the commandment came, sin came to life, and I died.

<sup>10</sup> So I found that the commandment, which was to bring life, in fact brought death.

<sup>11</sup> For sin, taking opportunity through the commandment deceived me, and through it killed me,

<sup>12</sup> so that the law is holy, and the commandment holy, righteous, and good.

<sup>13</sup> Did that which is good then become death to me? Certainly not. But sin, so that it might be exposed to be sin, worked death in me through that which was good, so that through the commandment sin might become absolutely sinful.

<sup>14</sup> For we know that the law is spiritual; but I am of the flesh, sold into slavery to sin.

<sup>15</sup> For I do not really know what I am doing. For what I want to do, is what I do not do; but what I hate, is the very thing that I do.

<sup>16</sup> But if what I do not want to do, is what I do, then I agree that the law is good.

<sup>17</sup> So now it is no more I who do it, but sin that lives in me.

<sup>18</sup> For I know that in me lives no good thing, that is, in my flesh, for the desire to do what is good is in me, but I cannot actually do it.



<sup>19</sup> For the good that I want to do I do not do; but the evil that I do not want to do, is what I actually practice.

<sup>20</sup> But if what I do not want to do is what I do, it is no more I who do it, but sin that lives in me.

<sup>21</sup> I find then this principle: that when I want to do good, evil is present with me.

<sup>22</sup> For I delight in the law of God in my inner being.

<sup>23</sup> But I see a different law in my body members, making war against the law of my mind, and bringing me into captivity to the law of sin that is in my members.

<sup>24</sup> O wretched man that I am! Who will deliver me from this body of death?

<sup>25</sup> Thanks be to God through Jesus Christ our Lord. So then with my mind, I myself serve the law of God; but with my flesh I serve the law of sin.

**DASV: Romans 8**

<sup>1</sup> There is therefore now no condemnation to those who are in Christ Jesus.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God did by sending his own Son in the likeness of sinful flesh on account of sin; he condemned sin in the flesh,

<sup>4</sup> so that the just requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

<sup>5</sup> For those who live according to the flesh fix their minds on the things of the flesh; but those who live according to the Spirit fix their minds on the things of the Spirit.

<sup>6</sup> For to fix one's mind on the flesh is death; but to fix one's mind on the Spirit is life and peace,

<sup>7</sup> because the mind fixed on the flesh is enmity against God; for it does not submit to the law of God, nor indeed is it able to.

<sup>8</sup> Those who are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh but in the Spirit, if in fact the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him.

<sup>10</sup> If Christ is in you, although the body is dead because of sin; the spirit is life because of righteousness.

<sup>11</sup> If the Spirit of him who raised up Jesus from the dead lives in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit that lives in you.

<sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

<sup>13</sup> For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

<sup>14</sup> For as many as are led by the Spirit of God, these are the children of God.

<sup>15</sup> For you did not receive the spirit of slavery resulting again in fear; but you received the spirit of adoption, by whom we cry, "Abba, Father."

<sup>16</sup> The Spirit himself bears witness with our spirit, that we are children of God.

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, so that we may also be glorified with him.

<sup>18</sup> For I consider the sufferings of this present time are not worth comparing with the glory that will be revealed in us.

<sup>19</sup> For the creation eagerly awaits the revealing of the children of God.

<sup>20</sup> For the creation was subjected to futility, not by its own will, but by the will of him who subjected it, in hope

<sup>21</sup> that the creation itself also will be delivered from the bondage of corruption into the glorious freedom of the children of God.

<sup>22</sup> For we know that the whole creation groans with labor pains until now.

<sup>23</sup> Not only this, but we ourselves, who have the firstfruits of the Spirit, also groan within ourselves, eagerly awaiting our adoption, the redemption of our bodies.

<sup>24</sup> For in this hope we were saved, but hope that is seen is not hope. For who hopes for what he already sees?

<sup>25</sup> But if we hope for what we do not see, then we patiently wait for it.

<sup>26</sup> In the same way the Spirit also helps in our weakness, for we do not know how to pray as we should; but the Spirit himself intercedes for us with groanings which are ineffable.

<sup>27</sup> The one who searches the hearts knows what the mind of the Spirit is, because he intercedes for the saints according to the will of God.

<sup>28</sup> We know that all things work together for good to those who love God, to those who are called according to his purpose.

<sup>29</sup> For those he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

<sup>30</sup> And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.

<sup>31</sup> What then shall we say about these things? If God is for us, who can be against us?

<sup>32</sup> He who did not spare his own Son, but delivered him up for us all, how will he not also, along with him, freely give us all things?

<sup>33</sup> Who will bring any charge against God's elect? It is God who justifies.

<sup>34</sup> Who is he who condemns? It is Christ Jesus who died, yes and beyond that was raised from the dead, who is at the right hand of God, who also intercedes for us.

<sup>35</sup> Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword?

<sup>36</sup> Just as it is written,

"For your sake we are killed all the day long;  
we are regarded as sheep for the slaughter."

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us.

<sup>38</sup> For I am convinced, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

<sup>39</sup> nor height, nor depth, nor anything else in creation, will be able to separate us from the love of God in Christ Jesus our Lord.

**DASV: Romans 9**

- <sup>1</sup> I am telling the truth in Christ, I am not lying; my conscience confirms it in the Holy Spirit,
- <sup>2</sup> that I have great sorrow and unceasing grief in my heart.
- <sup>3</sup> For I could wish that I myself were accursed from Christ for the sake of my people, my kindred according to the flesh,
- <sup>4</sup> who are Israelites. To them belong the adoption, the glory, the covenants, the giving of the law, the temple worship, and the promises.
- <sup>5</sup> To them belong the patriarchs, and from whom Christ came according to the flesh, who is God over all, blessed forever. Amen.
- <sup>6</sup> But it is not as though the word of God has failed. For not all descended from Israel truly belong to Israel,
- <sup>7</sup> and not all of Abraham's descendants are his true descendants. Rather "in Isaac your descendants will be called."
- <sup>8</sup> That means that it is not the children of the flesh that are children of God; but the children of the promise are counted as descendants.
- <sup>9</sup> For this is the word of promise, "In about a year I will return and Sarah will have a son."
- <sup>10</sup> And not only that, but Rebecca also having conceived by one man, our forefather Isaac --
- <sup>11</sup> for even before they were born and had done anything good or bad, so that the purpose of God in election might stand, not by works, but by him who calls,
- <sup>12</sup> it was said to her, "The elder will serve the younger."
- <sup>13</sup> Just as it is written, "Jacob I loved, but Esau I hated."
- <sup>14</sup> What shall we say then? Is there injustice with God? Certainly not.
- <sup>15</sup> For he said to Moses,
- "I will have mercy on whom I have mercy,  
and I will have compassion on whom I have compassion."
- <sup>16</sup> So then it does not depend on human will or exertion, but on God who has mercy.
- <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."
- <sup>18</sup> So then he has mercy on whomever he wants to, and he hardens whomever he wants to.
- <sup>19</sup> You will say then to me, "Why does he still find fault? For who is able to resist his will?"
- <sup>20</sup> But who do you think you are, O man, who talks back to God? Does the thing that is molded say to him who shaped it, "Why did you make me like this?"
- <sup>21</sup> Or does the potter not have a right over the clay, from the same lump to make one object for a special use, and another for dishonorable use?

<sup>22</sup> What if God, wanting to show his wrath, and to make his power known, has endured with much patience objects of wrath made for destruction?

<sup>23</sup> What if he did it to make known the riches of his glory on the objects of mercy, which he has prepared beforehand for glory--

<sup>24</sup> even us, whom he also called, not only from the Jews, but also from the Gentiles?

<sup>25</sup> As he also says in Hosea,

"I will call those who were not my people, 'my people,'  
and her who was not loved, 'beloved.'"

<sup>26</sup> "And in the place where it was said to them, 'You are not my people,'  
there they will be called 'sons of the living God.'"

<sup>27</sup> Isaiah also cries out concerning Israel,

"If the number of the children of Israel are as the sand of the sea,  
only a remnant will be saved,

<sup>28</sup> for the Lord will execute his sentence upon the earth,  
totally and quickly."

<sup>29</sup> Just as Isaiah predicted,

"Unless the Lord of hosts had left us descendants,  
we would have become like Sodom,  
and been made like Gomorrah."

<sup>30</sup> What shall we say then? Gentiles, who did not pursue righteousness, attained it, that is, the righteousness that comes by faith.

<sup>31</sup> but Israel, pursuing a righteousness based on law, did not achieve it.

<sup>32</sup> Why not? Because they did not pursue it by faith, but as if it were based on works. They stumbled over the stumbling stone,

<sup>33</sup> just as it is written,

"See, I lay in Zion a stone that will make people stumble  
and a rock that makes them fall,  
and the one who believes in him will not be put to shame."

**DASV: Romans 10**

<sup>1</sup> Brothers, my heart's desire and my prayer to God for Israel is that they may be saved.

<sup>2</sup> For I can testify that they have a zeal for God, but not according to true knowledge.

<sup>3</sup> For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not submit themselves to the righteousness of God.

<sup>4</sup> For Christ is the end of the law so that there may be righteousness to everyone who believes.

<sup>5</sup> For Moses writes about the righteousness that comes from the law, "the one who does these things will live by them."

<sup>6</sup> But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down)

<sup>7</sup> or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead.)

<sup>8</sup> But what does it say? "The word is near you, in your mouth, and in your heart" (that is, the word of faith, that we proclaim),

<sup>9</sup> because if you confess with your mouth that Jesus is Lord, and will believe in your heart that God raised him from the dead, you will be saved.

<sup>10</sup> For with the heart one believes and so has righteousness; and with the mouth one confesses and so is saved.

<sup>11</sup> For the Scripture says, "Whoever believes in him will not be put to shame."

<sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and generously blesses all who call on him.

<sup>13</sup> For, "Whoever calls on the name of the Lord will be saved."

<sup>14</sup> How then will they call on him in whom they have not believed? And how will they believe in him whom they have not heard? And how will they hear without someone preaching to them?

<sup>15</sup> And how will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who proclaim the good news!"

<sup>16</sup> But not all have obeyed the good news. For Isaiah asked, "Lord, who has believed our message?"

<sup>17</sup> So faith comes from what is heard, and what is heard comes by the word of Christ.

<sup>18</sup> But I ask, did they not hear? Yes, of course,  
"Their voice has gone out into all the earth,  
and their words to the ends of the world."

<sup>19</sup> But I ask, did Israel not know? First, Moses says,  
"I will provoke you to jealousy with those who are not a nation,  
with a nation lacking understanding I will make you angry."

- <sup>20</sup> And Isaiah is very bold, and says,  
"I was found by those who did not seek me;  
I revealed myself to those who did not ask for me."  
<sup>21</sup> But about Israel he says,  
"All the day long I spread out my hands  
to a disobedient and rebellious people."

**DASV: Romans 11**

<sup>1</sup> I ask then, has God rejected his people? Certainly not! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

<sup>2</sup> God did not reject his people whom he foreknew. Do you not know what the Scripture says concerning Elijah, how he pleaded with God against Israel?

<sup>3</sup> "Lord, they have killed your prophets, they have torn down your altars; and I am the only one left, and they are seeking my life."

<sup>4</sup> But what was God's response to him? "I have preserved for myself seven thousand men, who have not bowed the knee to Baal."

<sup>5</sup> So in that same way, at this present time, there is a remnant chosen by grace.

<sup>6</sup> But if it is by grace, it is no more by works; otherwise grace would no more longer be grace.

<sup>7</sup> What then? What Israel was seeking it failed to obtain. The elect obtained it but the rest were hardened,

<sup>8</sup> just as it is written,

"God gave them a spirit of deep sleep,  
eyes that they should not see,  
and ears that they should not hear,  
down to this very day."

<sup>9</sup> And David said,

"Let their table be made a snare and a trap,  
and a stumbling block, giving them what they deserve.

<sup>10</sup> Let their eyes be darkened, so that they may not see,  
and their backs be bent over forever."

<sup>11</sup> I ask then, Did they stumble into an unrecoverable fall? Certainly not. But by their fall salvation has come to the Gentiles, to provoke Israel to jealousy.

<sup>12</sup> Now if their transgression results in riches for the world, and their loss results in riches for the Gentiles; what more will their restoration result in?

<sup>13</sup> But I speak to you who are Gentiles; inasmuch as I am an apostle to Gentiles, I glorify my ministry

<sup>14</sup> if there is any way by which I may provoke to jealousy my own people, and so save some of them.

<sup>15</sup> For if their rejection results in the reconciling of the world, what will their acceptance be but life from the dead?

<sup>16</sup> If the first piece of dough offered is holy, then the whole batch is also holy, and if the root is holy, then so are the branches.

<sup>17</sup> But if some of the branches were broken off, and you, being a wild olive shoot, were grafted in among them, and now share with them the rich root of the olive tree,

<sup>18</sup> do not brag as being better than the branches. But if you do brag, remember it is not you that support the root, but the root supports you.



<sup>19</sup> You will claim then, "The branches were broken off, so that I might be grafted in."

<sup>20</sup> Well said. But they were broken off because of their unbelief, and you stand by faith. So do not be arrogant, but fear.

<sup>21</sup> For if God did not spare the natural branches, neither will he spare you.

<sup>22</sup> Take note of the kindness and severity of God: severity toward those who fell, but God's kindness toward you, if you continue in his kindness; otherwise you also will be cut off.

<sup>23</sup> And they also, if they do not continue in their unbelief, will be grafted back in, for God is able to graft them in again.

<sup>24</sup> For if you were cut from what was by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are the natural branches, be grafted back into their own olive tree?

<sup>25</sup> For I do not want you to be ignorant of this mystery, brothers, so that you become conceited: a partial hardening has happened to Israel, until the fullness of the Gentiles has come in.

<sup>26</sup> And so all Israel will be saved, just as it is written,

"There will come out of Zion the Deliverer;  
he will remove ungodliness from Jacob.

<sup>27</sup> And this is my covenant with them,  
when I take away their sins."

<sup>28</sup> In regard to the gospel, they are enemies for your sake, but in regard to election, they are beloved for the forefathers' sake.

<sup>29</sup> For the gifts and the call of God are irrevocable.

<sup>30</sup> For just as you were once disobedient to God, but now have received mercy because of their disobedience,

<sup>31</sup> so they also are now disobedient, in order that by the mercy shown to you they also may now receive mercy.

<sup>32</sup> For God has consigned all to disobedience, in order that he might have mercy on all.

<sup>33</sup> O the depth of the riches both of the wisdom and the knowledge of God!

How unsearchable are his judgments,  
and how unfathomable are his ways!

<sup>34</sup> For who has known the mind of the Lord?

Or who has been his counselor?

<sup>35</sup> Or who has first given to God,  
so that he is obligated to repay him?

<sup>36</sup> For from him, and through him, and to him, are all things.

To him be the glory forever. Amen.

**DASV: Romans 12**

<sup>1</sup> Therefore I urge you, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your spiritual worship.

<sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the good and pleasing and perfect will of God.

<sup>3</sup> For by the grace that was given me, I tell everyone among you, not to think more highly of himself than he ought to think; but so to think with sound judgment, each one as God has assigned a measure of faith.

<sup>4</sup> For just as we have many members in one body, and not all the members have the same function,

<sup>5</sup> so we who are many, are one body in Christ, and individually we are members one of another.

<sup>6</sup> And we have different gifts according to the grace that was given to us, if prophecy, then use it in proportion to faith.

<sup>7</sup> If it is service, then use it to serve; if it is teaching, then teach;

<sup>8</sup> if it is exhortation, then exhort; if it is giving, do so generously; if it is ruling, then do it with diligence; if doing acts of mercy, do it with cheerfulness.

<sup>9</sup> Let love be without hypocrisy. Abhor what is evil, cling to what is good.

<sup>10</sup> Love each other with mutual devotion, showing honor to one another.

<sup>11</sup> Do not be lazy in zeal; be fervent in spirit, serving the Lord.

<sup>12</sup> Rejoice in hope; be patient in suffering; be persistent in prayer.

<sup>13</sup> Contribute to the needs of the saints; practice hospitality.

<sup>14</sup> Bless those who persecute you; bless, and do not curse.

<sup>15</sup> Rejoice with those who rejoice; weep with those who weep.

<sup>16</sup> Live in harmony with one another. Do not be arrogant, but associate with the lowly.

Do not be wise in your own estimation.

<sup>17</sup> Do not repay anyone evil for evil. Be concerned about things honorable in the sight of all.

<sup>18</sup> If it is possible, as much as it depends on you, be at peace with all.

<sup>19</sup> Never take revenge, beloved, but leave room for the wrath of God. For it is written, "Vengeance is mine; I will repay, says the Lord."

<sup>20</sup> But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire on his head.

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

**DASV: Romans 13**

<sup>1</sup> Let everyone submit to the governing authorities. For there is no authority except from God; and those that exist have been instituted by God.

<sup>2</sup> Therefore whoever resists authority, resists what God has arranged and those who resist will incur judgment on themselves.

<sup>3</sup> For rulers are not a terror to good conduct, but to the bad. Do you want not to be afraid of authority? Do what is good, and you will receive its approval,

<sup>4</sup> for it is God's servant to you for good. But if you do what is wrong, be afraid, for it does not bear the sword for nothing. It is a servant of God, an avenger who executes God's wrath on the one who does wrong.

<sup>5</sup> Therefore you need to submit, not only because of the authority's ability to punish, but also for conscience' sake.

<sup>6</sup> For this same reason pay your taxes, for the authorities are God's servants, busily attentive to their governing.

<sup>7</sup> Pay everyone what you owe: taxes to whom taxes are due; revenue to whom revenue is due; respect to whom respect is due; and honor to whom honor is due.

<sup>8</sup> Owe no one anything, except to love one another, for one who loves his neighbor has fulfilled the law.

<sup>9</sup> For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and if there is any other commandment, it is summed up in this, namely, "You shall love your neighbor as yourself."

<sup>10</sup> Love does no wrong to its neighbor. Therefore love is the fulfillment of the law.

<sup>11</sup> Do this, realizing what time it is that it is already the hour for you to wake up from sleep. For our salvation is now nearer than when we first believed.

<sup>12</sup> The night is almost over and the day is near. Let us then lay aside the works of darkness, and put on the armor of light.

<sup>13</sup> Let us walk properly, as in the daytime; not in partying and drunkenness, not in sexual immorality and sensuality, not in strife and jealousy.

<sup>14</sup> But put on the Lord Jesus Christ, and do not make provision for the flesh, to satisfy its desires.

**DASV: Romans 14**

<sup>1</sup> Accept those who are weak in faith, without arguing over questionable opinions.

<sup>2</sup> One person has faith to eat everything, but the weak eats only vegetables.

<sup>3</sup> The one who eats everything should not despise the one who does not eat; and the one who does not eat should not judge the one who eats, for God has accepted him.

<sup>4</sup> Who are you who judges the servant of another? To his own master he stands or falls, and will stand, for the Lord is able to make him stand.

<sup>5</sup> One man regards one day above another, while another regards every day the same. Each person should be fully convinced in his own mind.

<sup>6</sup> The one who observes the day, observes it to the Lord; and the one who eats, eats to the Lord, for he gives God thanks; and the one who does not eat, does not eat to the Lord, and gives God thanks.

<sup>7</sup> For none of us lives to himself, and none dies to himself.

<sup>8</sup> 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.

<sup>9</sup> For this reason Christ died and came to life again, that he might be Lord of both the dead and the living.

<sup>10</sup> But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.

<sup>11</sup> For it is written,

"As I live, says the Lord,

every knee will bow to me,

and every tongue will give praise to God."

<sup>12</sup> So then each one of us will give account of himself to God.

<sup>13</sup> Therefore we must not pass judgment on each other anymore, but rather decide never to put a stumbling block or hindrance in a brother's way.

<sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but to one who thinks it is unclean, then for that person it is unclean.

<sup>15</sup> If your brother is upset by what you eat, you are no longer walking in love. Do not destroy by your food one for whom Christ died.

<sup>16</sup> So do not let your good be spoken of as evil.

<sup>17</sup> For the kingdom of God is not a matter of eating and drinking, but righteousness and peace and joy in the Holy Spirit.

<sup>18</sup> One who serves Christ in this way is pleasing to God and approved by people.

<sup>19</sup> So then let us pursue things which make for peace and for building each other up.

<sup>20</sup> Do not destroy the work of God for the sake of food. For all things are clean, but it is wrong to make someone stumble because of what you eat.

<sup>21</sup> It is good not to eat meat, or to drink wine, or to do anything that causes your brother to stumble.

<sup>22</sup> The faith convictions you have, keep to yourself before God. Blessed is he who does not condemn himself by what he approves.

<sup>23</sup> But whoever doubts is condemned if he eats, because he is not eating from faith; for whatever is not from faith is sin.

**DASV: Romans 15**

<sup>1</sup> Now we who are strong ought to bear with the failings of the weak, and not please ourselves.

<sup>2</sup> Let each one of us please his neighbor for his good, to build him up.

<sup>3</sup> For even Christ did not please himself; but, just as it is written, "The insults of those who insulted you fell on me."

<sup>4</sup> For whatever things were written in former times were written for our instruction, so that through the endurance and encouragement of the Scriptures we might have hope.

<sup>5</sup> Now the God of endurance and encouragement grant you unity with each other in accordance with Christ Jesus,

<sup>6</sup> so that with one mind you may with a single voice glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup> Therefore receive one another, just as Christ also received you, to the glory of God.

<sup>8</sup> For I tell you that Christ has become a servant of the circumcision for the truth of God, that he might confirm the promises given to the forefathers,

<sup>9</sup> in order that the Gentiles might praise God for his mercy; as it is written,

"Therefore will I confess you among the Gentiles,  
and sing praises to your name."

<sup>10</sup> And again it says,

"Rejoice, you Gentiles, with his people."

<sup>11</sup> And again,

"Praise the Lord, all you Gentiles;  
and let all the peoples praise him."

<sup>12</sup> And again, Isaiah says,

"There will be the root of Jesse,  
and he who rises to rule over the Gentiles,  
in him will the Gentiles hope."

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope, in the power of the Holy Spirit.

<sup>14</sup> But I myself am convinced concerning you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and well able to correct one another.

<sup>15</sup> But I have written boldly to you on some matters, so as to remind you, because of the grace that was given me by God,

<sup>16</sup> that I should be a minister of Christ Jesus to the Gentiles, in the priestly service of the gospel of God, so that the Gentiles may be an acceptable offering, sanctified by the Holy Spirit.

<sup>17</sup> I have, therefore, reason for being proud in Christ Jesus because of the things done for God.

<sup>18</sup> For I will not dare to speak of anything except what Christ has accomplished through me, to lead the Gentiles to obedience, by word and deed,

<sup>19</sup> by the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem, and all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

<sup>20</sup> I have made it my aim to preach the gospel where Christ has not already been named, so that I might not build on someone else's foundation,

<sup>21</sup> but, as it is written,

"Those who were never told about him will see him,  
and those who have never heard will understand."

<sup>22</sup> This is why I have so often been hindered from coming to you.

<sup>23</sup> But now, I have nothing more to keep me in these regions. For many years I have desired to come to you,

<sup>24</sup> when I go to Spain. For I hope to see you on my journey and to be sent on my way there by you, after first enjoying your company for a while.

<sup>25</sup> But now, I am going to Jerusalem, to minister to the saints.

<sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor saints who are in Jerusalem.

<sup>27</sup> They were pleased to do it because they realize they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to them to minister to them in material things.

<sup>28</sup> So when I have accomplished this, and have delivered this contribution to them, I will head to Spain by way of you.

<sup>29</sup> I know that when I come to you, I will come in the fullness of the blessing of Christ.

<sup>30</sup> Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you join in my struggle by your prayers to God on my behalf,

<sup>31</sup> that I may be rescued from those who are disobedient in Judea, and that my ministry in Jerusalem may be acceptable to the saints,

<sup>32</sup> so that I may come to you with joy by God's will, and be refreshed in your company.

<sup>33</sup> Now the God of peace be with you all. Amen.

**DASV: Romans 16**

<sup>1</sup> I commend to you Phoebe our sister, who is a servant of the church at Cenchreae,  
<sup>2</sup> so that you may welcome her in the Lord, in a way worthy of the saints, and that you may assist her in whatever she needs from you, for she has been a benefactor of many, including me too.

<sup>3</sup> Greet Prisca and Aquila my co-workers in Christ Jesus,

<sup>4</sup> who risked their own necks for my life, for whom not only I give thanks, but also all the churches of the Gentiles.

<sup>5</sup> Greet the church that is in their house. Greet my good friend Epaenetus, who is the first convert to Christ in the province in Asia.

<sup>6</sup> Greet Mary, who worked hard for you.

<sup>7</sup> Greet Andronicus and Junias, my Jewish compatriots and fellow prisoners, who are respected among the apostles, who also were in Christ before I was.

<sup>8</sup> Greet Ampliatus my good friend in the Lord.

<sup>9</sup> Greet Urbanus our co-worker in Christ, and good friend Stachys.

<sup>10</sup> Greet Apelles who is approved in Christ. Greet those who are of the household of Aristobulus.

<sup>11</sup> Greet Herodion my Jewish compatriot. Greet those of the household of Narcissus, who are in the Lord.

<sup>12</sup> Greet Tryphena and Tryphosa, workers in the Lord. Greet beloved Persis, who labored hard in the Lord.

<sup>13</sup> Greet Rufus the chosen in the Lord, and his mother who was also a mother to me.

<sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

<sup>15</sup> Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup> Now I urge you, brothers, watch out for those who are causing the divisions and create obstacles for stumbling contrary to the teaching which you learned; avoid them.

<sup>18</sup> For these are the type who do not serve our Lord Christ, but their own belly; and by their smooth and flattering speech they deceive the hearts of the naive.

<sup>19</sup> For your obedience is known to everyone which is why I rejoice over you. But I want you to be wise in what is good, and innocent about what is evil.

<sup>20</sup> The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy my co-worker greets you; along with Lucius, Jason and Sosipater, my Jewish compatriot.

<sup>22</sup> I Tertius, who write this letter, greet you in the Lord.



<sup>23</sup> Gaius who is my host and the whole church, greets you. Erastus the treasurer of the city greets you, along with our brother Quartus.

<sup>24</sup> [Some manuscripts have: May the grace of our Lord Jesus Christ be with you all. Amen.]

<sup>25</sup> Now to him who is able to establish you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that has been kept secret for long ages,

<sup>26</sup> but now is disclosed, and by the prophetic Scriptures has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith--

<sup>27</sup> to the only wise God, through Jesus Christ, to whom be the glory forever. Amen.

**DASV: Digital American Standard Version****DASV: 1 Corinthians 1**

<sup>1</sup> Paul, called to be an apostle of Jesus Christ through the will of God, along with Sosthenes, our brother,

<sup>2</sup> To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints, along with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup> I thank my God always concerning you, for the grace of God that was given you in Christ Jesus.

<sup>5</sup> For in everything you were enriched in him, in every kind of speech and all knowledge--

<sup>6</sup> just as the testimony of Christ has been confirmed among you--

<sup>7</sup> so that you are lacking in no spiritual gift, as you expectantly wait for the revelation of our Lord Jesus Christ.

<sup>8</sup> He will also establish you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

<sup>9</sup> God is faithful, by whom you were called into the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> Now I urge you, brothers, by the name of our Lord Jesus Christ, that you be in agreement with each other and that there be no divisions among you; and that you be perfectly united in the same mind and in the same purpose.

<sup>11</sup> For it has been reported to me by those who are members of Chloe's household, concerning you, my brothers, that there are quarrels among you.

<sup>12</sup> Now what I mean is this, that each of you says, "I am a follower of Paul," or "I am a follower of Apollos," or "I am a follower of Cephas," or "I am a follower of Christ."

<sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

<sup>14</sup> I thank God that I baptized none of you, except Crispus and Gaius,

<sup>15</sup> so that no one can say that you were baptized in my name.

<sup>16</sup> I also baptized the household of Stephanas; besides those, I do not think I baptized anyone else.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel, not in clever words, so that the cross of Christ would be emptied of its impact.

<sup>18</sup> For the message of the cross is foolishness to those who perish; but to us who are saved it is the power of God.

<sup>19</sup> For it is written,

"I will destroy the wisdom of the wise,  
and the shrewdness of the intelligent I will negate."

<sup>20</sup> Where is the wise? Where is the religious scholar? Where is the insightful debater of this age? Has God not made foolish the wisdom of the world?

<sup>21</sup> For since, in the wisdom of God, the world through its wisdom did not know God, he was pleased through the foolishness of the preaching to save those who believe.

<sup>22</sup> For the Jews demand a sign, and Greeks pursue wisdom,

<sup>23</sup> but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness;

<sup>24</sup> but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

<sup>25</sup> For the foolishness of God is wiser than human wisdom; and the weakness of God is stronger than human strength.

<sup>26</sup> Consider your own calling, brothers, that not many of you were wise when evaluated by human standards, not many mighty, and not many of noble birth.

<sup>27</sup> But God chose what the world considers foolish to put to shame the wise; and God chose what the world considers weak, to put to shame the things that are strong.

<sup>28</sup> God chose the things considered low and despised by the world, even the things regarded as nothing, that he might bring to nothing the things considered to be something,

<sup>29</sup> so that no one would be able to boast before God.

<sup>30</sup> And because of him you are in Christ Jesus, who was made for us wisdom from God, and righteousness and sanctification and redemption,

<sup>31</sup> so that, just as it is written,

"Let the one who boasts, boast in the Lord."

**DASV: 1 Corinthians 2**

<sup>1</sup> When I came to you, brothers, I did not come with brilliant oratory or esoteric wisdom, when proclaiming to you the mystery of God.

<sup>2</sup> For I determined not to know anything among you, except Jesus Christ, and him crucified.

<sup>3</sup> I was with you in weakness and in fear, and in much trembling.

<sup>4</sup> My speech and my preaching were not with persuasive words of wisdom, but in demonstration of the Spirit and of power,

<sup>5</sup> so that your faith should not be based on human wisdom but in the power of God.

<sup>6</sup> We speak wisdom among those who are mature, but not a wisdom of this age, or of the rulers of this age, who are amounting to nothing.

<sup>7</sup> But we speak God's wisdom in a secret mystery, that God predetermined before the ages for our glory.

<sup>8</sup> None of the rulers of this age understood it, for had they known, they would not have crucified the Lord of glory.

<sup>9</sup> But, as it is written,

"What no eye has seen,  
and no ear heard,  
and no mind has imagined,  
what God has prepared for those who love him."

<sup>10</sup> But God has revealed them to us through the Spirit. For the Spirit searches all things, even the deep things of God.

<sup>11</sup> For what human being knows a person's thoughts, except the spirit of the person which is in him? So too, no one knows the thoughts of God except the Spirit of God.

<sup>12</sup> Now we did not receive the spirit of the world, but the Spirit that is from God; so that we may know the gifts God has freely given us.

<sup>13</sup> And we speak about these things, not in words taught by human wisdom, but those which the Spirit teaches; explaining spiritual matters to those who are spiritual.

<sup>14</sup> Now the natural person does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are discerned spiritually.

<sup>15</sup> But the one who is spiritual discerns all things, yet he himself is judged by no one.

<sup>16</sup> "For who has known the mind of the Lord,  
that he should instruct him?"

But we have the mind of Christ.

**DASV: 1 Corinthians 3**

<sup>1</sup> And I, brothers, could not speak to you as spiritual, but as fleshly people, as infants in Christ.

<sup>2</sup> I fed you with milk, not with solid food; for you were not yet ready for it, and even now are still not ready,

<sup>3</sup> for you are still under the influence of the flesh. For since there is jealousy and quarreling among you, are you not under the influence of the flesh, and are you not walking in a manner typical of humans?

<sup>4</sup> For when someone says, "I am a follower of Paul," and another, "I am a follower of Apollos," are you not merely human?

<sup>5</sup> Really, who is Apollos? Who is Paul? Servants through whom you believed; just as the Lord assigned to each of us.

<sup>6</sup> I planted, Apollos watered; but God gave the growth.

<sup>7</sup> So then the one who plants is nothing special, nor does the one who waters really matter; but God who gives the growth.

<sup>8</sup> Now the one who plants and the one who waters are one, but each will receive his own wages according to the work he has done.

<sup>9</sup> For we are God's coworkers, you are God's garden, God's building.

<sup>10</sup> According to the grace of God given to me, like a skilled master builder I laid a foundation; and someone else built on it. But each one must be careful how he builds on it.

<sup>11</sup> For no one can lay a foundation other than that which is already laid, which is Jesus Christ.

<sup>12</sup> But if anyone builds on the foundation gold, silver, costly stones, wood, hay, or straw,

<sup>13</sup> each builder's work will be revealed, for the Day will clarify it, because it will be revealed by fire, and the fire will test the kind of work each person has done.

<sup>14</sup> If anyone's work survives, he will receive a reward.

<sup>15</sup> If anyone's work is burned up, he will suffer loss, yet he himself will be saved; but only as through fire.

<sup>16</sup> Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

<sup>17</sup> If anyone destroys the temple of God, God will destroy that one; for the temple of God is holy, which is what you all are.

<sup>18</sup> Do not be self-deceived. If anyone among you thinks that he is wise in this age, let him become a "fool," so that he may become wise.

<sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own cleverness,"

<sup>20</sup> and again, "The Lord knows the thoughts of the wise that they are futile."

<sup>21</sup> So let no one boast about men. For all things are yours,

<sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future; everything is yours,

<sup>23</sup> and you are Christ's; and Christ is God's.

**DASV: 1 Corinthians 4**

<sup>1</sup> This is how you should think about us, as servants of Christ, and stewards of the mysteries of God.

<sup>2</sup> Here is what is required of stewards: that they be found faithful.

<sup>3</sup> But with me it is a very small thing that I should be judged by you, or by any human court. In fact, I do not even judge myself.

<sup>4</sup> For I am not conscious of anything against myself; yet just because of that I am not necessarily acquitted. But it is the Lord who judges me.

<sup>5</sup> So judge nothing before the time, wait until the Lord comes. He will bring to light the things hidden in darkness, and will expose the motives of the heart. Then each one will have the appropriate commendation from God.

<sup>6</sup> Now these things, brothers, I have applied to myself and Apollos for your sakes; so that through us you might learn not to go beyond what is written; so that none of you will be puffed up by comparisons one against another.

<sup>7</sup> For what makes you so special? What do you have that you did not receive? But if you received it, why do you boast as if you did not receive it?

<sup>8</sup> Already you are satisfied, already you are rich, you have become kings without us. I wish that you had in fact become kings, so that we also might reign with you.

<sup>9</sup> For, I think, God has exhibited us the apostles last of all, as men condemned to death, for we have become a spectacle to the world, both to humans and angels.

<sup>10</sup> We are fools for Christ's sake, but you are so wise in Christ. We are weak, but you are so strong. You are held up to such honor, but we are dishonored.

<sup>11</sup> Even to this present hour we are hungry and thirsty, clothed in rags, beaten up and homeless.

<sup>12</sup> We labor working with our own hands. When insulted, we bless; when persecuted, we endure it;

<sup>13</sup> when slandered, we answer affably, we are made the trash of the earth, the refuse of all things, even until now.

<sup>14</sup> I do not write these things to shame you, but to correct you as my beloved children.

<sup>15</sup> For though you have ten thousand instructors in Christ, yet you do not have many fathers. For in Christ Jesus I became your father through the gospel.

<sup>16</sup> So I urge you, be imitators of me.

<sup>17</sup> This is why I sent Timothy to you, who is my beloved and faithful child in the Lord. He will put you in remembrance of my ways in Christ, even as I teach them everywhere in every church.

<sup>18</sup> Now some of you have become arrogant, assuming that I was not coming to you.

<sup>19</sup> But I will come to you soon, if the Lord wills; and I will find out not about their arrogant talk, but their power.

<sup>20</sup> For the kingdom of God is not just talk, but power.

<sup>21</sup> What do you want? Shall I come to you with a disciplinary rod, or with love and a spirit of gentleness?



**DASV: 1 Corinthians 5**

<sup>1</sup> It is actually reported that there is sexual immorality among you, and such immorality that is not even practiced among the Gentiles, that someone has sex with his father's wife.

<sup>2</sup> And yet you are arrogant about it. Should you not have grieved instead, so that he who did this might be removed from among you?

<sup>3</sup> For though I am absent in body, I am present in spirit; I have already pronounced judgment on the one who did this.

<sup>4</sup> In the name of our Lord Jesus, when you are gathered together, and I am with you in spirit, with the power of our Lord Jesus,

<sup>5</sup> deliver this man over to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord.

<sup>6</sup> Your boasting is not good. Aren't you aware that a little yeast leavens the whole batch of dough?

<sup>7</sup> Clean out the old yeast, so that you may be a new batch of dough, as you already are without yeast. For Christ, our Passover lamb, has been sacrificed.

<sup>8</sup> Therefore let us celebrate the feast, not with old yeast, with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in my epistle not to associate with people who are sexually immoral--

<sup>10</sup> not at all meaning with the immoral people of this world, or greedy and swindlers or idolaters, otherwise you would have to depart from this world.

<sup>11</sup> But now I am writing to you not to associate, if anyone who is a brother is sexually immoral, or greedy, or an idolater, a slanderer, a drunkard, or a swindler. Don't even eat with someone like that.

<sup>12</sup> For what do I have to do with judging those who are outside? Yet isn't it your responsibility to judge those who are inside?

<sup>13</sup> But those who are outside God will judge. Remove the wicked person from among you.

**DASV: 1 Corinthians 6**

<sup>1</sup> When any of you has a legal grievance against someone, does he take it to court before the unrighteous rather than before the saints?

<sup>2</sup> Don't you realize that the saints will judge the world? Since you will judge the world, are you incompetent to judge trivial cases?

<sup>3</sup> Don't you realize that we will judge angels? How much more, then, issues dealing with this life.

<sup>4</sup> If then you have to judge ordinary lawsuits, should you appoint judges from those who have no standing in the church?

<sup>5</sup> I say this to shame you. Can there not be found among you one wise person who is able to settle disputes between his brothers?

<sup>6</sup> Does one brother go to court with another brother, and even do it before unbelievers?

<sup>7</sup> The fact that you have lawsuits with one another demonstrates that you are already defeated. Why not just suffer the wrong? Why not rather be cheated?

<sup>8</sup> But beyond that, you yourselves wrong and cheat, even your own brothers.

<sup>9</sup> Don't you realize that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither sexually immoral, idolaters, adulterers, male prostitutes, or practicing homosexuals,

<sup>10</sup> thieves, greedy, drunkards, slanderers, or swindlers, will inherit the kingdom of God.

<sup>11</sup> And this is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>12</sup> "All things are lawful for me," but all things are not beneficial. "All things are lawful for me," but I will not be brought under the control of anything.

<sup>13</sup> "Food for the stomach, and the stomach for food," but God will do away with both of them. But the body is not meant for sexual immorality, but for the Lord; and the Lord for the body.

<sup>14</sup> God both raised the Lord and will raise up us by his power.

<sup>15</sup> Don't you realize that your bodies are members of Christ? Should I then take the members of Christ, and make them members of a prostitute? Certainly not.

<sup>16</sup> Or don't you know that he who is joined to a prostitute is one body with her? For it is said, "The two will become one flesh."

<sup>17</sup> But whoever is joined to the Lord is one spirit with him.

<sup>18</sup> Flee sexual immorality. Every sin that a person does is outside the body; but the one who commits sexual immorality sins against his own body.

<sup>19</sup> Don't you realize that your body is a temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

<sup>20</sup> For you were bought with a price. Therefore glorify God in your body.

**DASV: 1 Corinthians 7**

<sup>1</sup> Now concerning the matters you wrote about: "It is good for a man not to have sexual relations with a woman."

<sup>2</sup> But, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

<sup>3</sup> The husband should fulfill his sexual duties to his wife, and likewise the wife to the husband.

<sup>4</sup> The wife does not have authority over her own body, but the husband does, and likewise the husband does not have authority over his own body, but the wife does.

<sup>5</sup> Do not deprive one another, except it be by mutual consent for a set time, so that you may give yourselves to prayer. Then come together again, so that Satan not tempt you because of your lack of self-control.

<sup>6</sup> But I say this by way of concession, not as a command.

<sup>7</sup> Yet I wish that everyone was just as I am. However each person has their own gift from God, one after this kind, and another after that.

<sup>8</sup> But I say to the unmarried and to widows: it is good for them to remain even as I am.

<sup>9</sup> But if they do not have self-control, then let them marry. For it is better to marry than to burn with lust.

<sup>10</sup> But to the married I give this directive--not I, but the Lord--that the wife should not separate from her husband

<sup>11</sup> (but if she does separate, let her stay unmarried, or else be reconciled to her husband); and the husband should not divorce his wife.

<sup>12</sup> But to the rest I say--I, not the Lord--if any brother has an unbelieving wife, and she is willing to live with him, he should not divorce her.

<sup>13</sup> And if a woman has an unbelieving husband, and he is willing to live with her, she should not divorce him.

<sup>14</sup> For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; otherwise your children would be unclean; but now they are holy.

<sup>15</sup> Yet if the unbeliever leaves, let him leave; the believing brother or sister is not bound in such situations for God has called us to live in peace.

<sup>16</sup> For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

<sup>17</sup> Only let each person walk as the Lord has assigned them, as God has called each one. I give this guidance in all the churches.

<sup>18</sup> Was anyone called being circumcised? He should not become uncircumcised. Was anyone called while being uncircumcised? He should not be circumcised.

<sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God is what matters.

<sup>20</sup> Let each person remain in that circumstance in which he was called.

<sup>21</sup> Were you a slave when you were called? Do not worry about it. But if you can gain your freedom, do it.

<sup>22</sup> For the one who was called in the Lord being a slave, is the Lord's freedman; likewise the one who was called being free, is Christ's slave.

<sup>23</sup> You were bought with a price. Do not become slaves of men.

<sup>24</sup> Brothers, let each person, in whatever situation he was called, remain there with God.

<sup>25</sup> Now concerning virgins I have no commandment from the Lord, but I give my own opinion, as one who has received mercy from the Lord to be trustworthy.

<sup>26</sup> I think that because of the present crisis, that it is good for a man to stay as he is.

<sup>27</sup> Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

<sup>28</sup> But if you decide to marry, you have not sinned; and if a virgin decides to marry, she has not sinned. Yet those who marry will have trouble in this current situation and I want to spare you from that.

<sup>29</sup> But I tell you this, brothers, the time is short. From now on both those who have wives will be as though they had none;

<sup>30</sup> 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 it;

<sup>31</sup> and those who use the world, as though not using it to the full. For the present pattern of this world is passing away.

<sup>32</sup> But I want you to be free from such cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord.

<sup>33</sup> But he who is married is concerned for the things of the world, how he may please his wife,

<sup>34</sup> and his allegiances are divided. So also a woman who is unmarried or a virgin is concerned for the things of the Lord, that she may be holy both in body and in spirit. But she who is married is concerned for the things of the world, how she may please her husband.

<sup>35</sup> I am saying this for your own benefit; not to impose a restriction on you, but to promote order and that you may serve the Lord without distraction.

<sup>36</sup> But if anyone thinks that he behaves improperly toward his fiancé, if she is passing the marriageable age, and if necessity requires it, let him do what he wants; he has not sinned. Let them marry.

<sup>37</sup> But he who stands firm to the resolve in his heart, and there is no necessity, but has control of his own passion and has decided to keep her as a virgin, he will do well.

<sup>38</sup> So then both he who marries his fiancé does well; and he who does not marry her does even better.

<sup>39</sup> A wife is bound as long as her husband lives; but if her husband dies, she is free to be married to whomever she wants; only to someone in the Lord.

<sup>40</sup> But she is happier if she stays as she is, in my opinion--and I also think that I have the Spirit of God.

**DASV: 1 Corinthians 8**

<sup>1</sup> Now concerning food sacrificed to idols: we know that "we all have knowledge." Knowledge puffs up, but love builds up.

<sup>2</sup> If anyone thinks that he knows something, he does not yet know what he ought to know.

<sup>3</sup> But if anyone loves God, he is known by him.

<sup>4</sup> Now concerning the eating of food sacrificed to idols, we know that "an idol doesn't exist in the real world," and that "there is no God but one."

<sup>5</sup> For though there are so-called gods, whether in heaven or on earth (as there are many so-called gods, and many lords),

<sup>6</sup> yet for us there is one God, the Father, from whom are all things, and we live for him; and one Lord, Jesus Christ, through whom are all things and through him we live.

<sup>7</sup> However not everyone has this knowledge. But some, even now are so accustomed to the idol, that they still eat food as something sacrificed to an idol; and their conscience being weak, is defiled.

<sup>8</sup> But food will not bring us closer to God. We are no worse if we do not eat it, and no better off if we do eat it.

<sup>9</sup> But be careful so that this freedom of yours does not become a stumbling block to the weak.

<sup>10</sup> For if someone who has knowledge sees you eating food in an idol's temple, will not the conscience of the one who is weak be encouraged to eat things sacrificed to idols?

<sup>11</sup> So by your knowledge the one who is weak is destroyed, a brother for whose sake Christ died.

<sup>12</sup> So when you sin against the brothers, and wound their conscience when it is weak, you are actually sinning against Christ.

<sup>13</sup> Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

**DASV: 1 Corinthians 9**

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

<sup>2</sup> If I am not an apostle to others, at least I am to you; for you are the guaranteeing seal of my apostleship in the Lord.

<sup>3</sup> This is my defense to those who examine me.

<sup>4</sup> Do we not have the right to eat and to drink?

<sup>5</sup> Do we not have the right to bring a believing wife along like the rest of the apostles, and the brothers of the Lord, and Cephas?

<sup>6</sup> Or do only Barnabas and I not have the right to stop working for a living?

<sup>7</sup> What soldier ever served paying his own expenses? Who plants a vineyard, and does not eat its fruit? Or who tends a flock, and does not consume any of its milk?

<sup>8</sup> Am I speaking these things from merely a human perspective? Does the law not say the same thing?

<sup>9</sup> For it is written in the law of Moses, "You shall not muzzle the ox when it treads out the grain." Is God concerned only about oxen?

<sup>10</sup> Or is he actually saying it for our sake? Certainly it was written for our sake, because the one who plows ought to plow in hope, and the one who threshes, ought to thresh with hope of getting part of the crop.

<sup>11</sup> If we sowed among you spiritual seed, is it too big a deal if we reap material benefits from you?

<sup>12</sup> If others have the right of support from you, do not we have even more? But we have not used this right; rather we bear everything that we may not cause any hindrance to the gospel of Christ.

<sup>13</sup> Don't you realize that those who serve in the temple eat food from the temple, and they who serve at the altar have their share from the sacrifices offered on the altar?

<sup>14</sup> In the same way the Lord commanded that those who proclaim the gospel should receive their living from the gospel.

<sup>15</sup> But I have never used any of these rights. I am not writing these things so that it may be done so now in my case. I would rather die than that anyone should deprive me of my grounds for boasting.

<sup>16</sup> Yet if I preach the gospel, I have nothing to boast of; for an obligation has been laid on me to do this. Woe to me, if I do not preach the gospel.

<sup>17</sup> For if I do this voluntarily, I have a reward; but if not willingly, I am still entrusted with a stewardship.

<sup>18</sup> What then is my reward? That when I preach the gospel, I offer the gospel free of charge, so as not to use my full rights in the gospel.

<sup>19</sup> For though I am free from all, I have made myself a slave to all, that I might gain the more people.

<sup>20</sup> To the Jews I became like a Jew, that I might gain the Jews. To those who are under the law, I became like one under the law, though I am not actually under the law, that I might gain those who are under the law.

<sup>21</sup> To those who are without law, I became like one without law, although I am not free of God's law, but under law of Christ, that I might gain those who are without law.

<sup>22</sup> To the weak I became weak, that I might gain the weak. I have become all things to all people, that I may by all means save some.

<sup>23</sup> I do everything for the gospel's sake, that I may share in its benefits.

<sup>24</sup> Do you not know that those who run in a race all run, but only one receives the prize? So run to win the prize.

<sup>25</sup> Every athlete in the games exercises self-control in all things. They do it to receive a perishable crown; but we for an imperishable one.

<sup>26</sup> So I do not run aimlessly, or box like one merely beating the air,

<sup>27</sup> but I discipline my body, bringing it under control, so that after I have preached to others, I myself might not be disqualified.



**DASV: 1 Corinthians 10**

<sup>1</sup> For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea,

<sup>2</sup> and were all baptized into Moses in the cloud and in the sea.

<sup>3</sup> All ate the same spiritual food

<sup>4</sup> and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.

<sup>5</sup> But God was not pleased with most of them, for their bodies were strewn about in the wilderness.

<sup>6</sup> Now these things were examples for us, so that we would not crave after evil things, as they did.

<sup>7</sup> Do not become idolaters, as some of them were, as it is written, "The people sat down to eat and drink, and rose up to play."

<sup>8</sup> Let us not commit sexual immorality, as some of them did, and in one day twenty-three thousand fell.

<sup>9</sup> Let us not put Christ to the test, as some of them did, and were destroyed by snakes.

<sup>10</sup> Do not complain, as some of them did, and were destroyed by the destroying angel.

<sup>11</sup> Now these things happened to them as an example, and they were written for our warning, on whom the end of the ages has come.

<sup>12</sup> So let the one who thinks that he stands secure, beware that he does not fall.

<sup>13</sup> No temptation has overtaken you except what is common to everyone, but God is faithful, who will not let you to be tempted beyond what you are able to handle; but with the temptation also provide a way of escape, so that you may be able to endure it.

<sup>14</sup> Therefore, my beloved, flee from idolatry.

<sup>15</sup> I speak to you as wise people; judge for yourselves what I say.

<sup>16</sup> Is not the cup of blessing we bless a sharing in the blood of Christ? Is not the bread we break a sharing in the body of Christ?

<sup>17</sup> Because there is one loaf, though we are many, we are one body, for we are all partake of the one bread.

<sup>18</sup> Look at Israel after the flesh: Are not those who eat the sacrifices partners in the altar?

<sup>19</sup> What am I saying? Am I implying that something sacrificed to idols is anything, or that an idol is anything?

<sup>20</sup> No, what I mean is that what the pagans sacrifice, they sacrifice to demons, and not to God; and I do not want you to become partners with demons.

<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

<sup>22</sup> Or are we attempting to provoke the Lord to jealousy? Are we stronger than he is?

<sup>23</sup> "All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up.

<sup>24</sup> Let no one seek their own advantage, but the benefit of others.

<sup>25</sup> Eat whatever is sold in the meat market, without asking questions for the sake of conscience,

<sup>26</sup> for "the earth is the Lord's and its fullness."

<sup>27</sup> If an unbeliever invites you to dinner, and you are disposed to go, eat whatever is set before you, asking no questions for the sake of conscience.

<sup>28</sup> But if anyone says to you, "This has been offered in sacrifice to idols," do not eat it, for the sake of the one who told you, and for the sake of conscience.

<sup>29</sup> I did not mean your conscience but the other person's. For why should my freedom be criticized by the conscience of someone else?

<sup>30</sup> If I partake with thankfulness, why should I be criticized for what I give thanks for?

<sup>31</sup> So, whether you eat or drink, or whatever you do, do all for the glory of God.

<sup>32</sup> Do not give offense to Jews, or to Greeks, or to the church of God,

<sup>33</sup> just as I try to please everyone in all things, not seeking my own advantage, but the benefit of many, so that they may be saved.

**DASV: 1 Corinthians 11**

<sup>1</sup> Be imitators of me, just as I am of Christ.

<sup>2</sup> Now I praise you that you remember me in everything, and keep the traditions, just as I handed them down to you.

<sup>3</sup> But I want you to understand that the head of every man is Christ, and the head of woman is man, and the head of Christ is God.

<sup>4</sup> Every man praying or prophesying with his head covered disgraces his head.

<sup>5</sup> But every woman who prays or prophesies with her head uncovered disgraces her head; for it is one and the same as if she had her head shaved.

<sup>6</sup> For if a woman does not cover her head, let her hair be cut off. But if it is a shame to a woman to have her hair cut off or shaved, then she should cover her head.

<sup>7</sup> For a man should not have his head covered, since he is the image and glory of God; but the woman is the glory of man.

<sup>8</sup> For the man did not come from the woman, but the woman from the man.

<sup>9</sup> And the man was not created for the woman, but the woman for the man.

<sup>10</sup> For this reason the woman should have a sign of authority on her head, because of the angels.

<sup>11</sup> Nevertheless, in the Lord the woman is not independent of the man, nor is the man independent of the woman.

<sup>12</sup> For just as the woman came from the man, so man also comes through the woman; but all things come from God.

<sup>13</sup> Judge for yourselves: is it right for a woman to pray to God with her head uncovered?

<sup>14</sup> Does not even nature itself teach you that if a man has long hair it is a disgrace to him?

<sup>15</sup> But if a woman has long hair it is her glory, for her hair is given to her for a covering.

<sup>16</sup> But if anyone wants to be contentious over this, we have no other custom, nor do the churches of God.

<sup>17</sup> But in giving you this instruction, I cannot praise you, because when you come together it is not for the better but for the worse.

<sup>18</sup> First of all, when you come together as a church, I hear that there are divisions among you; and in part I believe it,

<sup>19</sup> for there must be factions among you, so that those who are genuine may be recognized among you.

<sup>20</sup> When you come together, it is not really to eat the Lord's supper.

<sup>21</sup> For when you eat, each one goes right ahead with his own supper. One is hungry and another gets drunk.

<sup>22</sup> Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What can I say to you? Should I praise you? On this I will certainly not praise you.

<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night in which he was betrayed took bread,

<sup>24</sup> and when he had given thanks, he broke it and said, "This is my body, which is for you. Do this in remembrance of me."

<sup>25</sup> In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me."

<sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup> Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of the body and blood of the Lord.

<sup>28</sup> But let a person examine himself, and then let him eat the bread and drink the cup.

<sup>29</sup> For anyone who eats and drinks, eats and drinks judgment on himself, if he does not carefully consider Christ's body.

<sup>30</sup> For this reason many among you are weak and sick, and some have even died.

<sup>31</sup> But if we would scrutinize ourselves, we would not be judged.

<sup>32</sup> But when we are judged by the Lord, we are disciplined so that we will not be condemned with the world.

<sup>33</sup> Therefore, my brothers, when you come together to eat, wait for each other.

<sup>34</sup> If anyone is hungry, let him eat at home, so that when you come together it will not result in judgment. I will give you instructions about other issues when I come.

**DASV: 1 Corinthians 12**

<sup>1</sup> Now concerning spiritual gifts, brothers, I would not have you be uninformed.

<sup>2</sup> You know that when you were pagans you were led away and drawn to speechless idols.

<sup>3</sup> Therefore I want you to know that no one speaking by the Spirit of God says, "Let Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup> Now there are different kinds of gifts, but the same Spirit.

<sup>5</sup> There are a different kinds of ministries, but the same Lord.

<sup>6</sup> And there are various results, but the same God, who works all things in everyone.

<sup>7</sup> But to each one is given the manifestation of the Spirit to the benefit of all.

<sup>8</sup> For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit,

<sup>9</sup> to another faith by the same Spirit; and to another gifts of healings by the one Spirit,

<sup>10</sup> and to another the performing of miracles, and to another prophecy, and to another discernment of spirits; to another different kinds of tongues; and to another the interpretation of tongues.

<sup>11</sup> All of these are energized by the one and the same Spirit, distributing to each person as he decides.

<sup>12</sup> For just as the body is one, yet has many parts, and all the parts of the body, though many, are one body, so it is with Christ.

<sup>13</sup> For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free; we were all made to drink of one Spirit.

<sup>14</sup> For the body is not composed of only one part, but many.

<sup>15</sup> If the foot should say, "Because I am not the hand, I am not part of the body," it would not make it any less a part of the body.

<sup>16</sup> And if the ear should say, "Because I am not the eye, I am not part of the body," it would not make it any less a part of the body.

<sup>17</sup> If the whole body were an eye, where would the hearing come from? If the whole body were just hearing, where would smelling come from?

<sup>18</sup> But as it is, God has put each part in the body just the way he wanted it.

<sup>19</sup> And if they were all one part, where would the body be?

<sup>20</sup> As it is there are many parts, but one body.

<sup>21</sup> The eye cannot say to the hand, "I don't need you." Nor again can the head say to the feet, "I don't need you."

<sup>22</sup> On the contrary, those parts of the body which seem to be weaker are absolutely necessary.

<sup>23</sup> Those parts of the body that we consider to be less honorable we clothe with greater honor. Our less presentable parts are treated with greater propriety,

<sup>24</sup> whereas our presentable parts get no special treatment. But God has so constructed the body giving greater honor to that part that lacked it,  
<sup>25</sup> that there should be no division in the body; but that the parts should have the same concern for one another.

<sup>26</sup> If one part suffers, all the parts suffer with it. If one part is honored, all the parts rejoice with it.

<sup>27</sup> Now you are the body of Christ, and each of you is a part of it.

<sup>28</sup> God has appointed in the church, first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, helping, administration, and various kinds of tongues.

<sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all performers of miracles?

<sup>30</sup> Do all have the gifts of healings? Do all speak with tongues? Do all interpret?

<sup>31</sup> But earnestly desire the greater gifts. But beyond that I will show you the most excellent way.

**DASV: 1 Corinthians 13**

<sup>1</sup> If I speak with the tongues of men and of angels, but do not have love, I am a noisy gong or a clanging cymbal.

<sup>2</sup> If I have prophetic gifts, and understand all mysteries and all knowledge, and if I have all faith, so that I could remove mountains, but do not have love, I am nothing.

<sup>3</sup> If I give away all my possessions to the poor, and if I even sacrifice my body, so that I could boast, yet do not have love, it benefits me nothing.

<sup>4</sup> Love is patient, love is kind, love is not jealous. Love does not brag and is not arrogant.

<sup>5</sup> It is not rude, does not demand its own way, is not easily angered and keeps no record of wrongs.

<sup>6</sup> It does not rejoice at injustice, but rejoices in the truth.

<sup>7</sup> Love bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails. But if there are prophecies, they will be done away with; if there are tongues, they will cease; if there is knowledge, it will pass away.

<sup>9</sup> For we know in part, and we prophesy in part,

<sup>10</sup> but when the perfect comes, that which is partial will pass away.

<sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. But when I became a man, I put away childish things.

<sup>12</sup> For now we see in a mirror, dimly; but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known.

<sup>13</sup> So now these three remain: faith, hope, and love; but the greatest of these is love.

**DASV: 1 Corinthians 14**

<sup>1</sup> Pursue love and earnestly desire spiritual gifts, especially that you may prophesy.

<sup>2</sup> For the one who speaks in a tongue speaks not to humans, but to God; for no one understands, since he is speaking mysteries by the Spirit.

<sup>3</sup> But one who prophesies speaks to people to strengthen, encourage, and console them.

<sup>4</sup> The one who speaks in a tongue builds up himself; but the one who prophesies builds up the church.

<sup>5</sup> Now I wish all of you spoke in tongues, but even more that you might prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

<sup>6</sup> But now, brothers, if I come to you speaking in tongues, how will I help you, unless I speak to you either some revelation, knowledge, prophecy or teaching?

<sup>7</sup> Even lifeless instruments that produce a sound like a flute or harp, if they do not play clear notes, how will the song on the flute or harp be recognized?

<sup>8</sup> For if the trumpet gives an uncertain sound, who will prepare for battle?

<sup>9</sup> So it is for you, unless you speak clear, intelligible words with your tongue, how will anyone know what is being said? You will just be talking into the air.

<sup>10</sup> There are undoubtedly many kinds of languages in the world, and none of them is without meaning.

<sup>11</sup> If then I do not know the meaning of a language, I am a foreigner to the one speaking, and the one speaking is a foreigner to me.

<sup>12</sup> It is the same for you too; since you are eager for spiritual gifts, seek to have an abundance of those that build up the church.

<sup>13</sup> So let the one who speaks in a tongue pray that he may interpret it.

<sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

<sup>15</sup> What should I do? I will pray with my spirit, but I will also pray with my mind too. I will sing with the spirit, and I will sing with my mind too.

<sup>16</sup> Otherwise if you bless in the spirit, how can an outsider say the "Amen" to your thanksgiving, since he does not know what you are saying?

<sup>17</sup> For you are certainly giving thanks, but the other people are not built up.

<sup>18</sup> I thank God that I speak in tongues more than all of you.

<sup>19</sup> However in the church I would rather speak five words with my mind that I might instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in the way you think, but in evil be infants, but in thinking be mature.

<sup>21</sup> In the law it is written,

"By people of strange tongues  
and by the lips of foreigners

I will speak to this people;

yet even then they will not listen to me," says the Lord.



<sup>22</sup> Therefore tongues are a sign, not for those who believe, but for unbelievers. But prophecy is a sign for not unbelievers, but for those who believe.

<sup>23</sup> If, therefore, the whole church is assembled and everyone speaks in tongues, and someone uninformed or unbelieving comes in, will they not say that you are out of your minds?

<sup>24</sup> But if everyone is prophesying, and someone uninformed or unbelieving comes in, he will be convicted by all and called to account by all.

<sup>25</sup> After the secrets of his heart are exposed, and so falling on his face he will worship God, declaring, "God is really among you."

<sup>26</sup> What should be done then, brothers? When you come together, each one has a psalm, a lesson, a revelation, a tongue or an interpretation. Let all things be done to build up.

<sup>27</sup> If anyone speaks in a tongue, let there be only two or at most three, each in their turn; and someone should interpret.

<sup>28</sup> But if there is no interpreter, let him keep silent in the church; and let him speak only to himself and to God.

<sup>29</sup> Let two or three prophets speak, then let the others evaluate it.

<sup>30</sup> But if a revelation comes to someone who is sitting down, the person who is speaking should stop talking first.

<sup>31</sup> For you all can prophesy one at a time, so that all may learn and all may be encouraged.

<sup>32</sup> The spirits of the prophets are subject to the prophets' control.

<sup>33</sup> For God is not a God of disorder, but of peace. As in all the churches of the saints,

<sup>34</sup> women should keep silent in the churches, for they are not permitted to speak. But they should be in submission, just as the law says.

<sup>35</sup> And if they want to learn about something, let them ask their husbands at home. For it is shameful for a woman to speak in the church.

<sup>36</sup> Did the word of God originate with you? Or did it come to you alone?

<sup>37</sup> If anyone claims to be a prophet or spiritual, he should acknowledge the things that I am writing to you are the commands of the Lord.

<sup>38</sup> But if anyone does not acknowledge this, he should not be acknowledged.

<sup>39</sup> Therefore, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.

<sup>40</sup> But everything should be done decently and in order.

**DASV: 1 Corinthians 15**

<sup>1</sup> Now I make known to you, brothers, the gospel which I preached to you, that you received and on which you also stand,

<sup>2</sup> by which you are also saved, if you hold firmly to the word I preached to you, unless you believed in vain.

<sup>3</sup> For I delivered to you what was of primary importance that which I also received: that Christ died for our sins according to the Scriptures;

<sup>4</sup> and that he was buried, and that he was raised on the third day according to the Scriptures,

<sup>5</sup> and that he appeared to Cephas; then to the Twelve.

<sup>6</sup> Then he appeared to more than five hundred brothers at one time, most of whom are still alive, but some have fallen asleep.

<sup>7</sup> Then he appeared to James, and after that to all the apostles.

<sup>8</sup> Last of all, as to one born at the wrong time, he appeared to me too.

<sup>9</sup> For I am the least of the apostles, unworthy even to be called an apostle, because I persecuted the church of God.

<sup>10</sup> But by the grace of God I am what I am, and his grace to me has not been in vain. But I worked harder than all of them, yet not I, but the grace of God that was with me.

<sup>11</sup> Whether then it was I or they, this is what we proclaim, and it is what you believed.

<sup>12</sup> Now if Christ is preached as raised from the dead, how can some of you claim that there is no resurrection of the dead?

<sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised.

<sup>14</sup> If Christ has not been raised, then our preaching is worthless, and your faith is worthless too.

<sup>15</sup> Beyond that, we are found to be false witnesses of God; because we testified that God raised Christ from the dead when in fact he did not raise him up, if in fact the dead are not raised.

<sup>16</sup> For if the dead are not raised, then Christ has not been raised.

<sup>17</sup> If Christ has not been raised, then your faith is worthless and you are still in your sins.

<sup>18</sup> Then those who have fallen asleep in Christ have perished.

<sup>19</sup> For if we only have hope in Christ in this life, we are of all people most to be pitied.

<sup>20</sup> But now has Christ been raised from the dead, the firstfruits of those who have fallen asleep.

<sup>21</sup> For since death came through a man, so though a man came the resurrection of the dead.

<sup>22</sup> For as in Adam all die, so also in Christ all will be made alive.

<sup>23</sup> But each in his own order: Christ the firstfruits; then at his coming those who belong to Christ.

<sup>24</sup> Then comes the end, when he will hand over the kingdom to God the Father, when he has abolished all rule and all authority and power.

<sup>25</sup> For he must reign until he has put all his enemies under his feet.

<sup>26</sup> The last enemy to be destroyed is death.

<sup>27</sup> For, "He has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is obvious that this does not include the one who put all things in subjection to him.

<sup>28</sup> When all things have been subjected to him, then the Son himself will be subjected to the one who subjected all things to him, so that God may be all in all.

<sup>29</sup> Otherwise what will those who are baptized for the dead do? If the dead are not raised at all, then why are they baptized for them?

<sup>30</sup> Why also would we put ourselves in danger every hour?

<sup>31</sup> Every day I face death. This is as certain as my boasting in you, brothers, which I make in Christ Jesus our Lord.

<sup>32</sup> If I fought with wild beasts at Ephesus, from a human perspective, how did it benefit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."

<sup>33</sup> Do not be deceived: "Bad company corrupts good morals."

<sup>34</sup> Get sober as is right and stop sinning. For some have no knowledge of God--I speak this to your shame.

<sup>35</sup> But someone may ask, "How are the dead raised? With what kind of body will they come back?"

<sup>36</sup> How foolish! What you sow must die before it comes to life.

<sup>37</sup> What you sow is not the body that will be, but a bare seed, perhaps of wheat or some other seed.

<sup>38</sup> But God gives it a body just as he wants it, and to each kind of seed its own body.

<sup>39</sup> All flesh is not the same. There is one kind that is human flesh, and another flesh for animals, another flesh for birds, and another for fish.

<sup>40</sup> There are also heavenly bodies as well as earthly bodies. The glory of the heavenly body is of one type, and that of the earthly quite another.

<sup>41</sup> There is one type of glory from the sun, and another glory from the moon, and another glory from the stars; for one star differs from another star in its glory.

<sup>42</sup> So it is with the resurrection of the dead. What is sown is perishable, is raised imperishable.

<sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

<sup>44</sup> It is sown a physical body; it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

<sup>45</sup> So it is written, "The first man, Adam, became a living being." The last Adam became a life-giving spirit.

<sup>46</sup> However the spiritual does not come first, but that which is physical; and then the spiritual.

<sup>47</sup> The first man was from the earth, made of dust, the second man is from heaven.

<sup>48</sup> As the one is made from the dust, so too are those who are also made from the dust, and as is the heavenly one, so too are those who are heavenly.

<sup>49</sup> Just as we have borne the image of the man of dust, so we will also bear the image of the man of heaven.

<sup>50</sup> Now this is what I am saying, brothers: flesh and blood cannot inherit the kingdom of God; neither does the perishable inherit the imperishable.

<sup>51</sup> Now I am telling you a mystery: We will not all sleep, but we will all be changed,

<sup>52</sup> in a moment, in the blink of an eye, at the last trump. For the trumpet will sound and the dead will be raised imperishable, and we will be changed.

<sup>53</sup> For this perishable must put on the imperishable, and this mortal must put on immortality.

<sup>54</sup> But when this perishable puts on imperishability, and this mortal puts on immortality, then the saying that is written will come to pass, "Death is swallowed up in victory."

<sup>55</sup> "O death, where is your victory?

O death, where is your sting?"

<sup>56</sup> The sting of death is sin; and the power of sin is the law.

<sup>57</sup> But thank God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, because you know that in the Lord your labor is not vain.

**DASV: 1 Corinthians 16**

<sup>1</sup> Now concerning the collection for the saints, you should follow the procedure I outlined for the churches of Galatia.

<sup>2</sup> On the first day of the week let each one of you put aside and save it, as each has prospered, so that no collections will need to be made when I come.

<sup>3</sup> When I arrive, I will send whomever you approve with letters to carry your gift to Jerusalem.

<sup>4</sup> If it seems appropriate for me to go too, they can accompany me.

<sup>5</sup> Now I will come to you, when I have passed through Macedonia, for I intend to travel through Macedonia.

<sup>6</sup> But I may stay with you, or even winter there, so that you may send me on my journey wherever I go.

<sup>7</sup> For I do not want to see you just in passing; for I hope to stay with you for a while, if the Lord permits.

<sup>8</sup> But I will stay in Ephesus until Pentecost,

<sup>9</sup> for a great door of opportunity has opened to me, but there are many adversaries.

<sup>10</sup> Now if Timothy comes, see that he has nothing to fear among you; for he is doing the work of the Lord, as I am doing too.

<sup>11</sup> So let no one despise him. But send him on his journey in peace, so that he may come to me, for I am expecting him with the brothers.

<sup>12</sup> But regarding our brother Apollos, I strongly urged him to visit you with the brothers. He did not want to come now, but he will come as soon as he gets an opportunity.

<sup>13</sup> Be on guard, stand firm in the faith, be courageous, be strong.

<sup>14</sup> Let everything that you do be done in love.

<sup>15</sup> Now I urge you, brothers--you know that the household of Stephanas were the first converts of Achaia, and that they devoted themselves to the service of the saints--

<sup>16</sup> that you submit to people like them and to everyone who works and labors with them.

<sup>17</sup> I was glad when Stephanas and Fortunatus and Achaicus arrived for they supplied what was lacking on your part.

<sup>18</sup> For they refreshed my spirit and yours. So acknowledge such people.

<sup>19</sup> The churches of the province of Asia send you greetings. Aquila and Prisca, along with the church that is in their house, send many greetings to you in the Lord.

<sup>20</sup> All the brothers send you greetings. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this greeting with my own hand.

<sup>22</sup> If anyone does not love the Lord, let him be accursed. Our Lord, come!

<sup>23</sup> The grace of the Lord Jesus Christ be with you.

<sup>24</sup> My love be with all of you in Christ Jesus. Amen.

**DASV: Digital American Standard Version****DASV: 2 Corinthians 1**

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,  
To the church of God that is at Corinth, with all the saints that are throughout  
Achaia:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies  
and God of all comfort,

<sup>4</sup> who comforts us in all our affliction, so that we may be able to comfort those  
who are in any affliction, with the comfort with which we ourselves are comforted  
by God.

<sup>5</sup> For just as the sufferings of Christ overflow into us, so too our comfort overflows  
through Christ.

<sup>6</sup> Even if we are afflicted, it is for your comfort and salvation; if we are comforted,  
it is for your comfort, which you experience when you patiently endure the same  
sufferings that we also suffer.

<sup>7</sup> Our hope for you is steadfast; for we know that as you share in our sufferings, so  
too you will share in our comfort.

<sup>8</sup> For we do not want you unaware, brothers, concerning the affliction that  
happened to us in the province of Asia. For we were under tremendous pressure,  
beyond our strength, so that we despaired even of life.

<sup>9</sup> In fact we felt like we had received the sentence of death against us, so that we  
would not trust in ourselves, but in God who raises the dead.

<sup>10</sup> He delivered us out of so great a danger of death, and he will deliver us. On him  
we have set our hope that yet again he will deliver us.

<sup>11</sup> You also help us by your prayers, so that many will give thanks on our behalf  
for the grace given to us through the prayers of so many.

<sup>12</sup> For this is our boast, even the testimony of our conscience: we have conducted  
ourselves in the world with holiness and godly sincerity, not by human wisdom  
but by the grace of God, and especially toward you.

<sup>13</sup> For we do not write you anything other than what you can read and understand,  
and I hope that you will understand it totally,

<sup>14</sup> just as you partially understood us, that you will be proud of us even as we are  
proud of you, in the day of the Lord Jesus.

<sup>15</sup> Because of this confidence I wanted to come to you first, so that you might have  
a double benefit,

<sup>16</sup> by visiting you on the way to Macedonia, and then again coming back from  
Macedonia to you, then from you to be sent on my journey to Judea.

<sup>17</sup> When I was planning what to do, was I vacillating? Or do I make my plans

according to human plans, so that I would say "Yes, yes" and then turn around and say "No, no"?

<sup>18</sup> But as God is faithful, our word to you has not been "Yes" and "No".

<sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, that is, by me, Silvanus and Timothy, was not "Yes" and "No", but it has always been "Yes" in him.

<sup>20</sup> For however many promises of God are in him, they are all "Yes." Therefore through him we say "Amen", to the glory to God expressed through us.

<sup>21</sup> Now God established us with you in Christ, and anointed us;

<sup>22</sup> he also sealed us, and gave us the Spirit as a down payment in our hearts.

<sup>23</sup> But I call God for a witness, that I did not come back to Corinth to spare you.

<sup>24</sup> Not that we have sovereign control over your faith; rather we are co-workers for your joy, for by faith you stand firm.



**DASV: 2 Corinthians 2**

<sup>1</sup> But I decided that I would not pay you another painful visit.

<sup>2</sup> For if I make you grieve, who then will there be to make me glad, but the one who I made to grieve?

<sup>3</sup> And I wrote to you about this very thing, so that when I come, I might not grieve over those who should have made me rejoice; for I am confident in all of you that you would share my joy.

<sup>4</sup> For out of much affliction and anguish of heart I wrote to you with many tears, not to make you grieve, but that you might know the abundant love that I have for you.

<sup>5</sup> But if anyone has caused grief, he has not grieved me, but to some extent, not to exaggerate, all of you.

<sup>6</sup> This punishment inflicted on such a person by the majority is enough.

<sup>7</sup> So now on the contrary you should forgive and comfort him, so that he may not be overwhelmed with his excessive grief.

<sup>8</sup> Therefore I urge you to reaffirm your love for him.

<sup>9</sup> For this is the reason I wrote to you, to prove whether you would be obedient in all things.

<sup>10</sup> But if you forgive anyone, I forgive them too. For what I have forgiven, if I have really forgiven anything, I did for your sakes in the presence of Christ,

<sup>11</sup> so that Satan might not outsmart us; for we are not ignorant of his schemes.

<sup>12</sup> Now when I came to Troas for the gospel of Christ, and found a door opened to me in the Lord,

<sup>13</sup> I had no rest in my spirit, because I did not find my brother Titus. So I said good-bye to them and went on to Macedonia.

<sup>14</sup> But thanks be to God, who always leads us in triumphal procession in Christ, and through us spreads the fragrance of his knowledge everywhere.

<sup>15</sup> For we are a sweet aroma of Christ to God among those who are being saved and among those who are perishing,

<sup>16</sup> to the one a stench from death to death; to the other a fragrance from life to life. Who is sufficient for these things?

<sup>17</sup> For we are not like so many, peddling the word of God for profit, but we speak in Christ before God as people of sincerity, as people sent from God.

**DASV: 2 Corinthians 3**

<sup>1</sup> Are we beginning to commend ourselves again? Or do we really need, as do some, letters of recommendation to you or from you?

<sup>2</sup> You yourselves are our letter, written on our hearts, known and read by all.

<sup>3</sup> You show that you are a letter from Christ, delivered by us, written not with ink, but with the Spirit of the living God; not on tablets of stone, but on tablets of human hearts.

<sup>4</sup> And we have such confidence through Christ before God.

<sup>5</sup> Not that we are competent in ourselves to claim anything as having come from us; but our competence is from God.

<sup>6</sup> He has made us competent as ministers of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.

<sup>7</sup> But if the ministry of death, etched in letters on stone tablets, came with glory, so that the Israelites could not look steadfastly on the face of Moses because of the glory of his face, a glory which faded away;

<sup>8</sup> how much more glorious will the ministry of the Spirit be?

<sup>9</sup> For if the ministry of condemnation had glory, how much more does the ministry of righteousness excel in glory.

<sup>10</sup> For indeed what had been glorious has no glory, when compared to the glory that surpasses it.

<sup>11</sup> For if that which was fading away came with glory, how much more has the permanent come with glory.

<sup>12</sup> Therefore having such a hope, we behave with great boldness.

<sup>13</sup> We are not like Moses, who put a veil over his face, so that the Israelites would not stare at the end of that which was fading away.

<sup>14</sup> But their minds were hardened. For until this very day when the old covenant is read the same veil remains, because only through Christ is it taken away.

<sup>15</sup> But to this day, whenever Moses is read, a veil lies over their hearts.

<sup>16</sup> But whenever someone turns to the Lord, the veil is taken away.

<sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

<sup>18</sup> But we all, with unveiled faces reflecting as in a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to another, which comes from the Lord, who is Spirit.

**DASV: 2 Corinthians 4**

<sup>1</sup> Therefore seeing we have this ministry, by God's mercy, we do not lose heart.

<sup>2</sup> We have renounced the hidden shameful deeds and underhanded practices, and handling God's word deceitfully, but by the open declaration of the truth we commend ourselves to everyone's conscience in the sight of God.

<sup>3</sup> But even if our gospel is veiled, it is veiled only to those who are perishing.

<sup>4</sup> In whose case the god of this world has blinded the minds of the unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

<sup>5</sup> For we do not preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.

<sup>6</sup> For it is God who said, "Let there be light shining out of darkness," who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in jars of clay, that the extraordinary power may be from God, and not from us.

<sup>8</sup> We are afflicted on every side, yet not crushed; perplexed, yet not to the point of despair;

<sup>9</sup> persecuted, but not forsaken; knocked down, but not destroyed;

<sup>10</sup> always carrying in our body the death of Jesus, so that the life of Jesus also may be manifested in our bodies.

<sup>11</sup> For we who live are constantly being handed over to death for Jesus' sake, so that the life of Jesus may also be manifested in our mortal flesh.

<sup>12</sup> So then death is at work in us, but life in you.

<sup>13</sup> But since we have the same spirit of faith, according to what is written, "I believed, and so I spoke," we also believe and so we also speak.

<sup>14</sup> We know that he who raised up the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence.

<sup>15</sup> For all this is for your sakes, so that the grace, reaching more and more people, may result in thanksgiving being increased to the glory of God.

<sup>16</sup> Therefore we do not lose heart. Even though our outward body is wasting away, yet our inward being is renewed day by day.

<sup>17</sup> For our momentary and light suffering produces for us an eternal weight of glory beyond comparison,

<sup>18</sup> because we look not at things that can be seen, but at what cannot be seen. For the things that can be seen are temporary; but what cannot be seen is eternal.

**DASV: 2 Corinthians 5**

<sup>1</sup> For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

<sup>2</sup> For in this house we groan, longing to be clothed with our heavenly dwelling,  
<sup>3</sup> if by being so clothed we will not be found naked.

<sup>4</sup> For while we are still in this tent we groan, being burdened; because we do not want to be unclothed, but clothed, so that what is mortal may be swallowed up by life.

<sup>5</sup> Now he who prepared us for this very thing is God, who gave us the Spirit as a down payment.

<sup>6</sup> So we are always confident, knowing that while we are at home in the body, we are absent from the Lord

<sup>7</sup> for we walk by faith, not by sight.

<sup>8</sup> We are absolutely confident, and we would rather to be absent from the body, and to be at home with the Lord.

<sup>9</sup> Therefore we make it our aim, that whether at home in the body or away, to be pleasing to him.

<sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may be repaid for what was done in the body, according to what he has done, whether good or bad.

<sup>11</sup> Knowing therefore the fear of the Lord, we persuade men, but we are well known to God; and I hope that we are also well known to your consciences.

<sup>12</sup> We are not trying to again commend ourselves to you, but giving you opportunity for boasting about us, that you may be able to answer those who boast in external appearance, rather than about what is in the heart.

<sup>13</sup> For if we are out of our minds, it is for God; if we are in our right mind, it is for you.

<sup>14</sup> For the love of Christ controls us, because we have concluded that one died for all, therefore all died.

<sup>15</sup> He died for all, so that those who live should no longer live for themselves, but for him who died and rose again for their sakes.

<sup>16</sup> From now on, then, we regard no one according to a human perspective; even though we have known Christ according to a human perspective, yet now we do not regard him like that anymore.

<sup>17</sup> Therefore if anyone is in Christ, he is a new creation, the old has passed away; look, the new has come.

<sup>18</sup> But all this is from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation;

<sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and has entrusted the message of reconciliation to us.

<sup>20</sup> So we are ambassadors for Christ, as though God was making his appeal through us. We urge you on behalf of Christ: Be reconciled to God.

<sup>21</sup> God made him who knew no sin to be sin for our sake; so that we might become the righteousness of God in him.

**DASV: 2 Corinthians 6**

<sup>1</sup> Now as God's co-workers we urge you not to receive the grace of God in vain

<sup>2</sup> For he says,

"At an acceptable time I listened to you,  
and in a day of salvation I helped you."

Look, now is the acceptable time. Look, now is the day of salvation.

<sup>3</sup> We are not giving anyone an occasion of stumbling in anything, so that our ministry might not be criticized.

<sup>4</sup> But as God's servants we commend ourselves in everything, with much endurance, in persecutions, in hardships, in distresses,

<sup>5</sup> in beatings, in imprisonments, in riots, in grueling labors, in sleepless nights, in hunger;

<sup>6</sup> by purity, by knowledge, by patience, by kindness, by the Holy Spirit, by genuine love,

<sup>7</sup> by the word of truth, by the power of God; by the weapons of righteousness for the right hand and for the left,

<sup>8</sup> through honor and shame, through berating and good report; treated as impostors and yet true;

<sup>9</sup> as unknown, and yet well known; as dying, and look, we are still alive; as punished, and yet not killed;

<sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

<sup>11</sup> We have spoken candidly to you, Corinthians; our heart is wide open.

<sup>12</sup> You were not restricted in your access to our affection, but you were the ones who restricted your own affections.

<sup>13</sup> Now for a fair exchange, I speak as to children: open your hearts to us also.

<sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership do righteousness and iniquity have? Or what camaraderie does light have with darkness?

<sup>15</sup> What agreement does Christ share with Belial? Or what does a believer have in common with an unbeliever?

<sup>16</sup> What agreement has the temple of God with idols? For we are a temple of the living God; just as God said,

"I will live in them,  
and walk among them;  
and I will be their God,  
and they will be my people."

<sup>17</sup> "Therefore come out from among them,  
and be separate, says the Lord;  
do not touch anything unclean,  
and I will receive you."

<sup>18</sup> "I will be a Father to you,

and you will be my sons and daughters, says the Lord Almighty."

**DASV: 2 Corinthians 7**

<sup>1</sup> Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Make room in your hearts for us; we have wronged no one, we corrupted no one, we have taken advantage of no one.

<sup>3</sup> I say it not to condemn you, for I have said before that you are in our hearts to die together and live together.

<sup>4</sup> I have great confidence in you, I take great pride on your behalf, I am filled with comfort, I overflow with joy in all our affliction.

<sup>5</sup> For even when we entered into Macedonia our flesh had no rest, but we were afflicted from every side. There were conflicts outside and fears within.

<sup>6</sup> But God, who comforts the downcast, has comforted us by the coming of Titus,

<sup>7</sup> and not by his coming only, but also by the comfort with which he was comforted that he got from you. When he told us of your longing, your mourning, your zeal for me, I rejoiced even more.

<sup>8</sup> For even if I made you sorry with my epistle, I do not regret it, though I did regret it, for I see that that epistle made you sorry, though just briefly.

<sup>9</sup> I now rejoice, not because you were made sorry, but because your sorrow led to repentance. For you were sorry with a godly sorrow, so that you were not harmed by us in anyway.

<sup>10</sup> For godly sorrow produces repentance that leads to salvation, which results in no regret, but the sorrow of the world produces death.

<sup>11</sup> Just look at what this godly sorrow produced in you. What eagerness, what a desire to defend yourselves, what indignation, what fear, what longing, what zeal, what concern for justice! In every way you proved yourselves innocent in this matter.

<sup>12</sup> So although I wrote to you, I wrote not on account of the one who did the wrong, or for the one who suffered the wrong, but that your eager care for us might be revealed to you in the sight of God.

<sup>13</sup> Therefore we have been comforted. And in addition to our comfort, we rejoiced even more for the joy of Titus, because his spirit has been refreshed by all of you.

<sup>14</sup> For if I have boasted about anything to him on your behalf, I was not put to shame. All the things we spoke about you were true, so our boasting to Titus has proven true.

<sup>15</sup> And his affection for you is even greater, when he remembers the obedience of all of you, how you received him with fear and trembling.

<sup>16</sup> I rejoice because I have absolute confidence in you.



**DASV: 2 Corinthians 8**

<sup>1</sup> Now, brothers, we make known to you the grace of God that has been given to the churches of Macedonia,

<sup>2</sup> how that in a great trial of affliction their abundant joy and their deep poverty overflowed in the riches of their generosity.

<sup>3</sup> For I can testify that they gave according to their ability, and beyond their ability of their own free will,

<sup>4</sup> begging us, insisting for the privilege of sharing in the support of the saints.

<sup>5</sup> They did this, not just as we had hoped, but first they gave themselves to the Lord, and to us by the will of God.

<sup>6</sup> So we urged Titus, that as he already had begun before, that he should also complete this grace among you as well.

<sup>7</sup> But as you excel in everything--in faith, in speech, in knowledge, in all earnestness, and in love from us in you--be sure that you excel in this grace of generosity also.

<sup>8</sup> I am not ordering it as a command, but as a test of the genuineness of your love in comparison to the eagerness of others.

<sup>9</sup> For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you by his poverty might become rich.

<sup>10</sup> So here I offer my advice on this matter: for this is to your advantage, who were the first to begin a year ago not only to do it, but also to desire to give.

<sup>11</sup> So now finish it, so that your eagerness may be matched by the finishing it out of what you have.

<sup>12</sup> For if the eagerness is there, then the gift is acceptable according what one has, not according what one does not have.

<sup>13</sup> For I do not say this that there should be relief for others and you be burdened, but as a matter of equality.

<sup>14</sup> Right now your abundance meets their need, that sometime their abundance may in turn meet your need; that there may be equality.

<sup>15</sup> As it is written,

"The one who gathered much  
had nothing left over;  
and the one who gathered little  
did not have too little."

<sup>16</sup> But thanks be to God, who put the same concern I have for your care into the heart of Titus.

<sup>17</sup> For he not only accepted our appeal, but he himself being very eager is coming to you of his own accord.

<sup>18</sup> Now we are sending with him the brother who is praised in all the church for proclaiming the gospel.

<sup>19</sup> Not only that, but he was also appointed by the churches to travel with us in this act of grace, which is administered by us to the glory of the Lord, and to demonstrate our readiness to help.

<sup>20</sup> We take this precaution so that no one will blame us in the matter of administering this generous gift.

<sup>21</sup> For we are careful to do what is right, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup> We are also sending with them our brother, whom we have many times tested in many things and found him eager, but now much more eager, because of his great confidence in you.

<sup>23</sup> As for Titus, he is my partner and my co-worker for you; as for our brothers, they are the messengers of the churches, the glory of Christ.

<sup>24</sup> Therefore show them openly before the churches the proof of your love and of our boasting about you.

**DASV: 2 Corinthians 9**

- <sup>1</sup> I do not need to write to you about the ministry to the saints,  
<sup>2</sup> for I know about your readiness, which I boast about you to those in Macedonia, saying that Achaia has been prepared since last year; and your zeal has stirred up many of them.
- <sup>3</sup> But I have sent the brothers, that our boasting on your behalf may not prove empty in this case; so that you may be prepared just as I said you would be.
- <sup>4</sup> Otherwise if any of those from Macedonia who come with me find you unprepared, we (to say nothing about you) would be put to shame by this confidence.
- <sup>5</sup> Therefore I thought it necessary to urge the brothers, that they would go ahead to you, and arrange ahead of time for the generous gift you have promised, so that it might be ready as a generous gift and not a grudging obligation.
- <sup>6</sup> This is my point: The one who sows sparingly will also reap sparingly; and the one who sows generously will also reap generously.
- <sup>7</sup> Each person should give as he has decided in his heart, not grudgingly, or under compulsion, for God loves a cheerful giver.
- <sup>8</sup> And God is able to provide all grace abundantly to you; so that you, always having everything you need, may abound in every good work.
- <sup>9</sup> As it is written,  
    "He has scattered abroad,  
        he has given to the poor;  
            his righteousness endures forever."
- <sup>10</sup> Now he who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the harvest of your righteousness.
- <sup>11</sup> You are being enriched in everything to be generous in every way, which will produce thanksgiving to God through us.
- <sup>12</sup> For the service of this ministry not only provides for the needs of the saints but also overflows with many thanks to God.
- <sup>13</sup> Through the evidence of this service you glorify God because of your obedience to your confession of the gospel of Christ and by the generosity of your sharing with them and with everyone.
- <sup>14</sup> And in their prayers for you they themselves also long after you because of the outstanding grace of God in you.
- <sup>15</sup> Thanks be to God for his indescribable gift.

**DASV: 2 Corinthians 10**

<sup>1</sup> Now I, Paul, appeal to you by the meekness and gentleness of Christ, I who allegedly in your presence is meek when among you, but when away I am bold toward you.

<sup>2</sup> Now I beg you that when I am present I may not have to show boldness with the confidence that I count on using against some who imagine that we are walking according to the flesh.

<sup>3</sup> For though we walk in the flesh, we do not wage war according to the flesh.

<sup>4</sup> For the weapons of our warfare are not of the flesh, but God's mighty weapons for tearing down strongholds.

<sup>5</sup> We tear down ideas and every arrogant pretense that is raised up against the knowledge of God, and take every thought captive to render it obedient to Christ.

<sup>6</sup> We are ready to punish all disobedience, when your obedience is complete.

<sup>7</sup> You are only looking at the things staring you in the face. If anyone trusts that he belongs to Christ, he should remind himself of this: just as he belongs to Christ, so do we too.

<sup>8</sup> For even though I boast too much concerning our authority, which the Lord gave for building you up, and not for tearing you down, I will not be ashamed of it.

<sup>9</sup> I do not want it to seem like I am frightening you through my letters.

<sup>10</sup> For they say, "His letters are heavy and forceful; but his physical presence is weak, and his speech repugnant."

<sup>11</sup> Let such a person realize this: what we say by letters when we are absent, we will also do when we are present.

<sup>12</sup> For we do not dare to classify or compare ourselves with those who recommend themselves. But when they measure themselves by themselves, and compare themselves with themselves, they are not wise.

<sup>13</sup> But we will not boast beyond our limits, but only in the domain which God has appointed, to reach out even to you.

<sup>14</sup> For we are not overextending ourselves as though we did not reach you; for we came even as far as you with the gospel of Christ.

<sup>15</sup> We do not boast beyond our limits, that is, about the work done by others. Our hope is that, as your faith grows, the sphere of our work among you might also grow,

<sup>16</sup> so that we may preach the gospel even in areas beyond you, and not boasting of work done in another's area of influence.

<sup>17</sup> But "Let the one who boasts, boast in the Lord."

<sup>18</sup> For it is not the one who recommends himself that is approved, but those whom the Lord recommends.

**DASV: 2 Corinthians 11**

- <sup>1</sup> I want you to bear with me in a little foolishness, but do bear with me.
- <sup>2</sup> For I am jealous for you with a godly jealousy, for I promised you in marriage to one husband, to present you as a pure virgin to Christ.
- <sup>3</sup> But I am afraid that somehow just as the serpent beguiled Eve by his cunning, your minds may be corrupted from a sincere and pure devotion to Christ.
- <sup>4</sup> For if anyone comes preaching another Jesus than the one whom we preached, or if you receive a different spirit from the one you received, or a different gospel from the one which you received, you put up with it well enough.
- <sup>5</sup> For I do not consider myself in the least inferior to these "super-apostles."
- <sup>6</sup> But though I am untrained in oratory, yet I am not untrained in knowledge. Indeed we have made this absolutely clear to you in every way possible.
- <sup>7</sup> Or did I commit a sin by humbling myself so that you might be exalted, because I preached to you the gospel of God for free?
- <sup>8</sup> I robbed other churches, taking wages from them so that I might serve you.
- <sup>9</sup> And when I was present with you and was in need, I was not a burden on anyone; for the brothers who came from Macedonia supplied what I needed. I kept myself from being a burden to you in any way, and I will continue to do so.
- <sup>10</sup> As the truth of Christ is in me, no one will stop me boasting of this in the regions of Achaia.
- <sup>11</sup> Why? Because I do not love you? God knows I do.
- <sup>12</sup> But what I am doing, I will continue to do, so that I may cut off any opportunity of those who desire a chance to boast that their work is just like ours.
- <sup>13</sup> For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ.
- <sup>14</sup> And no wonder; for even Satan disguises himself as an angel of light.
- <sup>15</sup> It is no big deal then if his servants also disguise themselves as ministers of righteousness. Their end will match what their deeds deserve.
- <sup>16</sup> I say again: let no one think that I am a fool. But if you do, then receive me as you would a fool, that I also may boast a little.
- <sup>17</sup> What I am claiming in this boastful rant is not according to the Lord, but like a fool.
- <sup>18</sup> Since many are boasting according to the flesh, I will boast too.
- <sup>19</sup> For you gladly put up with the fools, since you are so wise.
- <sup>20</sup> For you put up with it even when someone enslaves you, or if he devours you, or if he takes advantage of you, or if he promotes himself, or if he slaps you on the face.
- <sup>21</sup> To my shame, I must say that we were too weak for that. But wherever anyone else boasts (I am talking like a fool), I also dare to boast about it.
- <sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

<sup>23</sup> Are they servants of Christ? (I am talking like someone out of their mind) I am more; working harder, in prisons more frequently, with countless beatings, facing death again and again.

<sup>24</sup> Five times I have received forty lashes minus one from the Jews.

<sup>25</sup> Three times I was beaten with rods, once was I stoned, three times I was shipwrecked, I spent a day and a night adrift in the open sea.

<sup>26</sup> I have been on many journeys often in danger of rivers, in danger from robbers, in danger from my own countrymen, in danger from the Gentiles, in danger in the city, in danger in the wilderness, in danger in the sea, in danger among false brothers;

<sup>27</sup> in toil and labor, with frequent sleepless nights, in hunger and thirst, often without food, in cold without proper clothing.

<sup>28</sup> Besides those things, there is the daily pressure of my anxiety for all the churches.

<sup>29</sup> Who is weak, and I am not weak? Who is caused to stumble, and I do not burn with indignation?

<sup>30</sup> If I must boast, I will boast of the things that show my weakness.

<sup>31</sup> The God and Father of the Lord Jesus, who is blessed forever, knows that I do not lie.

<sup>32</sup> In Damascus, the governor under Aretas the king guarded the city of Damascus in order to arrest me,

<sup>33</sup> and I was let down in a basket through a window in the wall, and escaped his hands.

**DASV: 2 Corinthians 12**

<sup>1</sup> I need to boast, though nothing will be gained from it; but I will go on to visions and revelations of the Lord.

<sup>2</sup> I know a man in Christ, who fourteen years ago--whether in the body or out of the body, I do not know, God knows--was caught up to the third heaven.

<sup>3</sup> And I know that this man--whether in the body or out of the body, I do not know, God knows--

<sup>4</sup> was caught up into Paradise and heard unspeakable things, which that no human is allowed to speak.

<sup>5</sup> On behalf of such a person I will boast, but on my own behalf I will not boast, except about my weaknesses.

<sup>6</sup> For if I wanted to boast, I would not be a fool; for I would be telling the truth, but I refrain, lest anyone should think better of me than what he sees in me or hears from me,

<sup>7</sup> because of the phenomenal nature of these revelations. So that I would not become conceited, there was given to me a thorn in the flesh, a messenger of Satan to torment me, so that I would not become conceited.

<sup>8</sup> I pleaded with the Lord three times about it, that it might taken away from me.

<sup>9</sup> But he told me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore most gladly I will boast in my weaknesses, that the power of Christ may rest upon me.

<sup>10</sup> Therefore I am content with weaknesses, with insults, with hardships, with persecutions, with troubles for Christ's sake. For when I am weak, then am I strong.

<sup>11</sup> I have acted like a fool but you forced me to do it. For I ought to have been commended by you. For I am not inferior to these "super-apostles," even though I am nothing.

<sup>12</sup> Truly the signs of an apostle were performed among you with great perseverance, by signs, wonders and mighty works.

<sup>13</sup> For how were you treated worse than other churches, except I did not make myself a financial burden to you? Forgive me for this wrong.

<sup>14</sup> Look, I am ready to come to you this third time, and I will not be a burden to you. For I do not want your things, but you. For the children should not have to save up for their parents, but the parents for the children.

<sup>15</sup> And I will be happy to spend and be spent for you. If I love you more, am I to be loved less?

<sup>16</sup> Be that as it may, I did not burden you; but I assume you think that I was crafty, so I took you in by deceit.

<sup>17</sup> Did I take advantage of you by any of those whom I sent to you?

<sup>18</sup> I urged Titus to go and I sent the brother with him. Did Titus take any advantage of you? Did we not walk not in the same spirit? Did we not follow those same footprints?

<sup>19</sup> Were you thinking all this time that we were defending ourselves to you? We speak in the sight of God in Christ, and everything we do, beloved, is to build you up.

<sup>20</sup> For I fear that when I come, I may not find you as I want, and you may not find me as you want. I fear there may be strife, jealousy, anger, selfishness, slander, gossip, arrogance and chaos.

<sup>21</sup> I am afraid when I come again my God will humble me before you, and I will grieve for many of those who have previously sinned, and have not repented of the impurity, sexual immorality and sensuality which they have committed.



**DASV: 2 Corinthians 13**

<sup>1</sup> This is the third time I am visiting you. "By the mouth of two or three witnesses every charge must be established."

<sup>2</sup> I have already warned you before when I was present the second time, so now, being absent, to those who have previously sinned, and to all the rest, that if I come again, I will not spare them;

<sup>3</sup> since you are seeking a proof that Christ is speaking in me; who is not weak toward you, but is powerful in you.

<sup>4</sup> For he was crucified in weakness, yet he lives by the power of God. For we also are weak in him, but we will live with him through the power of God toward you.

<sup>5</sup> Examine yourselves, whether you are in the faith. Test yourselves. Or do you not realize this concerning yourselves, that Jesus Christ is in you? Unless, in fact, you fail the test.

<sup>6</sup> But I hope that you will acknowledge that we have not failed the test.

<sup>7</sup> Now we pray to God that you will not get anything wrong; not so that we may appear to have passed the test, but that you may get it right, even though we appear to have failed the test.

<sup>8</sup> For we cannot do anything against the truth, but for the truth.

<sup>9</sup> For we rejoice when we are weak and you are strong. This is what we pray for: that you will pass totally qualified.

<sup>10</sup> For this reason I write these things while absent, so that when present I may not have to act harshly when present, according to the authority which the Lord gave me for building up and not for tearing down.

<sup>11</sup> Finally, brothers, rejoice, restore, encourage, agree with one another, live in peace, and the God of love and peace will be with you.

<sup>12</sup> Greet each other with a holy kiss.

<sup>13</sup> All the saints greet you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

**DASV: Digital American Standard Version****DASV: Galatians 1**

<sup>1</sup> From Paul, an apostle, sent not by a human source, neither by means of human agency, but through Jesus Christ and God the Father, who raised Jesus from the dead;

<sup>2</sup> and all the brothers who are with me. To the Churches of Galatia:

<sup>3</sup> Grace and peace to you from God the Father and our Lord Jesus Christ,

<sup>4</sup> who gave himself for our sins, in order to deliver us from this evil world, according to the will of our God and Father,

<sup>5</sup> to whom be the glory forever and ever, Amen.

<sup>6</sup> I am amazed that you are so quickly deserting him who called you by grace, and are turning to a different gospel,

<sup>7</sup> which is really not another gospel at all, but a perversion of the gospel of Christ, by those who want to deceive you.

<sup>8</sup> But even if we or an angel from heaven should preach a different gospel than the one which we first preached to you, let him be accursed.

<sup>9</sup> As we said before, so I say again, if any one preaches a gospel to you different than what you have already received, let him be accursed.

<sup>10</sup> For am I looking for human approval or for God's? Am I hoping to please people? If I was still trying to please people, I would not be a servant of Christ.

<sup>11</sup> For I want you to know brothers, that the gospel which I preached was not man-made.

<sup>12</sup> For I did not get it from any human source, and I was not taught it, but it came through a revelation of Jesus Christ.

<sup>13</sup> You have heard how I used to live in Judaism, how I violently persecuted God's church, and tried to destroy it.

<sup>14</sup> I was advanced in Judaism beyond those of my same age, because I was so zealous for the traditions of my fathers.

<sup>15</sup> But when He, who set me apart before I was born and called me by his grace,

<sup>16</sup> was pleased to reveal his son to me, so that I could preach about him to the Gentiles, I did not consult with anyone else,

<sup>17</sup> or go to Jerusalem to see those who were apostles before me, but instead I went away to Arabia, and then returned to Damascus.

<sup>18</sup> Then, after three years, I went up to Jerusalem to visit Cephas and I stayed with him for fifteen days.

<sup>19</sup> But I did not see any of the other apostles except James, the brother of Jesus.

<sup>20</sup> What I am writing to you before God, I am not lying.

<sup>21</sup> Afterwards, I went to the regions of Syria and Cilicia,

<sup>22</sup> and was still unknown personally by the churches of Judea, which were in Christ,

<sup>23</sup> but they received word saying "The one who used to persecute us is now preaching the same faith he once tried to destroy."

<sup>24</sup> And they praised God because of me.

**DASV: Galatians 2**

<sup>1</sup> Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus along with me.

<sup>2</sup> I went up in response to a revelation and placed before them the gospel which I proclaim among the Gentiles. But I met privately with those who were recognized leaders, lest by any means I should be running, or had run, in vain.

<sup>3</sup> But not even Titus who was with me, being a Greek, was forced to be circumcised.

<sup>4</sup> This problem arose because some false brothers secretly infiltrated us, to spy on our freedom which we have in Christ Jesus, that they might bring us into bondage.

<sup>5</sup> But we did not surrender to them even for an instant, that the truth of the gospel might continue with you.

<sup>6</sup> But from those who were reputed to be influential, whoever they were does not matter to me as God shows no favoritism. Those influential ones added nothing to me.

<sup>7</sup> On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcision, just as Peter was to the circumcision,

<sup>8</sup> for he who worked in Peter making him an apostle to the circumcision also worked in me to the Gentiles.

<sup>9</sup> When James, Cephas and John, who were accepted to be pillars, perceived the grace that was given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcised.

<sup>10</sup> They asked only that we should remember the poor, which was exactly what I had wanted to do anyway.

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he should have been corrected.

<sup>12</sup> For before certain men came from James, he ate with the Gentiles. But when they arrived, he drew back and separated himself, fearing those who belonged to the circumcision.

<sup>13</sup> The rest of the Jews joined in his hypocrisy as well, so that even Barnabas was led astray by their hypocrisy.

<sup>14</sup> But when I saw that they did not walk in line with the truth of the gospel, I said to Cephas before them all, "If you, being a Jew, live like the Gentiles, and not as a Jew, how can you force the Gentiles to live like Jews?"

<sup>15</sup> We who are Jews by birth, and not Gentile sinners,

<sup>16</sup> know that a man is not justified by the works of the law but through faith in Jesus Christ. We believe on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because by the works of the law no one will be justified.

<sup>17</sup> But if, while seeking to be justified in Christ, we ourselves also were found to be sinners, is Christ causing us to sin? Absolutely not!

<sup>18</sup> For if I rebuild those things which I once destroyed, I prove that I myself am a violator.

<sup>19</sup> For through the law I died to the law, that I might live to God.

<sup>20</sup> I have been crucified with Christ, and it is no longer I who live, but Christ living in me. So the life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me, and gave himself for me.

<sup>21</sup> I do not nullify the grace of God, because if righteousness could come by means of the law, then Christ died for nothing!

**DASV: Galatians 3**

<sup>1</sup> You foolish Galatians! Who bewitched you? Was it not before your eyes that Jesus Christ was openly crucified?

<sup>2</sup> There is only one thing I want to ask you: Did you receive the Spirit by works of the law or by believing what you heard?

<sup>3</sup> Are you so foolish? Having begun in the Spirit, are you now made perfect in the flesh?

<sup>4</sup> Have you suffered all these things for nothing? --if it really was for nothing.

<sup>5</sup> Does He, who gives you the Spirit and works miracles among you, do it by your doing works of the law or by believing what you heard?

<sup>6</sup> Just as Abraham believed God and it was counted to him as righteousness,

<sup>7</sup> know that those who believe are the sons of Abraham.

<sup>8</sup> The Scripture foresaw that God would justify the Gentiles by faith, when it proclaimed the gospel to Abraham saying "All nations will be blessed in you."

<sup>9</sup> So those who believe are blessed along with Abraham, who believed.

<sup>10</sup> For all who rely on the works of the law are under a curse, for it is written, "Cursed is everyone who does not keep doing everything written in the book of the law."

<sup>11</sup> Now obviously no one is justified before God by the law, because "The one who is righteous will live by faith."

<sup>12</sup> But the law is not based on faith; but the one who does works will live by them.

<sup>13</sup> Christ redeemed us from the curse of the law, by becoming a curse for us; for it is written, "Cursed is everyone who hangs on a tree,"

<sup>14</sup> so that the blessing of Abraham by Christ Jesus might come to the Gentiles and so that we might receive the promise of the Spirit by faith.

<sup>15</sup> Brothers, here is a human example: Once a contract is ratified, no one can nullify it or add to it.

<sup>16</sup> Now the promises were spoken to Abraham and to his offspring. It does not say "And to your descendents," as of many; but as of one, "and to your descendent," who is Christ.

<sup>17</sup> This is my point: The law, which came four hundred and thirty years later, does not cancel a covenant ratified beforehand by God, so as to nullify the promise.

<sup>18</sup> For if the inheritance depends on the law, it is no more just a promise, but God has granted it to Abraham by a promise.

<sup>19</sup> Why then was the law given? It was added because of transgressions, until the descendent should come to whom the promise had been made. It was implemented through angels by the hand of a mediator.

<sup>20</sup> Now a mediator is not for only one party; but God is one.

<sup>21</sup> Is the law then opposed to the promises of God? Absolutely not! For if a law had been given which could give life, then righteousness would have been by the law.

<sup>22</sup> But the Scriptures imprisoned everything under sin, that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup> But before faith came, we were locked up under the law, imprisoned until faith could be revealed.

<sup>24</sup> So that the law became our tutor until Christ came, so that we might be justified by faith.

<sup>25</sup> But now that faith has come, we are no longer under a tutor.

<sup>26</sup> For you are all sons of God, through faith, in Christ Jesus.

<sup>27</sup> For as many of you as were baptized into Christ have put on Christ.

<sup>28</sup> There is no longer Jew or Greek, bond or free, male or female. For you are all one in Christ Jesus.

<sup>29</sup> If you are Christ's, then you are Abraham's seed, heirs according to the promise.

**DASV: Galatians 4**

<sup>1</sup> But I say that the heir as long as he is a child is no different than if he were a slave, though he is still owner of everything.

<sup>2</sup> He lives under guardians and managers until the time set by his father.

<sup>3</sup> We also, when children, were in slavery under the elementary principles of the world.

<sup>4</sup> But when the right time came, God sent his son, born of a woman, born under the law,

<sup>5</sup> to redeem those enslaved under the law, so that we might be adopted as his children.

<sup>6</sup> Because we are sons, God sent out the Spirit of his Son into our hearts, the spirit that calls out, "Abba, Father."

<sup>7</sup> So you are no longer a slave, but a son; and if a son, then God has made you an heir.

<sup>8</sup> Previously, when you did not know God, you were slaves to things that are not gods.

<sup>9</sup> But now that you have come to know God, or rather are known by God, how can you ever turn back to weak and worthless elementary principles of the world? Do you want to be slaves again?

<sup>10</sup> You observe days, months, seasons, and years.

<sup>11</sup> I am afraid for you, that maybe my efforts for you have been for nothing.

<sup>12</sup> I beg you, brothers, be like me, because I also am becoming like you. You did me no wrong.

<sup>13</sup> As you know it was because of an illness that I first preached the gospel to you,

<sup>14</sup> and even though my illness was a trial for you, you did not despise or reject me. Instead, you welcomed me as if I were an angel of God, or even Jesus himself.

<sup>15</sup> What happened to your joy now? For I witnessed that, if possible, you would have gouged out your eyes and given them to me.

<sup>16</sup> Have I become your enemy by telling you the truth?

<sup>17</sup> They eagerly want your favor, but for no good. They want to shut you off from us, so you can be zealous for them.

<sup>18</sup> But it is good if someone is eager to do good things for you, let them do it all the time, and not just when I am with you.

<sup>19</sup> My dear children, I am again in the pains of childbirth until Christ is formed in you.

<sup>20</sup> I wish I could be there with you now, and could change the tone of my voice; because I am perplexed about you.

<sup>21</sup> Tell me, you who want to be under the law, do you know what the law actually says?



<sup>22</sup> It is written that Abraham had two sons, one by the slave woman and one by the free woman.

<sup>23</sup> The son of the slave woman was born by the flesh, but the son of the free woman was born by the promise.

<sup>24</sup> These things are an allegory; for these women represent the two covenants; one from Mount Sinai, bearing children into slavery, which is Hagar.

<sup>25</sup> Now Hagar, represents Mount Sinai in Arabia, corresponding to the current Jerusalem, for she is in slavery with her children.

<sup>26</sup> But the Jerusalem that is above is free and she is our mother.

<sup>27</sup> For it is written, "Rejoice, O childless woman, cry out you who have had no birth-pains; because the children of the desolate mother are more numerous than those of the woman with a husband."

<sup>28</sup> Now brothers, you are like Isaac, children of promise.

<sup>29</sup> Just as back then, the one who was born of the flesh persecuted the one who was born of the Spirit, and that is how it is now also.

<sup>30</sup> What then does the Scripture say? "Throw out the servant and her son, because the son of your servant will not inherit the share with the son of the free woman."

<sup>31</sup> Therefore, brothers, we are not children of the slave woman but of the free woman.

**DASV: Galatians 5**

<sup>1</sup> For freedom Christ has set us free, so stand firm, and do not be again tied into a yoke of slavery.

<sup>2</sup> Listen, I Paul tell you, that if you let yourselves be circumcised, Christ will be of no benefit to you.

<sup>3</sup> Yes, I say it again, to every man that let's himself be circumcised, he is obligated to keep the whole law.

<sup>4</sup> You who are trying to be justified by the law are cut off from Christ, you have fallen away from grace.

<sup>5</sup> For by faith, through the Spirit, we eagerly wait for the hope of righteousness.

<sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision counts for anything; but only faith working through love.

<sup>7</sup> You were running so well, who hindered you from obeying the truth?

<sup>8</sup> This false teaching does not come from him who called you.

<sup>9</sup> A little yeast leavens the whole batch.

<sup>10</sup> I have confidence in the Lord that you will be not be persuaded otherwise. But the one who troubles you will pay the penalty, whoever he is.

<sup>11</sup> But I, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offense of the cross would have been removed.

<sup>12</sup> I wish that those troublemakers would go ahead and castrate themselves.

<sup>13</sup> For you, brothers, were called to freedom. Only do not use your freedom for an opportunity to indulge the flesh, but through love serve one another.

<sup>14</sup> For the whole law is summed up in a single command: "You shall love your neighbor as yourself."

<sup>15</sup> But if you bite and devour one another, beware that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit, and you will not gratify the evil desires of the flesh.

<sup>17</sup> For the desires of the flesh are opposed to the Spirit, and the Spirit against the flesh; for these are in opposition to one another; that you cannot do the things that you want to.

<sup>18</sup> But if you are led by the Spirit, you are not under the law.

<sup>19</sup> Now the works of the flesh are obvious: sexual immorality, impurity, sensuality,

<sup>20</sup> idolatry, sorcery, hostility, quarrels, jealousies, fits of anger, rivalries, divisions, dissensions,

<sup>21</sup> envy, drunkenness, carousing, and such things; of which I forewarn you, even as I warned you before, that those who practice such things will not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

<sup>23</sup> gentleness and self-control. Against such things there is no law.

<sup>24</sup> Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also walk guided by the Spirit.

<sup>26</sup> Let us not become conceited, provoke one another, or become jealous of one another.

**DASV: Galatians 6**

<sup>1</sup> Brothers, if someone is overcome by some sin, you who are spiritual, restore him in a spirit of gentleness, guarding yourself that you are not also tempted.

<sup>2</sup> Carry one another's burdens, and in this way fulfill the law of Christ.

<sup>3</sup> For if anyone thinks himself to be something when he is nothing, he deceives himself.

<sup>4</sup> Let each person examine his own work. Then he can take pride in himself alone, without comparing himself to anyone else.

<sup>5</sup> For each must bear his own burden.

<sup>6</sup> But let the one who is taught in the word share all good things with the one who teaches.

<sup>7</sup> Be not deceived: God is not mocked, for whatever a person sows, that will he also reap.

<sup>8</sup> For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life.

<sup>9</sup> Let us not be weary in well-doing, for in due time we will reap if we do not give up.

<sup>10</sup> So then, as we have opportunity, let us do good toward all, and especially toward those who are of the family of faith.

<sup>11</sup> See what large letters I write to you with my own hand.

<sup>12</sup> Those who want to impress in the flesh, are trying to compel you to be circumcised; so that they may avoid being persecuted for the cross of Christ.

<sup>13</sup> For not even those who are circumcised keep the law; but they desire to have you circumcised, that they may boast in your flesh.

<sup>14</sup> But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

<sup>15</sup> For neither circumcision nor uncircumcision counts for anything, but the new creation is all that matters.

<sup>16</sup> All who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

<sup>17</sup> From now on, let no one make trouble for me, for I bear branded on my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

**DASV: Digital American Standard Version****DASV: Ephesians 1**

- <sup>1</sup> Paul, an apostle of Christ Jesus by the will of God,  
to the saints that are at Ephesus, and the faithful in Christ Jesus.
- <sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.
- <sup>3</sup> Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.
- <sup>4</sup> For he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love.
- <sup>5</sup> He decided ahead of time to adopt us as his sons through Jesus Christ, according to the good pleasure of his will,
- <sup>6</sup> to the praise of the glory of his grace, which he freely granted to us in the Beloved.
- <sup>7</sup> In him we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
- <sup>8</sup> that he lavished on us along with all wisdom and prudence.
- <sup>9</sup> He did this when he made known to us the mystery of his will, according to his good pleasure which he set forth in Christ,
- <sup>10</sup> as a plan for the fullness of the time, to unite all things in Christ, everything in heaven and on earth.
- <sup>11</sup> In him also we obtained an inheritance, being chosen beforehand according to the purpose of him who works all things according to the counsel of his will.
- <sup>12</sup> To the end that we who had before hoped in Christ, should live for the praise of his glory.
- <sup>13</sup> In him you also, when you heard the word of the truth, the gospel of your salvation, also believed. You were marked with a seal, the promised Holy Spirit,
- <sup>14</sup> who is the down payment of our inheritance, until our redemption, as God's own people, to the praise of his glory.
- <sup>15</sup> For this reason, I also, having heard of your faith in the Lord Jesus and your love toward all the saints,
- <sup>16</sup> do not cease to give thanks for you, praying for you continually.
- <sup>17</sup> I ask that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him.
- <sup>18</sup> I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you, what are the riches of the glory of his inheritance in the saints,
- <sup>19</sup> and what is the incomparable greatness of his power toward us who believe. This working of his tremendous strength

<sup>20</sup> which he exercised in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,

<sup>21</sup> far above every ruler and authority, power and dominion, and every name that is named, not only in this world, but also in the one to come.

<sup>22</sup> He put all things in subjection under his feet, and gave him to be head over all things to the church,

<sup>23</sup> which is his body, the fullness of him that fills all in all.

**DASV: Ephesians 2**

- <sup>1</sup> You were dead through your transgressions and sins,  
<sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the sons of disobedience,  
<sup>3</sup> among whom we also all once lived in the passion of our flesh, indulging the desires of the flesh and mind, and were by nature children under God's wrath, just like the rest.  
<sup>4</sup> But God, being rich in mercy, because of his great love by which he loved us,  
<sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ--by grace you have been saved.  
<sup>6</sup> He raised us up with him, and seated us with him in the heavenly places, in Christ Jesus,  
<sup>7</sup> that in the ages to come he might display the exceeding riches of his grace in kindness toward us in Christ Jesus.  
<sup>8</sup> For by grace you have been saved through faith, and this is not from yourselves, it is the gift of God,  
<sup>9</sup> not by works, so that no one can boast.  
<sup>10</sup> For we are his work of art, created in Christ Jesus for good works, which God prepared in advance that we should walk in them.
- <sup>11</sup> For that reason remember, that once you Gentiles in the flesh, who are called "Uncircumcised" by those who are called "Circumcision," in the flesh, made by human hands,  
<sup>12</sup> were at that time without Christ, alienated from the citizenship of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.  
<sup>13</sup> But now in Christ Jesus you who once were far off are brought near by the blood of Christ.  
<sup>14</sup> For he is our peace, who made both groups into one, and broke down the dividing wall of hostility,  
<sup>15</sup> having abolished in his flesh, the law of commandments and ordinances, that he might create in himself from the two one new man, thus making peace,  
<sup>16</sup> to reconcile them both in one body to God through the cross, having thereby slain the hostility.  
<sup>17</sup> He came and preached peace to you who were far off, and peace to those who were near,  
<sup>18</sup> for through him we both have access in one Spirit to the Father.  
<sup>19</sup> So then you are no more strangers and foreigners, but fellow citizens with the saints, and members of the household of God.  
<sup>20</sup> You are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone.

<sup>21</sup> In whom the whole building is joined together becoming a holy temple in the Lord.

<sup>22</sup> In whom also you are built together into a dwelling of God by the Spirit.



**DASV: Ephesians 3**

<sup>1</sup> For this reason I, Paul, am a prisoner of Christ Jesus in behalf of you Gentiles, --  
<sup>2</sup> assuming that you have heard of the special commission of God's grace that was given to me for you;  
<sup>3</sup> how the mystery was made known to me by revelation, as I wrote before briefly.  
<sup>4</sup> When you read this, you will gain understanding into the mystery of Christ.  
<sup>5</sup> It was not made known in other generations to human beings, as it has now been revealed to his holy apostles and prophets in the Spirit.  
<sup>6</sup> This mystery, is that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.  
<sup>7</sup> I was made a minister of this gospel, according to the gift of God's grace which was given me according to the working of his power.  
<sup>8</sup> To me, who is less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ,  
<sup>9</sup> and to make everyone see the plan of the mystery which for ages has been hidden in God who created all things.  
<sup>10</sup> The intent was that now it might be made known through the church the manifold wisdom of God to rulers and powers in the heavenly places.  
<sup>11</sup> This was according to the eternal purpose which he accomplished in Christ Jesus our Lord,  
<sup>12</sup> in whom we have boldness and confident access through our faith in him.  
<sup>13</sup> Therefore I ask that you may not lose heart at my sufferings for you, which are your glory.

<sup>14</sup> For this cause I kneel before the Father,  
<sup>15</sup> from whom every family in heaven and on earth is named.  
<sup>16</sup> I pray he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man,  
<sup>17</sup> that Christ may dwell in your hearts through faith, so that you, being rooted and grounded in love,  
<sup>18</sup> may be strong to comprehend with all the saints what the breadth and length and height and depth is,  
<sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.  
<sup>20</sup> Now unto him that is able to do vastly more than all we can ask or think, according to the power that works in us,  
<sup>21</sup> to him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

**DASV: Ephesians 4**

- <sup>1</sup> I, therefore, a prisoner for the Lord, implore you to walk worthily of the calling you have received,
- <sup>2</sup> with all humility and gentleness, with patience, bearing with one another in love.
- <sup>3</sup> Make every effort to keep the unity of the Spirit in the bond of peace.
- <sup>4</sup> There is one body, and one Spirit, just as you were called in one hope of your calling,
- <sup>5</sup> one Lord, one faith, one baptism,
- <sup>6</sup> one God and Father of all, who is over all, and through all, and in all.
- <sup>7</sup> But grace was given to each one of us according to the measure of the gift of Christ.
- <sup>8</sup> This is why it says, “When he ascended on high, he led a crowd of captives, and gave gifts to men.”
- <sup>9</sup> Note how it said this: “He ascended.” What does it mean except he also descended into the lower parts of the earth?
- <sup>10</sup> He who descended is the same also who ascended far above all the heavens, that he might fill all things.
- <sup>11</sup> He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers,
- <sup>12</sup> for the equipping of the saints, for the work of service, to build up the body of Christ,
- <sup>13</sup> until we all attain the unity of the faith, and of the knowledge of the Son of God, unto a mature person measuring up to the stature of the fullness of Christ,
- <sup>14</sup> so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the human trickery, in craftiness, after their deceitful scams.
- <sup>15</sup> But speaking truth in love, we will grow up in all things into him, who is the head, even Christ.
- <sup>16</sup> From him all the body, perfectly joined and held together by every joint with each one doing its part, making the body grow as it builds itself up in love.
- <sup>17</sup> So I say this, and insist in the Lord, that you no longer walk as the Gentiles, in the futility of their mind.
- <sup>18</sup> They are darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart.
- <sup>19</sup> They are callous giving themselves up to sensuality, to do every kind of uncleanness with greediness.
- <sup>20</sup> This is not the way you learned about Christ,
- <sup>21</sup> assuming that you heard about him, and were taught in him, just as truth is in Jesus.
- <sup>22</sup> Put away, your former manner of life, the old self, which grew in corruption and deception by its lusts.

<sup>23</sup> Be renewed in the spirit of your mind.

<sup>24</sup> Put on the new self, which was created in God's image in true righteousness and holiness.

<sup>25</sup> Therefore, putting away falsehood, tell the truth to your neighbor, for we are members one of another.

<sup>26</sup> Be angry yet do not sin. Do not let the sun go down on your wrath.

<sup>27</sup> Do not give an opportunity to the devil.

<sup>28</sup> Let those who stole steal no more, but rather let him labor, doing honest work with his own hands so that he may have something to give to the one who has need.

<sup>29</sup> Let no corrupt speech come out of your mouth, but only what is good for building up the one in need, that it may give grace to those who hear.

<sup>30</sup> Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

<sup>31</sup> Let all bitterness, wrath, anger, quarreling, and slander, be put away from you, along with all malice.

<sup>32</sup> Instead be kind to one another, tenderhearted, forgiving each other, just as God also forgave you in Christ.

**DASV: Ephesians 5**

- <sup>1</sup> Therefore, be imitators of God, as beloved children,  
<sup>2</sup> and walk in love, just as Christ also loved us and gave himself up for us, a fragrant offering and a sacrifice to God.  
<sup>3</sup> But let there be no sexual immorality, impurity, or greed among you, as these are not appropriate for saints.  
<sup>4</sup> Neither should there be any foolish talk or crude jesting, which are not proper but rather giving thanks.  
<sup>5</sup> Be sure of this, that no one who is sexually immoral, or impure, or greedy--who is an idolater--has any inheritance in the kingdom of Christ and God.  
<sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.  
<sup>7</sup> Therefore do not participate with them.  
<sup>8</sup> For you were once darkness, but are now light in the Lord. Walk as children of light--  
<sup>9</sup> for the fruit of the light is found in all goodness, righteousness and truth.  
<sup>10</sup> Try to find out what is pleasing to the Lord.  
<sup>11</sup> Have no fellowship with the unfruitful works of darkness, but rather expose them.  
<sup>12</sup> For the things which they do in secret are shameful even to speak of.  
<sup>13</sup> But all things when they are exposed by the light, are made visible.  
<sup>14</sup> Therefore it is said, "Awake, you who are sleeping, and arise from the dead, and Christ will shine on you."  
<sup>15</sup> Look, be careful how you walk, not as unwise, but as wise.  
<sup>16</sup> Make the most of the time, because the days are evil.  
<sup>17</sup> Therefore do not be foolish, but understand what the will of the Lord is.  
<sup>18</sup> Do not get drunk with wine, for that is debauchery, but be filled with the Spirit,  
<sup>19</sup> speaking to one another in psalms, hymns and spiritual songs, singing and making music in your heart to the Lord,  
<sup>20</sup> always giving thanks to God the Father for everything in the name of our Lord Jesus Christ,  
<sup>21</sup> submitting yourselves to each other out of reverence for Christ.
- <sup>22</sup> Wives, submit to your own husbands, as to the Lord.  
<sup>23</sup> For the husband is the head of the wife, as Christ is also the head of the church. He himself is the savior of the body.  
<sup>24</sup> As the church submits to Christ, so let wives also submit to their husbands in everything.  
<sup>25</sup> Husbands, love your wives, even as Christ loved the church, and gave himself up for it,  
<sup>26</sup> that he might sanctify it, having cleansed it by the washing of water by the word,

<sup>27</sup> that he might present the church to himself as glorious, not having a stain, wrinkle or any blemish, but that it should be holy and without blame.

<sup>28</sup> Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself.

<sup>29</sup> For no one ever hated his own flesh, but feeds and takes care of it, even as Christ also does for the church,

<sup>30</sup> because we are members of his body.

<sup>31</sup> For this reason a man will leave his father and mother, and will be joined to his wife, and the two will become one flesh.

<sup>32</sup> This is a great mystery, but I am talking about Christ and the church.

<sup>33</sup> Nevertheless, each one of you should love his wife as himself, and let the wife respect her husband.

**DASV: Ephesians 6**

<sup>1</sup> Children, obey your parents in the Lord, for this is right.

<sup>2</sup> “Honor your father and mother”--which is the first commandment with promise--

<sup>3</sup> “that it may be well with you, and you may live long on the earth.”

<sup>4</sup> Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

<sup>5</sup> Servants, obey your human masters, with fear and trembling, with sincerity of heart, as you would serve Christ.

<sup>6</sup> Not just when they are looking, as people pleasers, but as servants of Christ, doing the will of God from the heart.

<sup>7</sup> Do your service enthusiastically, as to the Lord, and not just to humans.

<sup>8</sup> You know that whatever good each one does, he will receive in return the same from the Lord, whether he is a slave or free.

<sup>9</sup> Masters, do the same for your servants. Stop threatening, knowing that he who is both their Master and yours is in heaven, and there is no favoritism with him.

<sup>10</sup> Finally, be strong in the Lord, and in his mighty strength.

<sup>11</sup> Put on the full armor of God, that you may be able to stand against the schemes of the devil.

<sup>12</sup> For our fight is not against flesh and blood, but against the principalities, against powers, against rulers of this darkness, against spiritual powers of wickedness in the heavenly places.

<sup>13</sup> Therefore take up the full armor of God, that you may be able to stand your ground in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having the belt of truth around your waist, putting on the breastplate of righteousness,

<sup>15</sup> and having shoes on your feet with the preparation of the good news of peace.

<sup>16</sup> In addition, pick up the shield of faith, by which you will be able to extinguish all the fiery arrows of the evil one.

<sup>17</sup> Take also the helmet of salvation, and the sword of the Spirit, which is the word of God.

<sup>18</sup> With every prayer and supplication, pray at all times in the Spirit, and be alert with all perseverance and requests for all the saints.

<sup>19</sup> Pray on my behalf, that a message may be given to me when I open my mouth, that I may make known with confidence the mystery of the gospel,

<sup>20</sup> for which I am an ambassador in chains. Pray that I may speak boldly, as I ought to speak.

<sup>21</sup> Tychicus, the beloved brother and faithful minister in the Lord, will tell you everything so that you may know how I am doing.

<sup>22</sup> I sent him to you for this very reason, that you may know our situation, and that he may encourage your hearts.

<sup>23</sup> Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

<sup>24</sup> Grace be with all those who love our Lord Jesus Christ with undying love.

**DASV: Digital American Standard Version****DASV: Philippians 1**

<sup>1</sup> From Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the overseers and deacons.

<sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

<sup>3</sup> I thank my God every time I remember you.

<sup>4</sup> When I pray for you, I pray with joy in my heart

<sup>5</sup> because of your sharing in the furtherance of the gospel from the first day until now.

<sup>6</sup> I am certain of this, that he who began a good work in you will perfect it until the day of Jesus Christ.

<sup>7</sup> It is right for me to feel this way about you, because I have you in my heart; for whether I am chained in prison or defending and confirming the gospel, all of you share in God's grace with me.

<sup>8</sup> For God is my witness, how I long after you with the compassion of Christ Jesus.

<sup>9</sup> I pray this, that your love may grow more and more in knowledge and all discernment;

<sup>10</sup> so that you may be able to determine what is best and may be pure and blameless until the day of Christ,

<sup>11</sup> being filled with the fruits of righteousness that come through Jesus Christ – to bring glory and praise to God.

<sup>12</sup> Now I would have you know, brothers, that what has happened to me has only furthered the spread of the Good News;

<sup>13</sup> so that it was known throughout the whole palace guard, and to everyone else, that I am in chains for Christ.

<sup>14</sup> Most of the brothers in the Lord, being encouraged by my imprisonment, are much more bold to speak the word of God without fear.

<sup>15</sup> Some preach about Christ out of jealousy and rivalry, but others out of goodwill.

<sup>16</sup> The latter do so in love, knowing that I am here for the defense of the gospel;

<sup>17</sup> but the others proclaim Christ for selfish ambition, not sincerely, trying to stir up trouble for me in prison.

<sup>18</sup> But it doesn't matter. The important thing is that in every way, whether with right or wrong intentions, Christ is proclaimed; and in this I rejoice – yes, and will rejoice.

<sup>19</sup> For I know that through your prayers and the help of the Spirit of Jesus Christ, this will turn out for my deliverance.

<sup>20</sup> I eagerly expect and hope that I will in no way be ashamed, but that I will have the courage now, as always, that Christ will be honored in my body, whether by life or by death.



<sup>21</sup> For to me to live is Christ, and to die is gain.

<sup>22</sup> But if I am to live in the flesh, this means more fruit from my work. What I shall choose? I do not know.

<sup>23</sup> I am torn between the two, having the desire to depart and be with Christ, for it is far better,

<sup>24</sup> but you need me here in my body.

<sup>25</sup> Realizing this, I know that I will stay and will continue with all of you for your progress and joy in the faith,

<sup>26</sup> that you may be proud in Christ Jesus because of me when I come to you again.

<sup>27</sup> Only conduct yourselves in a way worthy of the gospel of Christ. Then whether I come and visit you or am away from you, I may hear of you that you are standing firm in one spirit, with one mind striving for the faith of the gospel,

<sup>28</sup> without being frightened by those who oppose you, which is a sign that they will be destroyed, but that you will be saved by God.

<sup>29</sup> For the privilege has been granted to you not only to believe on Christ, but also to suffer on his behalf,

<sup>30</sup> having the same conflict which you saw me struggle with, and now hear that I still have.

**DASV: Philippians 2**

- <sup>1</sup> If there is, therefore, any encouragement in Christ, any consolation of love, any fellowship of the Spirit, any affection and compassions,  
<sup>2</sup> make my joy full and be of the same mind, by having the same love, being of one purpose and one mind.  
<sup>3</sup> Do nothing based on selfishness or a desire to impress, but in humbleness of mind thinking of others better than yourselves.  
<sup>4</sup> Do not look out just for your own interests, but each of you also for the interests of others.  
<sup>5</sup> Have this attitude, which was also in Christ Jesus:  
<sup>6</sup> who, existing in the form of God, did not regard equality with God a thing to be grasped,  
<sup>7</sup> but emptied himself, by taking the form of a servant, being made in the likeness of men. Being found in fashion as a man,  
<sup>8</sup> he humbled himself, becoming obedient unto death, even death on a cross.  
<sup>9</sup> Consequently God highly exalted him, and gave to him the name which is above every name,  
<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven, on earth and under the earth,  
<sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- <sup>12</sup> So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling,  
<sup>13</sup> for it is God who works in you both to desire and to work, for the sake of his good pleasure.  
<sup>14</sup> Do everything without grumbling and arguing,  
<sup>15</sup> that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world.  
<sup>16</sup> Holding tight onto the word of life, so that I may be proud in the day of Christ, that I did not run in vain or labor in vain.  
<sup>17</sup> If I am poured out as a sacrifice and offering for your faith, I am glad, and rejoice with you all,  
<sup>18</sup> and in the same way you should also be glad and rejoice with me.
- <sup>19</sup> I hope in the Lord Jesus to send Timothy to you soon, that I also may be encouraged when I find out how you are doing.  
<sup>20</sup> For I have no one like him, who will truly care for your welfare.  
<sup>21</sup> For they care only about themselves and not about the interests of Jesus Christ.

<sup>22</sup> But you know his qualifications, that as a child serves a father, so he served with me in the spreading of the gospel.

<sup>23</sup> I hope, therefore, to send him as soon as I find out how my situation goes,

<sup>24</sup> though I trust in the Lord that I myself will come to you soon.

<sup>25</sup> But I thought it necessary to send Epaphroditus to you, my brother and fellow worker and fellow soldier, and your messenger to minister to my need.

<sup>26</sup> He has been wanting to see you, and was troubled, because you had heard that he was sick.

<sup>27</sup> Indeed he was so sick, he nearly died, but God had mercy on him, and not on him only, but also on me, that I might not have sorrow upon sorrow.

<sup>28</sup> I have sent him therefore more eagerly, that, when you see him again, you may rejoice, and that I may be less anxious.

<sup>29</sup> Welcome him therefore in the Lord with all joy, and hold people like him in honor,

<sup>30</sup> since it was for the work of Christ that he nearly died, risking his life to make up that which was lacking in your service toward me.

**DASV: Philippians 3**

<sup>1</sup> Finally, my brothers, rejoice in the Lord. To write the same things to you, is not a problem for me, but for you it is safe.

<sup>2</sup> Beware of dogs, beware of evil workers, beware of those who mutilate the flesh.

<sup>3</sup> For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and put no confidence in the flesh,

<sup>4</sup> though I might have confidence even in the flesh. If any one thinks he has reason to have confidence in the flesh, I have more:

<sup>5</sup> circumcised the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee.

<sup>6</sup> Concerning zeal, I persecuted the church; concerning the righteousness which is in the law, I was blameless.

<sup>7</sup> Yet whatever I have gained I count loss for the sake of Christ.

<sup>8</sup> Even beyond that, I count all things as worthless 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 garbage, so that I can gain Christ,

<sup>9</sup> and be found in him, not having a righteousness of my own, that comes from the law, but one that is through faith in Christ, the righteousness which is from God by faith.

<sup>10</sup> My goal is to know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death.

<sup>11</sup> That by any means possible I may attain to the resurrection from the dead.

<sup>12</sup> Not that I have already attained this, or have already been made perfect, but I press on, to lay hold onto that for which Christ Jesus took hold of me.

<sup>13</sup> Brothers, I do not consider myself to have achieved this, but this one thing I do, forgetting the things which are behind me, I reach for what is ahead,

<sup>14</sup> I press on toward the goal to win the prize that God has called me to in Jesus Christ.

<sup>15</sup> So let us have this mind; as many as are perfect. If in anything you deviate, God will reveal it to you.

<sup>16</sup> Just let us hold onto what we have already attained.

<sup>17</sup> Brothers, join in imitating me, and watch carefully those who live following this same example as you have seen in us.

<sup>18</sup> For as I told you before, and now tell you with tears, that many people are really enemies of the cross of Christ.

<sup>19</sup> Their end is destruction, their god is their belly, and they glory in their shame, and think only about earthly things.

<sup>20</sup> But our citizenship is in heaven, from where we wait for a Savior, the Lord Jesus Christ,

<sup>21</sup> who will transform our weak bodies, that they may be conformed to the likeness of his glorious body, according to the working by which he is able to subject all things to himself.

**DASV: Philippians 4**

<sup>1</sup> Therefore, my brothers, whom I love and long to see, my joy and crown, stand firm in the Lord, my beloved.

<sup>2</sup> I urge Euodia, and I urge Syntyche, to agree in the Lord.

<sup>3</sup> Yes, I ask you, loyal companion, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always. Again I say, Rejoice!

<sup>5</sup> Let everyone see your gentleness. The Lord is near.

<sup>6</sup> Do not be anxious about anything, but in everything by prayer and petition with thanksgiving let your requests be made known to God.

<sup>7</sup> And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Jesus Christ.

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report; if there is any virtue, and if there is any praise, think about these things.

<sup>9</sup> The things which you both learned and received and heard and saw in me, do these things and the God of peace will be with you.

<sup>10</sup> I rejoice in the Lord greatly, that now at last you have expressed your concern for me. You were indeed concerned, but you lacked opportunity.

<sup>11</sup> Not that I speak in respect of need, for I have learned in whatever state I am, there to be content.

<sup>12</sup> I have experienced both need and abundance. In everything and in all things have I learned the secret of contentment whether I am full or hungry, both in plenty and in want.

<sup>13</sup> I can do all things through him who strengthens me.

<sup>14</sup> Yet it was wonderful that you shared with me during my trouble.

<sup>15</sup> You Philippians also know, that in the beginning of the gospel, when I left Macedonia, no church had shared with me in the matter of giving and receiving but you alone.

<sup>16</sup> For even in Thessalonica you sent more than once to my need.

<sup>17</sup> Not that I seek a donation, but I seek for the fruit that increases to your credit.

<sup>18</sup> But I have all things and abound. I am filled, having received from Epaphroditus the things that came from you, a fragrant offering, a sacrifice acceptable, pleasing to God.

<sup>19</sup> My God will supply every one of your needs according to his riches in glory in Jesus Christ.

<sup>20</sup> Now to our God and Father be the glory forever and ever. Amen.

<sup>21</sup> Greet every saint in Christ Jesus. The brothers that are with me greet you.

<sup>22</sup> All the saints greet you, especially those that belong to Caesar's household.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

**DASV: Digital American Standard Version****DASV: Colossians 1**

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,  
<sup>2</sup> to the saints, the faithful brothers in Christ who are at Colossae. Grace and peace to you from God our Father.

<sup>3</sup> We always give thanks to God the Father of our Lord Jesus Christ, when praying for you,

<sup>4</sup> since we heard about your faith in Christ Jesus, and the love which you have for all the saints,

<sup>5</sup> which comes from the hope in what is laid up for you in heaven, which you heard before in the word of truth, the gospel.

<sup>6</sup> It has come to you; just as it is bearing fruit and growing in all the world, as it does also in you, since the day you heard and knew the grace of God in truth.

<sup>7</sup> You learned the gospel from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on our behalf,

<sup>8</sup> who also told us of your love in the Spirit.

<sup>9</sup> For this reason we also, since the day we heard about you, never stopped praying for you, requesting that you may be filled with the knowledge of his will in all spiritual wisdom and understanding.

<sup>10</sup> Then you may live a worthy life, pleasing to the Lord in every way, bearing fruit in every good work, and growing in the knowledge of God.

<sup>11</sup> May you be strengthened with all power, according to his glorious might, unto all patience and endurance with joy,

<sup>12</sup> giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

<sup>13</sup> For he rescued us out of the power of darkness, and brought us into the kingdom of the Son he loves,

<sup>14</sup> in whom we have redemption, the forgiveness of sins.

<sup>15</sup> He is the image of the invisible God, the firstborn over all creation.

<sup>16</sup> For by him all things were created, in heaven and on the earth, visible and invisible, whether thrones or dominions, whether principalities or powers; all things have been created by him and for him.

<sup>17</sup> He is before all things, and all things are held together in him.

<sup>18</sup> He is the head of the body, the church, he is the beginning, the firstborn from among the dead; so that in everything he might have the first place.

<sup>19</sup> For the Father was pleased that all his fullness should dwell in him;

<sup>20</sup> and through him to reconcile to himself all things, by making peace through his blood, shed on the cross, whether things on earth or things in heaven.



<sup>21</sup> You who were once alienated and enemies in your mind due to your evil actions,

<sup>22</sup> he has now reconciled you by the body of his flesh through death, to present you holy, without blemish, and absolutely free from accusation before him;

<sup>23</sup> if you continue in the faith, grounded and steadfast, not moved away from the hope promised to you in the gospel that you heard. This is the gospel which has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

<sup>24</sup> Now I rejoice in my sufferings for your sake, and fill up my part that which is lacking in the sufferings of Christ in my flesh for his body's sake, which is the church.

<sup>25</sup> I have become its servant since the time God commissioned me, which was given me for you, to fulfill the word of God,

<sup>26</sup> that is the mystery that has been hidden for ages and generations, but now has been revealed to his saints.

<sup>27</sup> God desired to make known to them the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

<sup>28</sup> We proclaim him, warning and teaching everyone in all wisdom, that we may present everyone perfect in Christ.

<sup>29</sup> For this gospel I also labor, struggling with all his power, which works mightily in me.

**DASV: Colossians 2**

<sup>1</sup> For I want you to know how much I struggle for you, and for those at Laodicea, and for those who have not met me face to face.

<sup>2</sup> I want their hearts to be encouraged and united in love, and to have all riches of confident understanding, and know the mystery of God, namely Christ,

<sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge.

<sup>4</sup> I say this so that no one will deceive you with persuasive arguments.

<sup>5</sup> For though I am absent in body, I am with you in the spirit, rejoicing to see how well ordered you are, and the strength of your faith in Christ.

<sup>6</sup> As you received Christ Jesus as Lord, so walk following him,

<sup>7</sup> rooted and built up in him, and firm in your faith, just as you were taught, overflowing with thankfulness.

<sup>8</sup> Make sure that no one deceives you through empty and deceitful philosophy, according to human tradition, from the spiritual powers of the world, and not from Christ.

<sup>9</sup> For in him dwells all the fullness of the godhead bodily.

<sup>10</sup> You are made full in him, who is the head of every ruler and authority.

<sup>11</sup> In him you also were circumcised, not with a circumcision of the flesh, but the putting off the body of flesh, by the spiritual circumcision done by Christ.

<sup>12</sup> Having been buried with him in baptism, you were also raised with him through your faith in the power of God, who raised him from the dead.

<sup>13</sup> You, being dead through your sins and the uncircumcision of your flesh, he made you alive together with him, having forgiven all your sins;

<sup>14</sup> having dropped the charges written against us, which were contrary to us. He has taken it away by nailing it to the cross.

<sup>15</sup> Disarming the rulers and the authorities, he exposed them openly, triumphing over them by the cross.

<sup>16</sup> Therefore let no one condemn you over food or drink, or concerning the observing of a feast day, new moon or Sabbath days.

<sup>17</sup> These are only the shadow of the things to come, but the reality is Christ.

<sup>18</sup> Let no one judge you demanding pious self-denial and the worshipping of the angels, dwelling on visions, yet full of pride in their fleshly mind.

<sup>19</sup> He lost connection to the head, from whom the whole body is supported and united together through the joints and ligaments, grows with the growth that comes from God.

<sup>20</sup> If you died with Christ from the elemental spirits of the world, why, as though living in the world, do you subject yourself to regulations--

<sup>21</sup> do not handle, taste, or touch?

<sup>22</sup> These are all things which perish with use, being simply human ideas and teachings.

<sup>23</sup> While these things have an appearance of wisdom with self-imposed worship, false humility, and severe treatment of the body; but are not of any true value against the indulgence of the flesh.

**DASV: Colossians 3**

<sup>1</sup> So if you were raised with Christ, seek things above, where Christ is seated at the right hand of God.

<sup>2</sup> Set your mind on the things above, not on things on earth,

<sup>3</sup> for you have died, and your new life is hidden with Christ in God.

<sup>4</sup> When Christ, who is your life, is revealed, then you too will be revealed in glory with him.

<sup>5</sup> So put to death your earthly actions: sexual immorality, impurity, ungodly passion, evil desire, and greed, which is idolatry.

<sup>6</sup> Because of doing these sins, the wrath of God is coming on those who are disobedient.

<sup>7</sup> You also did these things when you lived among them.

<sup>8</sup> But now strip off anger, wrath, malice, and abusive language from your mouth.

<sup>9</sup> Do not lie to each other, since you have put off sinful practices reflective of that old, dead self

<sup>10</sup> and have put on the new self, that is being renewed in knowledge according to the image of its Creator.

<sup>11</sup> So there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman but Christ is all, and in all.

<sup>12</sup> Clothe yourselves, therefore, as God's chosen, holy and beloved, with a heart of compassion, kindness, humility, gentleness, and patience.

<sup>13</sup> Bear with one another, and forgive each other. If anyone has a complaint against anyone else, as the Lord forgave you, forgive them.

<sup>14</sup> Above all these things clothe yourselves with love, which unites everything in perfect harmony.

<sup>15</sup> Let the peace of Christ control your hearts. For you were called as part of one body to peace. And be thankful.

<sup>16</sup> Let the word of Christ dwell in you richly, teaching and exhorting one another in all wisdom with psalms, hymns and spiritual songs, singing with gratitude in your hearts to God.

<sup>17</sup> Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

<sup>18</sup> Wives, submit to your husbands, as is fitting in the Lord.

<sup>19</sup> Husbands, love your wives, and do not be harsh to them.

<sup>20</sup> Children, obey your parents in all things, for this pleases the Lord.

<sup>21</sup> Fathers, do not provoke your children, so they will not be discouraged.

<sup>22</sup> Servants, obey your earthly masters in everything and not only when they are watching but seek to please them with a sincere heart, fearing the Lord.

<sup>23</sup> Whatever you do, work at it heartily, with enthusiasm as to the Lord, and not for men,

<sup>24</sup> knowing that you will receive the reward as an inheritance from the Lord. Serve the Lord Christ.

<sup>25</sup> For the one who does wrong will be repaid for the wrong that he has done, and there are no exceptions.

**DASV: Colossians 4**

<sup>1</sup> Masters, treat your servants justly and fairly, knowing that you also have a Master in heaven.

<sup>2</sup> Continue steadfastly in prayer, keeping alert in it with thanksgiving.

<sup>3</sup> Pray for us also, that God may open a door for the word so that we may declare the mystery of Christ, for which I am in chains.

<sup>4</sup> Pray that I may proclaim the word as clearly as I should.

<sup>5</sup> Be wise how you act toward outsiders, making the most of every opportunity.

<sup>6</sup> Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone.

<sup>7</sup> Tychicus, a beloved brother, faithful minister and fellow servant in the Lord, will make known all my affairs to you.

<sup>8</sup> I have sent him for this very purpose, that you may know how we are doing, and that he may encourage your hearts.

<sup>9</sup> I am also sending Onesimus, a faithful and beloved brother, who is one of you. They will tell you everything going on here.

<sup>10</sup> Aristarchus, my fellow prisoner, greets you, as does Mark, the cousin of Barnabas. You have received instructions about him; if he comes to you, welcome him.

<sup>11</sup> Jesus, who is called Justus, also sends greetings. These are my only Jewish converts, fellow workers in the kingdom of God. They have been a comfort to me.

<sup>12</sup> Epaphras, who is one of you, a servant of Christ Jesus, greets you. He earnestly prays for you, that you may stand perfect and confident in all the will of God.

<sup>13</sup> For I can assure you, that he has worked hard for you, and for those in Laodicea and Hierapolis.

<sup>14</sup> Luke, the beloved physician, and Demas greet you.

<sup>15</sup> Greet the brothers who are in Laodicea and Nymphas, and the church that meets in her house.

<sup>16</sup> After this letter has been read to you, let it be read also by the church of the Laodiceans. You also read the letter from Laodicea.

<sup>17</sup> Tell Archippus, "Make sure you complete the ministry you received in the Lord."

<sup>18</sup> I, Paul write this greeting with my own hand. Remember my chains. Grace be with you.

**DASV: Digital American Standard Version****DASV: 1 Thessalonians 1**

<sup>1</sup> From Paul, Silvanus, and Timothy;

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:  
Grace and peace to you.

<sup>2</sup> We always thank God for all of you, making mention of you in our prayers.

<sup>3</sup> We constantly remember before our God and Father, your work of faith, labor of love and patience of hope in our Lord Jesus Christ.

<sup>4</sup> We know, brothers, beloved by God, that he has chosen you,

<sup>5</sup> because our gospel did not come to you merely in words, but also in power, and in the Holy Spirit with full assurance. You know what kind of people we showed ourselves to be for your sake.

<sup>6</sup> And you became imitators of us and of the Lord, having received the word in great affliction, yet with the joy of the Holy Spirit.

<sup>7</sup> So you became an example to all who believe in Macedonia and Achaia.

<sup>8</sup> For the word of the Lord rang out from you, not only in Macedonia and Achaia, but in every place your faith in God has gone forth, so that we do not need to say anything.

<sup>9</sup> For people everywhere report how you welcomed us, and how you turned to God from idols to serve the living and true God,

<sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, Jesus, the one who rescues us from the wrath to come.

**DASV: 1 Thessalonians 2**

- <sup>1</sup> For yourselves know brothers about our coming to you, that it was not in vain.
- <sup>2</sup> But although we suffered before and were shamefully mistreated at Philippi, as you well know, we had courage in our God to speak the gospel of God to you in spite of great opposition.
- <sup>3</sup> For our appeal does not come from error, impure motives or deceit,
- <sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak it; not to please people but God, who examines our hearts.
- <sup>5</sup> For we never came using flattering words as you well know, nor with a hidden agenda of greed, God is our witness.
- <sup>6</sup> Nor did we seek glory from people, neither from you nor from others,
- <sup>7</sup> though we could have claimed authority as apostles of Christ. Instead, we were gentle among you, like a nursing mother who tenderly cares for her own children.
- <sup>8</sup> So with such affection for you, we were delighted to impart to you, not only the gospel of God, but also our own souls, because you had become so dear to us.
- <sup>9</sup> For you remember, brothers, our labor and toil, we preached to you the gospel of God working night and day, that we might not burden any of you.
- <sup>10</sup> You are witnesses, and so is God, how holy, righteous and blameless our conduct was toward you who believe.
- <sup>11</sup> As you well know, we treated each one of you as a father treats his own children,
- <sup>12</sup> pleading and encouraging you, and challenging you to the end that you should walk worthy of God, who calls you into his own kingdom and glory.
- <sup>13</sup> And for this we also constantly thank God, because when you received the word of God you heard from us, you accepted it not as a human word, but as it truly is, the word of God, which also works in you who believe.
- <sup>14</sup> For you, brothers, became imitators of God's churches in Christ Jesus which are in Judea; for you also suffered the same things from your own countrymen, just as they did from the Jews.
- <sup>15</sup> They both killed the Lord Jesus and the prophets, and drove out us. They displeased God, and opposed everyone.
- <sup>16</sup> They forbid us from speaking to the Gentiles that they may be saved. So they constantly piled up their sins but God's wrath has caught up to them at last.
- <sup>17</sup> But we, brothers, being separated from you for a little while--in person not in heart, became even more fervent in our desire to see your face.
- <sup>18</sup> For we wanted to come to you. I, Paul, tried over and over again, but Satan hindered us.
- <sup>19</sup> For who is our hope, joy, and crown of boasting before our Lord Jesus at his coming? Is it not you?
- <sup>20</sup> For you are our glory and joy!



**DASV: 1 Thessalonians 3**

<sup>1</sup> So when we could stand it no longer, we decided to stay behind at Athens alone.

<sup>2</sup> We sent Timothy, our brother and God's co-worker in the gospel of Christ, to strengthen you, and encourage you in your faith,

<sup>3</sup> that no one be shaken by these afflictions. For you yourselves know that we are destined for them.

<sup>4</sup> For in fact even when we were with you, we told you ahead of time that we would suffer affliction; and so it has happened as you know full well.

<sup>5</sup> So when I could bear it no longer, I sent to find out about your faith. I was afraid that somehow the tempter had tempted you, and our effort should prove to have been wasted.

<sup>6</sup> But now Timothy has come to us from you, and given us good news about your faith and love, and that you constantly have good memories of us, longing to see us, just as we also long to see you.

<sup>7</sup> For this reason, brothers, in all our distress and affliction, we were comforted about you because of your faith.

<sup>8</sup> For now we are alive again, since you are standing firm in the Lord.

<sup>9</sup> For how can we thank God enough for you, for all the joy we feel for your sakes before our God.

<sup>10</sup> Night and day we pray earnestly that we may see you face to face, and fill up anything that is missing in your faith?

<sup>11</sup> Now may our God and Father himself, and our Lord Jesus, direct our way to you.

<sup>12</sup> May the Lord make you grow and overflow in love for one another, and for all men, just as we do for you.

<sup>13</sup> May he strengthen your hearts, blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

**DASV: 1 Thessalonians 4**

<sup>1</sup> Finally brothers, we ask and urge you in the Lord Jesus, that, as you received instruction from us on how you ought to walk and to please God, just as you are in fact living -- that you do so more and more.

<sup>2</sup> For you know what we taught you from the Lord Jesus.

<sup>3</sup> For this is God's will: that you be holy and abstain from sexual immorality,

<sup>4</sup> that each one of you know how to control his own body in holiness and honor,

<sup>5</sup> not in lustful passion, like the Gentiles who do not know God.

<sup>6</sup> In this issue one should not cheat or wrong his brother, because the Lord is an avenger in all these things, just as we also told and warned you before.

<sup>7</sup> For God did not call us to impurity, but to holiness.

<sup>8</sup> Therefore the one who rejects this, does not reject human instruction, but God's, who gives his Holy Spirit to you.

<sup>9</sup> Now concerning brotherly love, you do not need anyone to write to you, for you yourselves are taught by God to love one another.

<sup>10</sup> Indeed you show it toward all the brothers who are throughout Macedonia. But we urge you, brothers, that you do so more and more.

<sup>11</sup> Make it your goal to live a quiet life, to mind your own business, and to work with your hands, just as we instructed you.

<sup>12</sup> Then you can live properly before outsiders, and will not be dependent on anyone.

<sup>13</sup> But we do not want you to be ignorant, brothers, concerning those who have fallen asleep; so you will not grieve like the rest who have no hope.

<sup>14</sup> For if we believe that Jesus died and rose again, then those who are fallen asleep in Jesus, God will bring with him.

<sup>15</sup> For we tell you this by the authority of the word of the Lord, that we who are left alive when the Lord comes, will certainly not precede those who have fallen asleep.

<sup>16</sup> For the Lord himself will descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.

<sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

<sup>18</sup> Therefore comfort one another with these words.

**DASV: 1 Thessalonians 5**

<sup>1</sup> But concerning the times and the seasons, brothers, you do not need to have anything written to you.

<sup>2</sup> For yourselves know perfectly well that the day of the Lord comes like a thief in the night.

<sup>3</sup> When they are saying, "Peace and safety," then sudden destruction will come upon them, as labor pains upon a pregnant woman. There will be no way to escape.

<sup>4</sup> But you, brothers, are not in darkness, for that day to surprise you like a thief.

<sup>5</sup> For you are all sons of light, and sons of the day. We are not of the night, nor of darkness.

<sup>6</sup> So then let us not sleep, as others do, but let us stay alert and be sober.

<sup>7</sup> For those who sleep, sleep in the night and those who are get drunk are drunk at night.

<sup>8</sup> But since we are of the day, let us be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

<sup>9</sup> For God did not destine us for wrath, but for the obtaining of salvation through our Lord Jesus Christ,

<sup>10</sup> who died for us, that whether we are awake or asleep, we should live together with him.

<sup>11</sup> Therefore, encourage one another and build each other up, just as you already do.

<sup>12</sup> But we ask you, brothers, to acknowledge those who labor among you, and are over you in the Lord and admonish you.

<sup>13</sup> Esteem them most highly in love because of their work. Be at peace among yourselves.

<sup>14</sup> We urge you, brothers, admonish the lazy, encourage the discouraged, help the weak, be patient toward all.

<sup>15</sup> See that no one repays evil for evil; but always pursue that which is good for one another, and for all.

<sup>16</sup> Rejoice always,

<sup>17</sup> pray without ceasing,

<sup>18</sup> in everything give thanks. For this is God's will for you in Christ Jesus.

<sup>19</sup> Do not extinguish the Spirit.

<sup>20</sup> Do not despise the prophetic word.

<sup>21</sup> But test everything, hang on to that which is good.

<sup>22</sup> Stay away from every type of evil.

<sup>23</sup> Now may the God of peace himself make you completely holy. May your spirit, soul and body be kept totally blameless at the coming of our Lord Jesus Christ.

<sup>24</sup> Faithful is he who calls you, and he who will do it.

<sup>25</sup> Brothers, pray for us.

<sup>26</sup> Greet all the brothers with a holy kiss.

<sup>27</sup> I command you by the Lord that this epistle be read to all the brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

**DASV: Digital American Standard Version****DASV: 2 Thessalonians 1**

<sup>1</sup> From Paul, Silvanus, and Timothy;

To the church of the Thessalonians in God our Father and the Lord Jesus Christ.

<sup>2</sup> Grace and peace to you from God the Father and the Lord Jesus Christ.

<sup>3</sup> We ought always to give thanks to God for you, brothers, and rightly so, because your faith is growing abundantly, and the love of each one of you for one another is also increasing.

<sup>4</sup> Therefore we ourselves boast about you in the churches of God for your endurance and faith in all your persecutions and afflictions which you are undergoing.

<sup>5</sup> This is the evidence of the righteous judgment of God; to the end that you may be counted worthy of the kingdom of God, for which you also suffer.

<sup>6</sup> For it is right for God to repay with affliction those who afflict you,

<sup>7</sup> and provide relief for you who are being afflicted, when the Lord Jesus is revealed from heaven with his mighty angels.

<sup>8</sup> With flaming fire he will inflict vengeance on those who do not know God, and do not obey the gospel of our Lord Jesus.

<sup>9</sup> They will suffer the punishment of eternal destruction away from the face of the Lord and from the glory of his might.

<sup>10</sup> When he comes on that day, he will be glorified among his saints, and admired by all those who have believed, indeed you did believe our testimony to you.

<sup>11</sup> To this end we pray for you always, that our God may make you worthy of his calling, and fulfill every good desire and work of faith, with power,

<sup>12</sup> that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

**DASV: 2 Thessalonians 2**

<sup>1</sup> Now concerning the coming of our Lord Jesus Christ, and our being gathered to him, we ask you brothers

<sup>2</sup> not to be easily shaken in mind, or alarmed, either by a spirit, word, or a letter supposed to be from us, alleging that the day of the Lord has already come.

<sup>3</sup> Let no one deceive you in any way. For that day will not come until the falling away comes first, and the man of lawlessness is revealed, the one destined to destruction.

<sup>4</sup> He opposes and exalts himself over every so-called god or object of worship; so that he will sit in the temple of God, setting himself up as God.

<sup>5</sup> Do you not recall that when I was still with you, I told you these things?

<sup>6</sup> Now you know what is restraining him, so that he will be revealed when his time comes.

<sup>7</sup> For the mystery of lawlessness is already at work. However there is one who restrains now, until he is taken out of the way.

<sup>8</sup> Then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth, and bring him to nothing by the splendor of his coming.

<sup>9</sup> The coming of the lawless one will be by the working of Satan with all power, signs and lying wonders and

<sup>10</sup> with every kind of wicked deception deceiving those who perish; because they refused to love the truth and so be saved.

<sup>11</sup> Consequently God sends them a strong delusion, that they will believe a lie.

<sup>12</sup> So all who have not believed the truth, but enjoy evil will be condemned.

<sup>13</sup> But we ought always to give thanks to God for you, brothers, loved by the Lord, because God chose you from the beginning for salvation through the sanctifying work of the Spirit and belief in the truth.

<sup>14</sup> To this he called you through our gospel, so you might share in the glory of our Lord Jesus Christ.

<sup>15</sup> So then, brothers, stand firm, and hold on to the traditions that you were taught, whether by our speech or letter.

<sup>16</sup> Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace,

<sup>17</sup> encourage your hearts and strengthen them in every good work and word.

**DASV: 2 Thessalonians 3**

<sup>1</sup> Finally, brothers, pray for us, that the word of the Lord may spread quickly and be honored, just as it was among you,

<sup>2</sup> and that we may be rescued from wicked and evil people. Not everyone has faith.

<sup>3</sup> But the Lord is faithful, and he will strengthen you, and guard you from the evil one.

<sup>4</sup> We are confident in the Lord about you, that you are both doing and will continue to do the things that we commanded you.

<sup>5</sup> Now may the Lord direct your hearts into the love of God, and into the endurance of Christ.

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who lives an idle life and not after the tradition they received from us.

<sup>7</sup> For you yourselves know how you ought to imitate us, for we were not idle when we were among you.

<sup>8</sup> We did not eat anyone's food without paying for it. Instead we labored and toiled, working day and night, so that we might not burden any of you.

<sup>9</sup> It was not because we had no right, but to make ourselves an example to you, that you should imitate us.

<sup>10</sup> For even when we were with you, we commanded you, "If anyone will not work, he should not eat."

<sup>11</sup> For we hear of some of you are walking in idleness, refusing to work, yet are busybodies.

<sup>12</sup> Now such people we command and urge in the Lord Jesus Christ, that they work quietly and make their own living.

<sup>13</sup> But you, brothers, do not be weary in doing what is right.

<sup>14</sup> If anyone does not obey our word by this letter, take note of that person, do not associate with him, in order that he may be ashamed.

<sup>15</sup> Do not regard him as an enemy, but admonish him as a brother.

<sup>16</sup> Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

<sup>17</sup> I, Paul, write this greeting with my own hand, which is the sign in every letter. This is how I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all.

**DASV: Digital American Standard Version****DASV: 1 Timothy 1**

<sup>1</sup> From Paul, an apostle of Christ Jesus according to the commandment of God, our Savior, and Christ Jesus, our hope.

<sup>2</sup> To Timothy, my true child in the faith. Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> As I urged you when I left for Macedonia, stay at Ephesus, that you may instruct certain people there not to teach false doctrine,

<sup>4</sup> or to waste time on myths and endless genealogies, which promote speculation, rather than God's redemptive plan which is by faith.

<sup>5</sup> But the goal of my instruction is love that comes from a pure heart, a good conscience and a sincere faith.

<sup>6</sup> Some have deviated from these turning aside to meaningless discussion.

<sup>7</sup> They desire to be teachers of the law, but they do not understand what they are saying, or what they so confidently affirm.

<sup>8</sup> But we know that the law is good, if a person uses it legitimately.

<sup>9</sup> We know this, that law is not made for a righteous person, but for the lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers and mothers, for murderers,

<sup>10</sup> for sexually immoral, for practicing homosexuals, for kidnappers, for liars, for perjurers, and whatever else is contrary to the sound teaching,

<sup>11</sup> in accord with the glorious gospel of the blessed God, which he entrusted to me.

<sup>12</sup> I thank him who enabled me, even Christ Jesus our Lord, because he counted me faithful, appointing me to his service;

<sup>13</sup> even though I was formerly a blasphemer, a persecutor, and a violent man. But I received mercy, because I did it ignorantly in unbelief,

<sup>14</sup> and the grace of our Lord overflowed on me with faith and love that come from Christ Jesus.

<sup>15</sup> This is a trustworthy saying, and deserves full acceptance: "Christ Jesus came into the world to save sinners,"--of whom I am the worst.

<sup>16</sup> This is why I obtained mercy, that in me, as the worst, Jesus Christ might show forth the extent of his patience, as an example for those who are going to believe on him and receive eternal life.

<sup>17</sup> Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever! Amen.

<sup>18</sup> I commit this charge to you, Timothy, my child, according to the prophecies spoken about you, that by them you may fight the good fight,

<sup>19</sup> grasping firmly on to faith and a good conscience, which some have rejected causing their faith to shipwreck.



<sup>20</sup> Among whom are Hymenaeus and Alexander, whom I handed over to Satan, that they might be taught not to blaspheme.

**DASV: 1 Timothy 2**

<sup>1</sup> I urge, first of all, that requests, prayers, intercessions, and thanks be made for all people;

<sup>2</sup> for kings and all that are in high positions; that we may lead a peaceful and quiet life in all godliness and dignity.

<sup>3</sup> This prayer is good and acceptable in the sight of God our Savior,

<sup>4</sup> who wants all people to be saved, and come to the knowledge of the truth.

<sup>5</sup> For there is one God, and one mediator between God and humans, Christ Jesus, who himself was truly human.

<sup>6</sup> He gave himself a ransom for all, this was attested at just the right time.

<sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup> I want men to pray in every place, lifting up holy hands, without anger or disputing.

<sup>9</sup> Similarly, women should dress in appropriate clothing, with modesty and propriety; not with braided hair, gold, pearls or expensive clothes,

<sup>10</sup> but with good deeds as is proper for women professing godliness.

<sup>11</sup> Let a woman learn in quietness with all submission.

<sup>12</sup> But I do not allow a woman to teach, or to have authority over a man. She is rather to remain quiet.

<sup>13</sup> For Adam was formed first, then Eve.

<sup>14</sup> Adam was not deceived, but the woman being deceived fell into transgression.

<sup>15</sup> But she will be saved through her childbearing, if she continues in faith, love and holiness with modesty.

**DASV: 1 Timothy 3**

<sup>1</sup> This saying is trustworthy, “If a man seeks the office of an elder, he desires a good work.”

<sup>2</sup> The elder, therefore, must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, able to teach,

<sup>3</sup> not a drunkard, or violent but gentle, not contentious, or a lover of money.

<sup>4</sup> He must manage his own home well, keeping his children under control with respect.

<sup>5</sup> For if one does not know how to manage his own home, how can he take care of the church of God?

<sup>6</sup> He should not be a new believer, or he may fall into the condemnation caused by the devil.

<sup>7</sup> Moreover he must be well thought of by those who are outside the community of faith; so he will not fall into disgrace and the snare of the devil.

<sup>8</sup> Deacons, likewise must be respected, not two-faced, not heavy drinkers or greedy for money,

<sup>9</sup> holding to the mystery of the faith with a pure conscience.

<sup>10</sup> Let these also first be tested, and then let them serve as deacons, if they prove blameless.

<sup>11</sup> Similarly, their wives must be respected, not slanderers, temperate, faithful in everything.

<sup>12</sup> Let deacons be husbands of one wife, managing their children and their own homes well.

<sup>13</sup> For those who have served well as deacons gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

<sup>14</sup> These things write I to you, hoping to come to you soon,

<sup>15</sup> but if I get delayed, I write that you may know how people ought to behave themselves in the house of God, which is the church of the living God, the pillar and foundation of the truth.

<sup>16</sup> There is no question this is a great mystery of our religion: He appeared in the flesh, was vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

**DASV: 1 Timothy 4**

<sup>1</sup> But the Spirit says clearly, that in later times some will turn away from the faith, devoting themselves to deceitful spirits and the teachings of demons,

<sup>2</sup> through the hypocrisy of liars, whose consciences are seared as with a hot iron.

<sup>3</sup> They forbid marriage, and command abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

<sup>4</sup> For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving.

<sup>5</sup> For it is sanctified by the word of God and prayer.

<sup>6</sup> If you point out these things to the brothers, you will be a good servant of Christ Jesus, nourished in the words of the faith and of the good teaching which you have followed.

<sup>7</sup> But have nothing to do with godless myths and old wives' tales. Instead train yourself for godliness.

<sup>8</sup> For "physical training has some value; but godliness is valuable for all things. It holds promise for the present life, and for that which is to come."

<sup>9</sup> This saying is trustworthy, and worthy of full acceptance.

<sup>10</sup> For to this end we work hard and struggle, because we have our hope set on the living God, who is the Savior of everyone, especially of those who believe.

<sup>11</sup> Command and teach these things.

<sup>12</sup> Let no one despise you because you are young; but set an example to those who believe, in speech, conduct, love, faithfulness, and purity.

<sup>13</sup> Until I come, devote yourself to the public reading of Scripture, to exhortation, and to teaching.

<sup>14</sup> 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 council of elders.

<sup>15</sup> Pay attention to these things, give yourself totally to them, so that your progress may be apparent to everyone.

<sup>16</sup> Keep a close watch on yourself, and to your teaching. Continue in these things, for in doing this you will save both yourself and those who listen to you.

**DASV: 1 Timothy 5**

- <sup>1</sup> Do not rebuke an older man harshly, but appeal to him as a father. Talk to younger men as brothers,
- <sup>2</sup> to older women as mothers, and to the younger women as sisters, with all purity.
- <sup>3</sup> Honor widows who are truly in need.
- <sup>4</sup> But if a widow has children or grandchildren, let them learn first to show their religious duty towards their own family and repay their parents. For this is pleasing in the sight of God.
- <sup>5</sup> Now a widow who is truly in need and left all alone, has her hope set on God, and continues making requests and prayers night and day.
- <sup>6</sup> But the widow who lives only for her own pleasure is dead even while she lives.
- <sup>7</sup> Give these instructions so that they may be above criticism.
- <sup>8</sup> But if anyone does not provide for his own family, and especially his own immediate family, he has denied the faith and is worse than an unbeliever.
- <sup>9</sup> Let a widow be put on the list only if she is over sixty years old, having been a faithful wife.
- <sup>10</sup> She should be known for good deeds, as one who has raised children, shown hospitality, washed the feet of saints, cared for the afflicted and has devoted herself to all kinds of good works.
- <sup>11</sup> But refuse to put younger widows on the list, for their sensual desires may lead them away from Christ and they will want to marry.
- <sup>12</sup> They incur condemnation because they have broken their first pledge.
- <sup>13</sup> Besides that, they may learn to be idle, going about from house to house; and not only idle, but gossips and busybodies, saying things they ought not to.
- <sup>14</sup> I desire, therefore, that the younger widows marry, bear children, manage their homes so as to give no opportunity to the adversary for slander.
- <sup>15</sup> For some have already turned aside to follow Satan.
- <sup>16</sup> If any believing woman has widows in her own family, let her help them, and let not the church be burdened; so that it may help those who are truly needy widows.
- <sup>17</sup> Let the elders that rule well be considered worthy of double honor, especially those who work in preaching and teaching.
- <sup>18</sup> For the scripture says, "You shall not muzzle the ox when he treads out the grain." And, "The laborer deserves his pay."
- <sup>19</sup> Do not receive an accusation against an elder unless it is supported by two or three witnesses.
- <sup>20</sup> Those who sin should be rebuked in the sight of all so that the rest also may be warned by it.
- <sup>21</sup> I charge you in the sight of God, Christ Jesus, and the elect angels, that you observe these instructions without partiality, doing nothing by favoritism.
- <sup>22</sup> Do not ordain anyone hastily, or partake in another's sins. Keep yourself pure.
- <sup>23</sup> Do not drink just water, but use a little wine for your stomach's sake and your frequent illnesses.

<sup>24</sup> Some men's sins are obvious, leading them into judgment; and other's sins are exposed only later.

<sup>25</sup> In like manner also there are good works that are obvious; and those that cannot be hidden very long.

**DASV: 1 Timothy 6**

<sup>1</sup> Let as many as are under the yoke of slavery regard their own masters worthy of full honor, that the name of God and the teaching be not defamed.

<sup>2</sup> Those who have believing masters, should not respect them less because they are brothers. Instead they should serve them all the more, because those who benefit from their service are believers and beloved. Teach and urge these things.

<sup>3</sup> If anyone teaches differently, and does not agree with sound words, that is, the words of our Lord Jesus Christ, and to the teaching which promotes godliness;

<sup>4</sup> he is conceited and knows nothing. Such a person has an unhealthy interest in questionings and disputes over words, which give rise to envy, strife, slander and evil suspicions.

<sup>5</sup> The wranglings of those who are of a corrupt mind and bereft of the truth, lead them to imagine godliness is a way to wealth.

<sup>6</sup> But godliness with contentment is great gain.

<sup>7</sup> For we brought nothing into the world and so we cannot carry anything out.

<sup>8</sup> But if we have food and clothing let us be content.

<sup>9</sup> But those who want to be rich fall into temptation and a snare and many foolish and hurtful lusts that plunge people into destruction and ruin.

<sup>10</sup> For the love of money is a root of all kinds of evil. Some craving it have wandered away from the faith, and have pierced themselves with many sorrows.

<sup>11</sup> But you, man of God, flee these things. Instead pursue righteousness, godliness, faith, love, endurance and gentleness.

<sup>12</sup> Fight the good fight of the faith. Grasp tightly onto eternal life, to which you were called, and make a good confession in the sight of many witnesses.

<sup>13</sup> I charge you in the sight of God, who gives life to all things, and Christ Jesus, who before Pontius Pilate made his good confession.

<sup>14</sup> Obey the commandment, without fault or blame, until the appearing of our Lord Jesus Christ,

<sup>15</sup> which he, who is the blessed and only ruler, the King of kings, and Lord of lords, will reveal at just the right time.

<sup>16</sup> He alone has immortality, dwelling in unapproachable light; whom no human has seen, nor can see. To him be honor and power, forever! Amen.

<sup>17</sup> Charge those who are rich in this present world, not to be arrogant, or to have their hope set on the uncertainty of riches, but on God, who gives us richly all things for our enjoyment.

<sup>18</sup> Direct them to do good, that they be rich in good works; to be generous and willing to share with others.

<sup>19</sup> By doing this they will store up treasure for themselves as a solid foundation for the future, that they may lay hold onto true life.

<sup>20</sup> O Timothy, guard that which has been entrusted to you. Avoid godless babblings and absurdities of their falsely labeled “knowledge,”

<sup>21</sup> which some have professed wandering from the faith. Grace be with all of you.

**DASV: Digital American Standard Version****DASV: 2 Timothy 1**

<sup>1</sup> From Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life that is in Christ Jesus,

<sup>2</sup> To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, with a pure conscience whom I serve, just as my forefathers did, when day and night I constantly remember you in my prayers.

<sup>4</sup> I long to see you, remembering your tears, so that I may be filled with joy.

<sup>5</sup> I am reminded of your genuine faith; which first lived in your grandmother Lois, and your mother Eunice; and, I am convinced, is now in you too.

<sup>6</sup> Because of this I remind you that you fan into flames the gift of God, which is in you through the laying on of my hands.

<sup>7</sup> For God did not give us not a spirit of fear; but of power, love and self-control.

<sup>8</sup> So do not be ashamed of the testimony about our Lord, or of me, his prisoner, but suffer hardship for the gospel by to the power of God.

<sup>9</sup> He saved us, and called us with a holy calling, not because of our works, but according to his own purpose and grace, which was given to us in Christ Jesus before time begin.

<sup>10</sup> But it has now been made visible by the appearing of our Savior Christ Jesus. He has destroyed death, and brought life and immortality to light through the gospel.

<sup>11</sup> For this Good News I was appointed a preacher, an apostle, and a teacher.

<sup>12</sup> Because of this I also suffer these things. Yet I am not ashamed, because I know the one in whom I have believed, and I am persuaded that he is able to guard that which I have committed to him until that day.

<sup>13</sup> Hold to the standard sound teaching which you have heard from me, in faith and love which is in Christ Jesus.

<sup>14</sup> Guard that good deposit which was entrusted unto you through the Holy Spirit who lives in us.

<sup>15</sup> You know, that everyone in the province of Asia deserted me; including Phygelus and Hermogenes.

<sup>16</sup> May the Lord grant mercy to the family of Onesiphorus, for he often refreshed me, and was not ashamed of my chains.

<sup>17</sup> But, when he was in Rome, he vigorously searched for and found me.

<sup>18</sup> May the Lord grant that he find mercy from the Lord on that day. Now you know full well how much he helped me at Ephesus.



**DASV: 2 Timothy 2**

- <sup>1</sup> You then, my dear child, be strong in the grace that is in Christ Jesus.
- <sup>2</sup> And the things which you have heard me say in front of many witnesses, entrust to faithful men, who will be able to teach others also.
- <sup>3</sup> Receive your share of suffering as a good soldier of Christ Jesus.
- <sup>4</sup> No soldier in military service entangles himself in the affairs of everyday life, so that he may please the one who recruited him.
- <sup>5</sup> Anyone who competes as an athlete is not crowned, unless he follows the rules.
- <sup>6</sup> The farmer that works hard should be the first one to receive his share of the crops.
- <sup>7</sup> Think about what I am saying; for the Lord will give you understanding in all this.
- <sup>8</sup> Remember Jesus Christ, raised from the dead, a descendent of David—this is my gospel,
- <sup>9</sup> for which I suffer hardship even to the point of being bound with chains as a criminal; but the word of God is not bound.
- <sup>10</sup> So I endure all things for the sake of the chosen, that they too may obtain salvation which is in Christ Jesus with eternal glory.
- <sup>11</sup> This saying is trustworthy: “For if we died with him, we shall also live with him.
- <sup>12</sup> If we endure, we shall also reign with him, if we deny him, he will also deny us,
- <sup>13</sup> if we are unfaithful, he will remain faithful; because he cannot deny himself.”
- <sup>14</sup> Remind them these things, warn them in the sight of the Lord, not to quarrel over words. It is worthless and only ruins those who listen.
- <sup>15</sup> Do your best to present yourself approved to God, a workman who does not need to be ashamed, accurately handling the word of truth.
- <sup>16</sup> But avoid profane babblings, for it will only lead one further into ungodliness.
- <sup>17</sup> Their talk will spread like gangrene. Hymenaeus and Philetus are examples of this.
- <sup>18</sup> They have strayed from the truth, saying that the resurrection has already happened, and the faith of some has been destroyed.
- <sup>19</sup> However, God’s solid foundation stands firm, having this seal inscribed, “The Lord knows those who are his,” and, “Let everyone who confesses the name of the Lord turn away from wickedness.”
- <sup>20</sup> Now in an expensive house there are not only vessels of gold and of silver, but also of wood and of clay; and some are for honorable uses, and others are for ignoble.
- <sup>21</sup> If anyone purge himself of these, he will be a vessel of honor, special, fit for the master’s use, prepared for every good work.
- <sup>22</sup> But flee youthful lusts, and follow after righteousness, faith, love, peace, with those who call on the Lord from a pure heart.
- <sup>23</sup> But reject foolish and ignorant questions, knowing that they only breed strife.

<sup>24</sup> The Lord's servant must not be quarrelsome, but gentle towards all, apt to teach, patient,

<sup>25</sup> in meekness correcting opponents, if there is a chance that God may grant them repentance unto the knowledge of the truth,

<sup>26</sup> that they may rescue themselves from of the trap of the devil, having been held captive by him in order to do his will.

**DASV: 2 Timothy 3**

<sup>1</sup> But know this, that in the last days distressing times will come.

<sup>2</sup> For men will be lovers of themselves, lovers of money, boastful, arrogant, abusive, disobedient to parents, ungrateful, unholy,

<sup>3</sup> unloving, unforgiving, slanderers, without self-control, savage, not lovers of good,

<sup>4</sup> treacherous, reckless, conceited, lovers of pleasure rather than lovers of God.

<sup>5</sup> They maintain an outward form of godliness, but have denied its power. Avoid these kind of people.

<sup>6</sup> For these are the kind that creep into houses, and take captive vulnerable women overwhelmed with sins, led astray by all kinds of passions.

<sup>7</sup> Such women are always following some new teaching but never able to come to the knowledge of the truth.

<sup>8</sup> Just as Jannes and Jambres withstood Moses, so do these men also withstand the truth. They have warped minds and are disqualified concerning the faith.

<sup>9</sup> But they will proceed no further. For their folly will be obvious to everyone, just like it was for those two men.

<sup>10</sup> But you have followed my teaching, my way of life, my purpose, faith, longsuffering, love, patience,

<sup>11</sup> persecutions, sufferings, that happened to me at Antioch, Iconium, and Lystra. What persecutions I endured. And the Lord delivered me from them all.

<sup>12</sup> Yes, and all who would live godly in Christ Jesus will suffer persecution.

<sup>13</sup> But evil men and impostors will go from bad to worse, deceiving others and being deceived themselves.

<sup>14</sup> But as for you, continue in the things which you have learned and are convinced of, knowing from whom you learned them.

<sup>15</sup> And that from early childhood have known the Scriptures which are able to make you wise for salvation through faith in Christ Jesus.

<sup>16</sup> All scripture is inspired by God and useful for teaching, for reproof, for correction, for training in righteousness.

<sup>17</sup> So that the man of God may be competent, completely equipped for every good work.

**DASV: 2 Timothy 4**

<sup>1</sup> I solemnly charge you in the sight of God, and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingdom:

<sup>2</sup> Preach the word; be ready in season and out; reprove, rebuke, exhort with total patience and good teaching.

<sup>3</sup> For there will come a time when people will not tolerate sound teaching. But, they will heap up for themselves teachers compatible with their own lusts, having itching ears.

<sup>4</sup> And they will turn their ears away from the truth, turning instead to myths.

<sup>5</sup> But be self-controlled in all things, suffer hardship, do the work of an evangelist, fulfill your ministry.

<sup>6</sup> For I am already being poured out as an offering, and the time of my departure is come.

<sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith.

<sup>8</sup> Now there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day; and not to me only, but also to all those who long for his appearing.

<sup>9</sup> Do your best to come to me soon.

<sup>10</sup> For Demas deserted me, having loved this present world. He went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia.

<sup>11</sup> Only Luke is with me. Take Mark, and bring him with you; for he is helpful to me in my ministry.

<sup>12</sup> Now I sent Tychicus to Ephesus.

<sup>13</sup> When you come, bring the cloak that I left at Troas with Carpus, and the scrolls, especially the parchments.

<sup>14</sup> Alexander the coppersmith did me great evil. The Lord will repay him according to his deeds.

<sup>15</sup> You must beware of him also; for he greatly opposed our words.

<sup>16</sup> At my first defense no one took my side, but they all deserted me, may they not be held accountable for it.

<sup>17</sup> But the Lord stood by me, and strengthened me, so that through me the message would be fully proclaimed for all the Gentiles to hear. And I was delivered out of the lion's mouth.

<sup>18</sup> The Lord will deliver me from every evil attack, and bring me safely into his heavenly kingdom. To whom be the glory forever and ever. Amen.

<sup>19</sup> Greet Prisca and Aquila, and the family of Onesiphorus.

<sup>20</sup> Erastus stayed at Corinth. I left Trophimus sick at Miletus.

<sup>21</sup> Do your best to come before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers sent their greetings.

<sup>22</sup> The Lord be with your spirit. Grace be with you.

**DASV: Digital American Standard Version****DASV: Titus 1**

<sup>1</sup> From Paul, a servant of God and an apostle of Jesus Christ, for the faith of God's elect, and the knowledge of the truth that leads to godliness,

<sup>2</sup> in hope of eternal life, which God, who does not lie, promised before the ages began.

<sup>3</sup> But at the right time he revealed his word through the preaching with which I was entrusted, according to the command of God our Savior.

<sup>4</sup> To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

<sup>5</sup> The reason I left you in Crete, was so that you might put in order what was unfinished there and appoint elders in every town, as I directed you.

<sup>6</sup> If anyone is blameless, the husband of one wife, having children that believe, who are not accused of debauchery or being rebellious.

<sup>7</sup> For the overseer must be blameless, as God's steward. He must not be arrogant, not quick to anger, not a drunkard, violent, or greedy for gain.

<sup>8</sup> Instead he must be hospitable, a lover of good, prudent, just, devout, and self-controlled.

<sup>9</sup> He must hold firmly to the faithful word he was taught so that he will be able both to give instruction in the sound doctrine, and to refute those who contradict it.

<sup>10</sup> For there are many rebellious people, idle talkers and deceivers, especially those of the circumcision group,

<sup>11</sup> Their mouths must be stopped; for they mislead whole families, teaching for dishonest gain things which they ought not to.

<sup>12</sup> One of the Cretans, one of their own prophets, said, "Cretans are always liars, evil beasts, lazy gluttons."

<sup>13</sup> This testimony is true. For this reason rebuke them sharply, that they may become sound in the faith,

<sup>14</sup> not paying attention to Jewish myths, and commands of people who turn away from the truth.

<sup>15</sup> To the pure, all things are pure; but to those who are corrupt and unbelieving nothing is pure, but both their minds and their consciences are corrupt.

<sup>16</sup> They profess that they know God; but by their deeds they deny him. They are detestable and disobedient, and unfit for doing any good work.

**DASV: Titus 2**

<sup>1</sup> But as for you, teach the things which are consistent with sound doctrine.

<sup>2</sup> Teach older men to be temperate, dignified, self-controlled, sound in faith, in love, and in endurance.

<sup>3</sup> Similarly teach older women to be reverent in demeanor, not slanderers or addicted to much wine, but teachers of that which is good,

<sup>4</sup> that they may train the young women to love their husbands, to love their children,

<sup>5</sup> to be self-controlled, pure, workers in their homes, kind, being subject to their husbands, that the word of God not be criticized.

<sup>6</sup> Similarly, urge the younger men to be self-controlled.

<sup>7</sup> In all things showing yourself to be an example of good works. In you teaching show integrity, seriousness,

<sup>8</sup> sound speech, that cannot be condemned, so that any opponent may be put to shame having nothing evil to say against us.

<sup>9</sup> Servants are to be subject to their masters, and try to please them in everything. They should not talk back,

<sup>10</sup> or steal, but show themselves trustworthy, then they may make the doctrine of God our Savior attractive in everything.

<sup>11</sup> For the grace of God has appeared, bringing salvation to all.

<sup>12</sup> It instructs us, to renounce ungodliness and worldly passions, that we should live self-controlled, righteous and godly lives in this present world,

<sup>13</sup> while we wait for the blessed hope and appearing of to glory of our great God and Savior Jesus Christ.

<sup>14</sup> He gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for himself, ones who are eager to do good works.

<sup>15</sup> Teach these things. Exhort and reprove with all authority. Let no one despise you.

**DASV: Titus 3**

<sup>1</sup> Remind them to submit to rulers, to authorities, to be obedient, ready to do what is good.

<sup>2</sup> Do not slander anyone, avoid quarreling, be gentle, showing humility toward all.

<sup>3</sup> For we were also once foolish, disobedient, deceived, serving all kinds of passions and pleasures. We lived in malice and envy, hated by others and hating one another.

<sup>4</sup> But when the kindness and love of God our Savior appeared,

<sup>5</sup> he saved us, not because of works of righteousness, which we had done, but according to his mercy, through the washing of regeneration and renewal of the Holy Spirit,

<sup>6</sup> whom he richly poured out upon us, through Jesus Christ our Savior;

<sup>7</sup> so that, being justified by his grace, we might be made heirs according to the hope of eternal life.

<sup>8</sup> This saying is trustworthy, and I want you to insist on these things so that those who have believed God may be careful to do good works. These things are excellent and profitable for all.

<sup>9</sup> But avoid foolish controversies, genealogies, arguments, and quarrels about the law; for they are unprofitable and worthless.

<sup>10</sup> After giving a first and second warning to a divisive person, have nothing to do with him.

<sup>11</sup> Know that such a person is perverted, and sinful, being self-condemned.

<sup>12</sup> When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there.

<sup>13</sup> Do everything you can to speed Zenas, the lawyer, and Apollos on their way. Give them everything they need.

<sup>14</sup> And let our people devote themselves to do good works to meet any urgent needs and not live unproductive lives.

<sup>15</sup> All who are with me greet you. Greet those who love us in faith. Grace be with all of you.

**DASV: Digital American Standard Version****DASV: Philemon**

<sup>1</sup> From Paul, a prisoner of Christ Jesus, and Timothy our brother; To Philemon our dear friend and fellow worker,

<sup>2</sup> to Apphia our sister, to Archippus our fellow soldier, and to the church that meets in your house.

<sup>3</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

<sup>4</sup> I always thank my God, making mention of you in my prayers,

<sup>5</sup> because I hear of your love for all the saints, and your faith which you have for the Lord Jesus.

<sup>6</sup> I pray that the sharing of your faith may become effective, in the knowledge of every good thing we have in Christ.

<sup>7</sup> For I had great joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

<sup>8</sup> So, even though I have all confidence in Christ to order you to do what you ought to,

<sup>9</sup> yet for love's sake I rather appeal to you, I, Paul, an old man, and now also a prisoner for Christ Jesus.

<sup>10</sup> I appeal to you for my child, Onesimus, who has become my son while I was imprisoned.

<sup>11</sup> He was once useless to you, but now is useful both to you and to me.

<sup>12</sup> I have sent him back to you--he who is my very heart.

<sup>13</sup> I wanted to keep him with me, that in your place he might minister to me while I am imprisoned for the gospel.

<sup>14</sup> But I do not want to do anything without your consent; that your goodness should not be out of compulsion, but from your own free will.

<sup>15</sup> For perhaps it was because of that he was separated from you for a while, that you should have him back for ever,

<sup>16</sup> no longer as a servant, but more than a servant, as a beloved brother. So he is, especially to me, and even much more now to you, both in the flesh and in the Lord.

<sup>17</sup> If you regard me as a partner, receive him as you would me.

<sup>18</sup> But if he has wronged you in any way, or owes you anything, charge it to my account.

<sup>19</sup> I, Paul write this with my own hand, I will repay it. I could say to you that you owe me your very self.

<sup>20</sup> Yes, brother, please do me this favor in the Lord. Refresh my heart in Christ.

<sup>21</sup> I am confident in your obedience. I write to you, knowing that you will do even beyond what I ask.

<sup>22</sup> One more thing, prepare a place for me to stay, for I hope that through your prayers, I will return to you.



<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you.

<sup>24</sup> So do Mark, Aristarchus, Demas, Luke, my fellow workers.

<sup>25</sup> May the grace of our Lord Jesus Christ be with your spirit.

**DASV: Digital American Standard Version****DASV: Hebrews 1**

<sup>1</sup> Long ago God spoke at many times and in various ways to our forefathers by the prophets.

<sup>2</sup> In these last days he has spoken to us by his Son, whom he appointed heir of all things, through whom also he made the world.

<sup>3</sup> He is the radiance of God's glory and the exact representation of his essence, and he sustains everything by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high,

<sup>4</sup> having become as much better than the angels as the name that he inherited is more excellent than theirs.

<sup>5</sup> For to which of the angels did God ever say,

"You are my Son,  
today I have I have fathered you"?

and again,

"I will be his Father,  
and he will be my Son"?

<sup>6</sup> And again, when he brought his firstborn into the world, he said,

"Let all the angels of God worship him."

<sup>7</sup> And regarding the angels he says,

"Who makes his angels spirits,  
and his servants a flame of fire."

<sup>8</sup> But about the Son he says,

"Your throne, O God, is forever and ever;  
and the scepter of justice is the scepter of your kingdom.

<sup>9</sup> You have loved righteousness,

and hated lawlessness;  
therefore God, your God, has anointed you  
over your companions with the oil of gladness."

<sup>10</sup> And,

"You, Lord, in the beginning laid the foundation of the earth,  
and the heavens are the works of your hands.

<sup>11</sup> They will perish, but you remain,

they will all get old like a garment;

<sup>12</sup> like a cloak you will roll them up,

like a garment they will be changed.

But you are the same,

and your years will not end."

<sup>13</sup> But about which of the angels did God ever say,

"Sit at my right hand,  
until I make your enemies a footstool for your feet"?

<sup>14</sup> Are they not all ministering spirits, sent out to serve in behalf of those who will inherit salvation?

## DASV: Hebrews 2

<sup>1</sup> Therefore we must pay closer attention to the things we have heard, so we do not drift away from them.

<sup>2</sup> For if the message spoken through angels proved certain, and every transgression and disobedience received a just penalty;

<sup>3</sup> how will we escape, if we neglect so great a salvation? It was first announced through the Lord, and was confirmed to us by those who heard him.

<sup>4</sup> God also confirmed their testimony by signs, wonders and various miracles, along with gifts of the Holy Spirit distributed according to his own will.

<sup>5</sup> For he did not subject the world to come, about which we are speaking, to angels.

<sup>6</sup> But one has testified somewhere, saying,

"What is man, that you are mindful of him,  
or the son of man, that you should care for him?"

<sup>7</sup> You made him a little lower than the angels;

you crowned him with glory and honor,

<sup>8</sup> you put everything in subjection under his feet."

For when he put everything under his control, he left nothing outside his control.

But currently we do not see everything under his control.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for a little while, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

<sup>10</sup> For it is appropriate for him, for whom are all things and through whom all things exist, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

<sup>11</sup> For both he who makes holy and they who are made holy are all from the same Father, for that reason he is not ashamed to call them brothers,

<sup>12</sup> saying,

"I will declare your name to my brothers,  
in the midst of the congregation will I sing your praise."

<sup>13</sup> And again,

"I will put my trust in him."

And again,

"Here I am, and the children whom God has given me."

<sup>14</sup> Since then the children share in flesh and blood, he too shared in the same; so that through death he might destroy him who has the power of death, that is, the devil,

<sup>15</sup> and free those who were enslaved all their lives by the fear of death.

<sup>16</sup> For surely he did not help the angels, but he helped the descendants of Abraham.

<sup>17</sup> Therefore it was necessary for him in everything to be made like his brothers, so that he might become a merciful and faithful high priest in the service of God, to make an atonement for the sins of the people.

<sup>18</sup> Since he himself has suffered when he was tempted, he is able to help those who are tempted.

**DASV: Hebrews 3**

<sup>1</sup> Therefore, holy brothers, partners in a heavenly calling, consider the Apostle and High Priest of our confession, Jesus.

<sup>2</sup> He was faithful to him who appointed him, just as Moses was also in all God's house.

<sup>3</sup> For he deserves more glory than Moses, just as the one who builds the house deserves more honor than the house itself.

<sup>4</sup> For every house is built by someone; but God is the one who built everything.

<sup>5</sup> Now Moses was faithful in all God's house as a servant, to testify of those things that would be spoken later.

<sup>6</sup> But Christ, is faithful as a son over God's house; whose house we are, if we hold on tight to our courage and the confidence of our hope.

<sup>7</sup> Therefore, just as the Holy Spirit says,

<sup>8</sup>           "Today, if you will hear his voice,  
              do not harden your hearts,  
                          as in the rebellion,  
                          in the day of the trial in the wilderness,

<sup>9</sup>           where your fathers tested and tried me,  
              and saw my works for forty years.

<sup>10</sup>          Therefore I was provoked by this generation,  
              and said, 'Their hearts always wander,  
                          but they have not known my ways.'

<sup>11</sup>          So I swore in my wrath,  
              'They will not enter into my rest.'"

<sup>12</sup> Take care, brothers, that none of you has an evil and unbelieving heart, that turns away from the living God.

<sup>13</sup> But exhort one another day by day, so long as it is called "Today," so that none of you will be hardened by the deceitfulness of sin.

<sup>14</sup> For we have become partners with Christ, if we hold on tight to the beginning of our confidence to the end.

<sup>15</sup> As it says,  
              "Today if you will hear his voice,  
                          do not harden your hearts as in the rebellion."

<sup>16</sup> For who were those who heard and rebelled? Was it not all those who came out of Egypt through Moses' leadership?

<sup>17</sup> And with whom was he angry for forty years? Was it not those who sinned, whose bodies fell in the wilderness?

<sup>18</sup> To whom did he swear that they would not enter into his rest, but to those who were disobedient?

<sup>19</sup> So we see that they were not able to enter in because of unbelief.

**DASV: Hebrews 4**

<sup>1</sup> Therefore while the promise of entering into his rest still remains, let us fear that anyone of you may seem to have failed to reach it.

<sup>2</sup> For we had good news preached to us, just as they did. But the message they heard was of no benefit to them, because they did not connect by faith with those who listened.

<sup>3</sup> For we who have believed can enter into that rest; even as he has said,

"As I swore in my wrath,

"They will not enter into my rest,"

although his works were finished from the foundation of the world.

<sup>4</sup> For he has spoken somewhere about the seventh day in this way: "And God rested on the seventh day from all his works."

<sup>5</sup> And again in the passage cited above, "They will not enter into my rest."

<sup>6</sup> Therefore it remains for some to enter it, yet those to whom the good news was preached previously failed to enter because of disobedience.

<sup>7</sup> He again set up a certain day, "Today," saying through David some time later just as quoted before,

"Today, if you will hear his voice,

do not harden your hearts."

<sup>8</sup> For if Joshua had given them rest, he would not have spoken later about another day.

<sup>9</sup> There remains, therefore, a Sabbath rest for the people of God.

<sup>10</sup> For the one who enters into his rest has himself also rested from his works, just as God did from his.

<sup>11</sup> Let us, therefore, endeavor to enter into that rest, that no one fall by following that same example of disobedience.

<sup>12</sup> For the word of God is living, and effective, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and between the joints and marrow, and is able to judge between the thoughts and motives of the heart.

<sup>13</sup> Now there is no creature that is hidden from his sight, but all things are naked and exposed before the eyes of him before whom we must give an account.

<sup>14</sup> Since then we have such a great high priest, who has passed through the heavens, Jesus the Son of God, let us hold on tight to our confession.

<sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses; but one who has been tempted in all points like we are, and yet without sin.

<sup>16</sup> Let us therefore confidently approach the throne of grace, that we may receive mercy, and may find grace when we need help.

**DASV: Hebrews 5**

<sup>1</sup> For every high priest is taken from among the people and appointed to represent people in things pertaining to God, so that he may offer both gifts and sacrifices for sins.

<sup>2</sup> He is able to deal gently with the ignorant and erring, since he himself also is prone to weakness.

<sup>3</sup> This is the reason he is required to offer sacrifices for his own sins as well as for the people.

<sup>4</sup> No one takes this honor on himself, but only when he is called by God, just as Aaron was.

<sup>5</sup> So too Christ did not glorify himself to be made a high priest, but was glorified by him who said to him,

"You are my Son,  
this day have I fathered you."

<sup>6</sup> as he also said in another place,

"You are a priest forever  
after the order of Melchizedek."

<sup>7</sup> In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death, and was heard because of his godly devotion.

<sup>8</sup> Although he was a Son, yet he learned obedience by the things which he suffered.

<sup>9</sup> Having been made perfect, he became to all those who obey him the source of eternal salvation.

<sup>10</sup> So he was designated by God as high priest after the order of Melchizedek.

<sup>11</sup> Concerning whom we have many things to say, and it is difficult to explain, since you have become hard of hearing.

<sup>12</sup> For by this time you ought to be teachers, yet you need someone to teach you again the basic principles of the oracles of God. You need milk, and not solid food.

<sup>13</sup> For everyone who lives on milk is unskilled in the word of righteousness; for he is still an infant.

<sup>14</sup> But solid food is for the mature, for those who have their senses trained to discern between good and evil.



**DASV: Hebrews 6**

<sup>1</sup> Therefore let us leave the basic teachings of Christ, and press on to maturity; not laying again a foundation of repentance from dead works, and of faith in God,  
<sup>2</sup> teaching about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

<sup>3</sup> And we will do this, if God permits.

<sup>4</sup> For it is impossible for those who were once enlightened and tasted of the heavenly gift, and become partakers of the Holy Spirit,

<sup>5</sup> and tasted the good word of God, and the powers of the age to come,

<sup>6</sup> and then fall away, to bring them back again to repentance; since they are crucifying for themselves the Son of God all over again, and hold him up to public shame.

<sup>7</sup> For the ground, drinking in the rain that falls frequently on it, and brings forth crops useful for those who farmed it, receives a blessing from God.

<sup>8</sup> But if it bears thorns and thistles, it is worthless and ready for a curse, and it ends up being burned.

<sup>9</sup> But, beloved, we are convinced of better things about you, things related to salvation, even though we speak this way.

<sup>10</sup> For God is not unjust to forget your work and the love which you have shown for his name, in your service to the saints as you still serve them.

<sup>11</sup> And we desire each one of you to show the same diligence to the fulfillment of your hope to the end,

<sup>12</sup> so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

<sup>13</sup> For when God made a promise to Abraham, since he could swear by no one greater, he swore by himself,

<sup>14</sup> saying, "Surely I will greatly bless you and multiply you."

<sup>15</sup> And so after having patiently waited, Abraham obtained the promise.

<sup>16</sup> For people swear by someone who is the greater than themselves and all disputes are brought to an end by an oath of confirmation.

<sup>17</sup> In the same way God, being determined to show more clearly to the heirs of the promise that his purpose was unchangeable, confirmed it by an oath,

<sup>18</sup> so that by two unchangeable things, since it is impossible for God to lie, we who have fled to him for refuge might have strong encouragement to hold on tight to the hope set before us.

<sup>19</sup> We have this sure and steadfast hope as an anchor of the soul, that enters the place behind the sanctuary curtain,

<sup>20</sup> where Jesus as a forerunner entered for us, having become a high priest forever after the order of Melchizedek.

### DASV: Hebrews 7

<sup>1</sup> For this Melchizedek was king of Salem, priest of God Most High, the one who met Abraham as he returned from the slaughter of the kings and blessed him.

<sup>2</sup> To him, Abraham also apportioned a tenth part of all the plunder. His name first means, "king of righteousness," and then also he is called "king of Salem," that is "king of peace."

<sup>3</sup> He is without recorded father, mother, and genealogy, having neither beginning of days nor end of life, but is like the Son of God, he remains a priest forever.

<sup>4</sup> Now consider how great this man was to whom Abraham, the patriarch, gave a tenth of his plunder.

<sup>5</sup> And those who are the sons of Levi who receive the priest's office have a commandment according to the law to take tithes from the people, that is, from their brothers, although they too are the descendants of Abraham.

<sup>6</sup> But this man who does not have their ancestry received tithes from Abraham, and has blessed him who had received the promises.

<sup>7</sup> But it is beyond question that the less is blessed by the superior.

<sup>8</sup> In one case the tithes are received by men who die, but in the other, by one who is attested to be alive.

<sup>9</sup> It could even be said that Levi, who receives tithes, paid tithes through Abraham,

<sup>10</sup> for he was still in his father's loins when Melchizedek met him.

<sup>11</sup> Now if perfection was possible through the levitical priesthood, for under that priesthood the people had received the law, what further need would there have been for another priest to arise after the order of Melchizedek, rather than one designated as after the order of Aaron?

<sup>12</sup> For when the priesthood changes, there is of necessity a change in the law too.

<sup>13</sup> For the one of whom these things are said belongs to another tribe, from which no one has ever served at the altar.

<sup>14</sup> For it is obvious that our Lord came from Judah, concerning which tribe Moses said nothing regarding priests.

<sup>15</sup> It is even more obvious, if another priest arises after the likeness of Melchizedek,

<sup>16</sup> who has been made a priest, not according to the law of physical descent, but by the power of an indestructible life.

<sup>17</sup> For it is testified about him,

"You are a priest forever,  
after the order of Melchizedek."

<sup>18</sup> For on the one hand, there is a setting aside of the foregoing commandment because it was weak and useless--

<sup>19</sup> for the law never made anything perfect. On the other hand, a better hope was introduced through which we draw near to God.

<sup>20</sup> This was affirmed by an oath; for others who became priests previously became priests without taking an oath.

<sup>21</sup> But Jesus became a priest with an oath by the one who said of him,

"The Lord swore and will not change his mind:

'You are a priest forever.'"

<sup>22</sup> This makes Jesus the guarantee of a better covenant.

<sup>23</sup> There are many who have been made priests, because death prevented them from continuing as priests.

<sup>24</sup> But he, because he lives forever, has his priesthood permanently.

<sup>25</sup> Therefore he is able to save forever those who draw near to God through him, since he lives forever to make intercession for them.

<sup>26</sup> For such a high priest is appropriate for us, one who is holy, blameless, undefiled, separated from sinners, and exalted higher than the heavens.

<sup>27</sup> He does not need to daily offer up sacrifices, like other high priests, first for his own sins, and then for the sins of the people; for he did this once for all, when he offered up himself.

<sup>28</sup> For the law appoints men high priests who have weakness; but the word of the oath, which came after the law, appoints a Son who has been made perfect forever.

**DASV: Hebrews 8**

<sup>1</sup> Now the main point we are saying is this: We have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

<sup>2</sup> a minister in the sanctuary and the true tabernacle, that the Lord set up, not man.

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

<sup>4</sup> Now if he were on earth, he would not be a priest at all, since there are already those who offer the gifts according to the law.

<sup>5</sup> They serve in a place that is a copy and shadow of the heavenly sanctuary, just as Moses was warned when he was about to complete setting up the tabernacle. For God said, "Be sure that you make everything according to the pattern that you were shown on the mountain."

<sup>6</sup> But now Jesus has obtained a superior ministry, as he is the mediator of a better covenant and enacted on better promises.

<sup>7</sup> For if that first covenant had been faultless, then there would be no need to seek for a second one.

<sup>8</sup> But finding fault with them, God says,  
     "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.

<sup>9</sup> It will not be like the covenant that  
     I made with their fathers in the day  
     when I took them by the hand  
     to lead them out of the land of Egypt,  
     because they did not continue in my covenant,  
         so I turned away from them, says the Lord.

<sup>10</sup> For this is the covenant that I will make with the house of Israel  
     after those days, says the Lord;  
     I will put my laws in their minds,  
     and I will write them on their hearts,  
     and I will be their God,  
     and they will be my people.

<sup>11</sup> Then there will be no need for anyone to teach his neighbor  
     and each one his brother,  
     saying, 'Know the Lord,'  
     for everyone will know me,  
     from the least to the greatest.

<sup>12</sup> For I will be merciful toward their iniquities,  
     and their sins I will remember no more."

<sup>13</sup> When he talks about a "new" covenant he makes the first obsolete. But that which is obsolete and growing old is close to vanishing away.

**DASV: Hebrews 9**

<sup>1</sup> Now even the first covenant had regulations for worship, and its earthly sanctuary.

<sup>2</sup> For a tabernacle was prepared, in the outer area there was the candlestick, the table, and the bread of the Presence. This was called the Holy Place.

<sup>3</sup> Behind the second curtain of the tabernacle was the area which was called the Holy of Holies.

<sup>4</sup> In it were the golden altar of incense and the ark of the covenant was overlaid on all sides with gold. In the ark was a golden urn holding the manna, Aaron's rod that budded, and the tablets of the covenant.

<sup>5</sup> Above it were the cherubim of glory overshadowing the mercy seat. We cannot speak of these things in detail now.

<sup>6</sup> Having made preparations like this, the priests regularly entered into the first part of the tabernacle to perform their duties for worship.

<sup>7</sup> But only the high priest could go into the second part, once a year, and not without blood, which he offered for himself, and for sins the people committed in ignorance.

<sup>8</sup> By this the Holy Spirit was indicating that the way into the most holy place had not yet been revealed, as long as the first tabernacle was still standing.

<sup>9</sup> This is a symbol pointing to this present time; when both gifts and sacrifices are offered that cannot perfect the conscience of the worshipper.

<sup>10</sup> They only deal with meats and drinks and various ritual washings, regulations for the body imposed until the time of the new order.

<sup>11</sup> But Christ having come as a high priest of the good things to come, entered through a greater and more perfect tabernacle, not made with hands, that is, not of this creation.

<sup>12</sup> He entered once for all into the most holy place but not with the blood of goats and calves, but with his own blood, thereby securing eternal redemption.

<sup>13</sup> For if the blood of goats and bulls, and the ashes of a heifer sprinkled on those who had been defiled, could purify their flesh,

<sup>14</sup> then how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God?

<sup>15</sup> Because of this he is the mediator of a new covenant, so that those who have been called may receive the promised eternal inheritance, since a death has occurred to redeem them from the transgressions committed under the first covenant.

<sup>16</sup> For where there is a will, there must of necessity be the death of the one who made it.

<sup>17</sup> For a will is invoked only when there has been death, for it does not take effect when the one who made it is still alive.

<sup>18</sup> That is why not even the first covenant was inaugurated without blood.

<sup>19</sup> For when every commandment had been announced by Moses to all the people according to the law, he took the blood of the calves and goats, with water, scarlet wool and hyssop, and sprinkled both the scroll itself and all the people,

<sup>20</sup> saying, "This is the blood of the covenant that God commanded you to observe.

<sup>21</sup> Likewise the tabernacle and all the vessels used for worship he sprinkled with blood.

<sup>22</sup> According to the law, almost everything was cleansed with blood, and without the shedding of blood there is no forgiveness of sins.

<sup>23</sup> So it was necessary that the copies of the things in heaven be purified with these sacrifices, but the heavenly things themselves need better sacrifices than these.

<sup>24</sup> For Christ did not enter into a holy place made with hands, like a copy of the true one; but into heaven itself, now to appear in God's presence for us.

<sup>25</sup> Yet he did not offer himself again and again, as the high priest enters into the most holy place year after year with blood not his own,

<sup>26</sup> for then he would had to have suffered again and again since the foundation of the world. But now once, at the end of the ages, he has appeared to put away sin by the sacrifice of himself.

<sup>27</sup> And just as it is appointed for people to die once, and after that the judgment,

<sup>28</sup> so Christ also, having been offered once to bear the sins of many, will appear a second time, not to bear sin but to bring salvation to those who eagerly await him.

**DASV: Hebrews 10**

<sup>1</sup> For since the law has only a shadow of the good things to come, not the true form of these things, it can never with the same sacrifices offered continually year after year, make perfect those who approach for worship.

<sup>2</sup> Otherwise would they not have ceased to be offered, since the worshippers, having been cleansed once for all, would have had no more consciousness of sins?

<sup>3</sup> But in these sacrifices there is a reminder of sins year after year.

<sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

<sup>5</sup> Therefore when he came into the world, he said,

"You did not desire sacrifice and offering,

but a body you have prepared for me,

<sup>6</sup> You take no pleasure in whole burnt offerings  
and sacrifices for sin.

<sup>7</sup> Then I said, 'Here I am (it is written about me in the scroll of the book)  
I have come to do your will, O God.'"

<sup>8</sup> When he says above, "You did not desire sacrifices and offerings and whole burnt offerings and sacrifices for sin, neither do you take pleasure in them" (even though they are offered according to the law),

<sup>9</sup> then he said, "Here I am, I have come to do your will." He does away with the first, that he may establish the second.

<sup>10</sup> By his will we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> Now every priest stands day after day serving and offering over and over the same sacrifices, that can never take away sins.

<sup>12</sup> But when this one offered a single sacrifice for sins for all time, he sat down at the right hand of God,

<sup>13</sup> where he is waiting until his enemies are made a footstool for his feet.

<sup>14</sup> For by a single offering he has perfected forever those who are sanctified.

<sup>15</sup> The Holy Spirit also bears witness to us; for after saying,

<sup>16</sup> "This is the covenant I will make with them

after those days, says the Lord,

I will put my laws on their heart,

and on their minds I will write them."

<sup>17</sup> Then he says,

"Their sins and their lawless deeds

I will remember no more."

<sup>18</sup> Now where there is forgiveness of these, there is no more offering for sin.

<sup>19</sup> Therefore, brothers, having confidence to enter the sanctuary by the blood of Jesus,

<sup>20</sup> by the new and living way that he opened up for us, through the curtain, that is, his flesh,

- <sup>21</sup> and since we have such a great priest over the house of God;
- <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience, and having our body washed with pure water.
- <sup>23</sup> Let us hold tight to the confession of our hope without wavering; for he who made the promise is faithful.
- <sup>24</sup> Let us consider how to motivate one another to love and good works.
- <sup>25</sup> Not neglecting our own assembling together, as is the habit of some, but encouraging each other all the more as you see the day drawing near.
- <sup>26</sup> For if we sin deliberately after we have received the knowledge of the truth, there is no more sacrifice for sins left for us,
- <sup>27</sup> but only a certain dreadful expectation of judgment, and a furious fire that will devour the enemies.
- <sup>28</sup> Anyone who rejected the law of Moses was put to death without mercy on the testimony of two or three witnesses.
- <sup>29</sup> How much worse punishment do you think someone deserves who has walked all over the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?
- <sup>30</sup> For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people."
- <sup>31</sup> It is a terrifying thing to fall into the hands of the living God.
- <sup>32</sup> But recall the former days, when you were enlightened, you endured a great conflict with sufferings.
- <sup>33</sup> Sometimes you were publically exposed to insults and persecutions; and sometimes sharing with those who were treated that way.
- <sup>34</sup> For you showed sympathy on those who were in bonds, and joyfully accepted the plundering of you possessions, knowing that you had a better and more lasting possession.
- <sup>35</sup> Therefore do not throw away your confidence, it results in a rich reward.
- <sup>36</sup> For you need endurance, so that having done the will of God, you may receive the promise.
- <sup>37</sup> For "in just a little while, the one coming will come, and will not delay.
- <sup>38</sup> But my righteous one will live by faith. And if he shrinks back, I take no pleasure in him."
- <sup>39</sup> But we are not among those who shrink back and perish; but among those who have faith to the preserving of their souls.



**DASV: Hebrews 11**

<sup>1</sup> Now faith is assurance of things hoped for, the conviction of things not seen.

<sup>2</sup> For by it people of old gained approval.

<sup>3</sup> By faith we understand that the worlds were formed by the word of God, so that what is seen was not made out of things that are visible.

<sup>4</sup> By faith Abel offered to God a better sacrifice than Cain. Through this he was commended as being righteous, God gave his approval by accepting his gifts, and through his faith, although he is dead, he still speaks.

<sup>5</sup> By faith Enoch was taken up so that he did not see death; and he was not found, because God took him. Now before he was taken up he was commended as being pleasing to God.

<sup>6</sup> Now without faith it is impossible to please him; for one who comes to God must believe that he is, and that he rewards those who seek him.

<sup>7</sup> By faith Noah, being warned about things not yet seen, with reverent obedience, built an ark to save his family; by which he condemned the world, and became heir of the righteousness that comes by faith.

<sup>8</sup> By faith Abraham obeyed, when he was called to go to a place he was to receive as an inheritance. He went not knowing where he was going.

<sup>9</sup> By faith he lived as a foreigner in the promised land, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of that same promise.

<sup>10</sup> For he was looking forward to a city with foundations, whose architect and builder is God.

<sup>11</sup> By faith Sarah received power to conceive a child even though she was too old, because she regarded him faithful who made the promise.

<sup>12</sup> So there sprang from one person, when he was good as dead, descendants as many as the stars of heaven, and as innumerable as the grains of sand by the seashore.

<sup>13</sup> These all died in faith, not having received the promises, but saw and welcomed them from a distance, and acknowledged that they were strangers and foreigners on the earth.

<sup>14</sup> For people who talk like this make it clear that they are seeking for a homeland.

<sup>15</sup> If in fact they had been thinking of the country they left, they would have had opportunity to return.

<sup>16</sup> But as it was they desired a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac. He who had received only the promises was ready to offer up his one and only son,

<sup>18</sup> even though God had told him, "Through Isaac your descendants will carry on your name."

<sup>19</sup> He figured that God was even able to raise him from the dead; from there as a symbolic sign, he did receive him back.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning the future.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph and worshipped, while leaning on his staff.

<sup>22</sup> By faith Joseph, when his life was at an end, made mention of the exodus of the children of Israel and gave directions concerning his bones.

<sup>23</sup> By faith Moses, when he was born, was hid for three months by his parents, because they saw he was a beautiful child and they were not afraid of the king's edict.

<sup>24</sup> By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

<sup>25</sup> choosing rather to share ill-treatment with the people of God, than to enjoy the fleeting pleasures of sin.

<sup>26</sup> He considered suffering for Christ greater riches than the treasures of Egypt, because he was looking forward to the reward.

<sup>27</sup> By faith he left Egypt, not fearing the king's rage, for he persisted as though he could see him who is invisible.

<sup>28</sup> By faith he kept the Passover, and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them.

<sup>29</sup> By faith they passed through the Red Sea as if on dry ground, which when the Egyptians attempted it, they were drowned.

<sup>30</sup> By faith the walls of Jericho fell down, after they had been circled for seven days.

<sup>31</sup> By faith Rahab the prostitute did not perish with those who were disobedient, because she welcomed the spies with peace.

<sup>32</sup> And what more need I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets.

<sup>33</sup> Through faith they conquered kingdoms, rendered justice, obtained promises, stopped the mouths of lions,

<sup>34</sup> put out raging fires, escaped the edge of the sword, were made strong in weakness, became strong in battle and put to flight foreign armies.

<sup>35</sup> Women received their dead back by resurrection. Others were tortured, refusing to accept the terms of release so that they might obtain a better resurrection.

<sup>36</sup> Others endured mocking and flogging, and even chains and imprisonment.

<sup>37</sup> They were stoned, sawed in two, and killed by the sword. They went around in sheepskins and goatskins; they were destitute, persecuted, and abused.

<sup>38</sup> The world was not worthy of them. They wandered in deserts and mountains and hid in caves and the holes in the ground.

<sup>39</sup> All these were commended for their faith, yet did not receive what was promised.

<sup>40</sup> God had provided something better for us, so that they would not be made perfect without us.

**DASV: Hebrews 12**

<sup>1</sup> Therefore, since we are surrounded by so great a cloud of witnesses, we need to lay aside every weight, and the sin that so easily trips us up, and let us run with endurance the race that is set before us,

<sup>2</sup> looking to Jesus the leader and perfecter of our faith, who for the joy that was set before him endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God.

<sup>3</sup> Consider him who endured such hostility from sinners against himself, so that you do not grow weary and give up.

<sup>4</sup> In your struggle against sin, you have not yet resisted to the point of bloodshed.

<sup>5</sup> Have you forgotten the exhortation that addressed you as sons?

"My son, do not dismiss the discipline of the Lord,  
or faint when he corrects you,

<sup>6</sup> For the Lord disciplines those he loves,  
and punishes every son whom he accepts."

<sup>7</sup> Endure it as discipline; God is treating you as sons. For what son is there whom his father does not discipline?

<sup>8</sup> But if you are not disciplined, which all sons get their fair share of, then you are illegitimate and not really sons.

<sup>9</sup> Besides, we had human fathers to discipline us, and we gave them respect.

Should we not all the more submit to the Father of spirits and live?

<sup>10</sup> For they for a short time disciplined us as they thought best; but he does it for our benefit, that we may share in his holiness.

<sup>11</sup> All discipline seems painful and certainly not joyful at the moment. But later it produces the fruit of peace and righteousness for those who have been trained by it.

<sup>12</sup> Therefore strengthen your flaccid arms and the weak knees,

<sup>13</sup> and make straight paths for your feet, so what is lame may not be dislocated, but rather healed.

<sup>14</sup> Pursue peace with everyone and holiness without which no one will see the Lord.

<sup>15</sup> Make sure no one falls short of the grace of God; so that no bitter root springs up causing trouble, and by it many become defiled.

<sup>16</sup> Make sure that no one becomes like Esau who was an immoral and godless person, who for just one meal sold his own birthright.

<sup>17</sup> For you know that later when he wanted to inherit the blessing, he was rejected; for he found no opportunity to repent, even though he sought it with tears.

<sup>18</sup> For you have not come to a mountain that can be touched, to a burning fire and to darkness and gloom and a whirlwind,

<sup>19</sup> along with the sound of a trumpet, and the voice whose words made those who heard them beg that nothing further be spoken to them.

<sup>20</sup> For they could not endure that which was ordered, "If even an animal touches the mountain, it must be stoned to death."

<sup>21</sup> The scenario was so frightening that Moses said, "I tremble with terror."

<sup>22</sup> But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to innumerable angels gathered for festival,

<sup>23</sup> to the congregation of the firstborn, who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous who have now been made perfect,

<sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks of something better than the blood of Abel.

<sup>25</sup> Be careful you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, how much less will we escape who turn away from the one who warns from heaven?

<sup>26</sup> Then his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heaven."

<sup>27</sup> This phrase, "Yet once more," indicates the removing of those things that are shaken, that is, the things created, so that those things that are not shaken may remain.

<sup>28</sup> Since we are receiving a kingdom that cannot be shaken, let us give thanks, so that we may offer worship pleasing to God with reverence and awe.

<sup>29</sup> For our God is a consuming fire.

**DASV: Hebrews 13**

<sup>1</sup> Let brotherly love continue.

<sup>2</sup> Do not forget to show hospitality to strangers, for by doing this some have entertained angels without being aware of it.

<sup>3</sup> Remember those who are in prison, as if you were imprisoned with them and those who are mistreated, as if you yourselves felt their pain.

<sup>4</sup> Let marriage be held in honor by all, and the marriage bed undefiled, for God will judge the sexually immoral and adulterers.

<sup>5</sup> Be free from the love of money; be content with what you have, for he has said, "I will never leave you or forsake you."

<sup>6</sup> So we can say with confidence,  
    "The Lord is my helper;  
        I will not be afraid.

        What can man do to me?"

<sup>7</sup> Remember those who rule over you and those who spoke the word of God to you. Think about the impact of their lives and imitate their faith.

<sup>8</sup> Jesus Christ is the same yesterday, today, and forever.

<sup>9</sup> Do not be swept away by all kinds of strange teachings. For it is good for the heart to be strengthened by grace; not by rules about food, which is of little benefit to those who keep them.

<sup>10</sup> We have an altar from which those who serve the tabernacle have no right to eat.

<sup>11</sup> For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

<sup>12</sup> So too Jesus, that he might make the people holy through his own blood, suffered outside the city gate.

<sup>13</sup> Let us then go to him outside the camp, bearing the abuse he suffered.

<sup>14</sup> For we do not have here a permanent city, but we are seeking a city that is to come.

<sup>15</sup> Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that confess his name.

<sup>16</sup> But do not neglect to do good and to share with the needy, for God is pleased with such sacrifices.

<sup>17</sup> Obey your leaders and submit to them, for they keep watch over your life, and they will give account for what they do. Let them do this with joy and not grief for that would not be beneficial to you.

<sup>18</sup> Pray for us, for we are confident that we have a good conscience, desiring to live honorably in all things.

<sup>19</sup> I especially encourage you to pray that I may be restored to you very soon.

<sup>20</sup> Now may the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep by the blood of an eternal covenant,

<sup>21</sup> equip you with every good thing to do his will, working in us what is pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

<sup>22</sup> But I urge you, brothers, bear with my word of exhortation, for I have written to you briefly.

<sup>23</sup> You should know that our brother Timothy has been set free; if he comes shortly, he will be with me when I see you.

<sup>24</sup> Greet all your leaders and all the saints. Those who are from Italy send you their greetings.

<sup>25</sup> Grace be with you all.

**DASV: Digital American Standard Version****DASV: James 1**

<sup>1</sup> From James, a servant of God and the Lord Jesus Christ, to the twelve tribes dispersed among the nations. Greetings.

<sup>2</sup> Consider it all joy, my brothers, when you experience all sorts of trials;

<sup>3</sup> because you know that the testing of your faith works endurance.

<sup>4</sup> Let endurance have its full effect, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> But if any of you lacks wisdom, let him ask of God, who gives to all generously and without any rebuke for asking, and it will be given to him.

<sup>6</sup> But let the one who asks, ask in faith without doubting, for the one who doubts is like a wave of the sea driven and tossed around by the wind.

<sup>7</sup> Do not let that person think that he will receive anything from the Lord;

<sup>8</sup> since his loyalties are divided. He is unstable in all his ways.

<sup>9</sup> But let the poor believer take pride in his high position.

<sup>10</sup> But the rich should take pride in God's humbling, because as the flower of the field, he will pass away.

<sup>11</sup> For the sun rises with the scorching heat, and the grass withers, and the flower drops off and its beauty fades. So also will the rich fade away.

<sup>12</sup> Blessed is the one who endures testing; for when he has passed the test, he will receive the crown of life which the Lord promised to those who love him.

<sup>13</sup> Let no one say when he is tempted, I am tempted of God; for God cannot be tempted with evil and he himself tempts no one.

<sup>14</sup> But each one is tempted, when he is lured away and enticed by his own desires.

<sup>15</sup> Then desire, when it conceives gives birth to sin, and sin, when it is mature, gives birth to death.

<sup>16</sup> Do not be deceived, my dear brothers.

<sup>17</sup> Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no variation, no change like a shifting shadow.

<sup>18</sup> By his own will he gave us birth through the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Know this, my beloved brothers. Let everyone be swift to hear, slow to speak, slow to anger,

<sup>20</sup> for sinful human anger does not produce the righteousness of God.

<sup>21</sup> Therefore, put away all filthiness and rampant wickedness, receive with humility the implanted word, which will save your souls.

<sup>22</sup> Be doers of the word, and not hearers only, deceiving yourselves.

<sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a person looking at his reflection in the mirror.

<sup>24</sup> He sees himself, and then goes away immediately forgetting what he looked like.

<sup>25</sup> But the one who looks into the perfect law of liberty and perseveres, acting not as a hearer who forgets but a doer who works, this one will be blessed in what he does.

<sup>26</sup> If anyone thinks he is religious, yet does not bridle his tongue but deceives his heart, this person's religion is worthless.

<sup>27</sup> Pure and undefiled religion before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained from the world.



**DASV: James 2**

<sup>1</sup> My brothers, do not show favoritism, if you possess faith in our glorious Lord Jesus Christ.

<sup>2</sup> For if someone with a gold ring and fine clothing enters your synagogue, and then a poor person comes in with ragged clothing,

<sup>3</sup> do you pay attention to the one wearing fine clothing, and say, "Sit you here in a good place," but say to the poor person, "Stand over there," or "Sit on the floor"?

<sup>4</sup> Are you not discriminating among yourselves, and creating prejudices with evil thoughts?

<sup>5</sup> Listen, my beloved brothers! Did not God choose the poor of the world to be rich in faith, and heirs of the kingdom which he promised to those who love him?

<sup>6</sup> But you have dishonored the poor! Are not the rich the ones who oppress you and drag you into court?

<sup>7</sup> Do they not blaspheme the honorable name by which you were called?

<sup>8</sup> But if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well.

<sup>9</sup> But if you show favoritism, you commit sin, being convicted by the law as lawbreakers.

<sup>10</sup> For whoever obeys the whole law, yet stumbles in one point, is guilty of all.

<sup>11</sup> For he that said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but murder, you are still a violator of the law.

<sup>12</sup> So you must speak and live as those who will be judged by the law of liberty.

<sup>13</sup> For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

<sup>14</sup> What good is it, my brothers, if someone claims he has faith, but does not have works? Can that faith save him?

<sup>15</sup> If a brother or sister lacks food or clothing,

<sup>16</sup> and one of you say to them, "Go in peace, keep warm and be fed," and yet you do not give them either food or clothing, what good is it?

<sup>17</sup> Even so faith, if it does not have works, is dead by itself.

<sup>18</sup> Someone will say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works.

<sup>19</sup> You believe that God is one, great; even the demons believe that and tremble.

<sup>20</sup> But do you not know, O foolish one, that faith without works is fruitless?

<sup>21</sup> Was not Abraham our father justified by works, when he offered up Isaac his son upon the altar?

<sup>22</sup> You see that his faith combined with his works and by his works faith was made complete.

<sup>23</sup> The Scripture was fulfilled which said, "Abraham believed God, and it was counted to him for righteous," and he was called God's friend.

<sup>24</sup> You see that a person is justified by works and not by faith alone.

<sup>25</sup> In the same way, was not Rahab the prostitute also justified by works, when she was visited by messengers and sent them out another way?

<sup>26</sup> For as the body without spirit is dead, even so faith without works is dead.

**DASV: James 3**

<sup>1</sup> Not many of you should be teachers, my brothers, because teachers will receive stricter judgment.

<sup>2</sup> We all stumble in many ways. If anyone does not stumble in what he says, he is perfect, able also to control his whole body.

<sup>3</sup> If we put bridles in horses' mouths to make them obey us, then we can control the rest of their bodies as well.

<sup>4</sup> Look, it is the same with ships too. Though ships are large and driven by strong winds, yet they are controlled by a small rudder to go wherever the pilot wants to.

<sup>5</sup> The tongue is also a small part of the body, but it boasts of big things. Look how a great forest is destroyed by a small fire!

<sup>6</sup> The tongue is a fire! The tongue creates a world of evil, defiling the whole body and setting a person's whole life on fire. The tongue is set on fire by hell.

<sup>7</sup> For every kind of land animal, bird, reptile and sea creature, is tamed and has been tamed by humans.

<sup>8</sup> But no one can tame the tongue. It is a restless evil, full of deadly poison.

<sup>9</sup> With it we bless the Lord and Father; and with the same tongue we curse people, who are made in the likeness of God.

<sup>10</sup> Out of the same mouth comes blessing and cursing. My brothers, this should not be.

<sup>11</sup> Does a spring pour out sweet water and bitter water from the same place?

<sup>12</sup> Can a fig tree produce olives, or a vine figs, my brothers? Neither can salt water produce fresh.

<sup>13</sup> Who among you is wise and understanding? Let him show this by his good life with humility that comes from wisdom.

<sup>14</sup> But if you have bitter jealousy and selfish ambition in your hearts, do not boast or deny the truth.

<sup>15</sup> This wisdom does not come from above, but is earthly, sensual and evil.

<sup>16</sup> For where jealousy and selfishness are, there is disorder and all sorts of evil deeds.

<sup>17</sup> But the wisdom from above is first pure, then peaceful, gentle, willing to accommodate, full of mercy and goodness, unbiased and sincere.

<sup>18</sup> The harvest of righteousness is sown in peace by those who make peace.

**DASV: James 4**

<sup>1</sup> Where do fights and quarrels among you come from? Do they not come from your passions that war within you?

<sup>2</sup> You desire and do not have. You murder and are jealous and cannot have what you want, so you argue and fight. You do not have because you do not ask.

<sup>3</sup> You ask and do not receive because you ask for the wrong reasons, that you may squander it on your own pleasures.

<sup>4</sup> Adulterers, do you not know that friendship with the world is hostility against God? Therefore, whoever befriends the world makes himself God's enemy.

<sup>5</sup> Do you think the Scripture speaks for nothing, when it says "God yearns jealously for the spirit he put inside of us"?

<sup>6</sup> But he gives more grace. Because the Scripture says "God opposes the proud but gives grace to the humble."

<sup>7</sup> So submit to God. Resist the devil and he will flee from you.

<sup>8</sup> Draw near to God, and he will draw near to you. Cleanse your hands you sinners, and purify your hearts you with divided loyalties.

<sup>9</sup> Grieve, mourn, and weep. Let your laughter be turned into mourning and your joy into sorrow.

<sup>10</sup> Humble yourselves before the Lord, and he will lift you up.

<sup>11</sup> Do not speak against each other, brothers. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law. But if you judge the law, you are not a doer of the law but its judge.

<sup>12</sup> There is only one lawgiver and judge, one who is able to save and destroy. But who are you that you judge your neighbor?

<sup>13</sup> Come now, you that say, "Today or tomorrow we will go into this or that town, and spend a year there, and trade, and get wealth."

<sup>14</sup> You do not know what will happen tomorrow. What is your life? For you are a mist that appears for a little while, and then vanishes away.

<sup>15</sup> You ought to say, "If the Lord wills it, we will live and do this or that."

<sup>16</sup> But now you boast in your arrogance. All such bragging is evil.

<sup>17</sup> Therefore, whoever knows what is right and does not do it, is guilty of sin.

**DASV: James 5**

<sup>1</sup> Come now, you rich, weep and mourn for the trouble coming your way.

<sup>2</sup> Your riches have rotted and your clothes are moth-eaten.

<sup>3</sup> Your gold and silver are corroded, and this corrosion will be proof against you. It will devour your flesh like fire.

<sup>4</sup> Look, the payment you kept from the workers who plowed your fields by fraud, cries out against you. The cries of the workers have reached the ears of the Lord of hosts.

<sup>5</sup> You have lived in luxury and self-indulgence on earth, you have fattened yourselves for the day of slaughter.

<sup>6</sup> You have condemned, you have murdered the righteous who did not resist you.

<sup>7</sup> Be patient, therefore, brothers, until the Lord's coming. Look at how the farmer waits for the earth's fruit, being patient until it receives the early and latter rains.

<sup>8</sup> You also should be patient, strengthen your hearts for the Lord's coming is near.

<sup>9</sup> Do not grumble against each other, brothers, so that you will not be judged.

Look, the

judge stands at the door.

<sup>10</sup> Brothers, take as an example the suffering and patience of the prophets who spoke

in the name of the Lord.

<sup>11</sup> Look, we consider those who stood firm blessed. You have heard of the patience of Job, and have seen the purpose of the Lord, how the Lord is full of compassion and mercy.

<sup>12</sup> But above all, my brothers, do not swear, not by heaven or by earth, or by any other oath. But let your "yes" mean yes and your "no" mean no, so that you will not be judged for it.

<sup>13</sup> Is anyone suffering? Let him pray. Is anyone cheerful? Let him sing praises.

<sup>14</sup> Is anyone sick? Let him call for the elders of the church and have them pray over him, anointing him with oil in the name of the Lord.

<sup>15</sup> A prayer of faith will save the sick and the Lord will raise him up; and if he has committed sins he will be forgiven.

<sup>16</sup> Therefore, confess your sins to each other, and pray for each other, that you may be healed. The prayer of the righteous is powerful and effective.

<sup>17</sup> Elijah was a person like us. He prayed fervently for it not to rain and it did not rain on earth for three years and six months.

<sup>18</sup> He prayed again, and the heaven gave rain and the earth produced fruit.

<sup>19</sup> My brothers, if any of you wanders from the truth and someone turns him back,

<sup>20</sup> let him know that he who turns a sinner from his wandering ways will save his soul from death, and will cover a multitude of sins.

**DASV: Digital American Standard Version****DASV: 1 Peter 1**

<sup>1</sup> From Peter, an apostle of Jesus Christ; to the sojourners scattered in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia, the chosen  
<sup>2</sup> according to the foreknowledge of God the Father, sanctified by the Spirit, for obedience and sprinkling of the blood of Jesus Christ. May grace and peace be multiplied to you.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has given us new birth to a living hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> to an inheritance that is imperishable, undefiled, and does not fade away. It is reserved in heaven for you,

<sup>5</sup> who by the power of God are protected through faith for a salvation ready to be revealed in the last time.

<sup>6</sup> In this you have joy, although now, for a little while, you have had to suffer in various trials,

<sup>7</sup> so that the genuineness of your faith, being more precious than gold that perishes though it is tested by fire, may result in praise, glory and honor when Jesus Christ is revealed.

<sup>8</sup> Though you have not seen him, you love him; you do not see him, yet you believe in him, rejoicing greatly with joy unspeakable and filled with glory.

<sup>9</sup> You are receiving the result of your faith--the salvation of your souls.

<sup>10</sup> Concerning this salvation the prophets, who prophesied of the grace that should come to you, sought and searched diligently.

<sup>11</sup> They searched for what person and time the Spirit of Christ which was in them was pointing to when it testified beforehand about the sufferings of Christ and the glories that should follow.

<sup>12</sup> It was revealed to them, that they were not serving themselves, but you, things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which even angels are eager to look.

<sup>13</sup> Therefore, prepare your minds, be sober and set your hope completely on the grace that will be brought to you when Jesus Christ is revealed.

<sup>14</sup> Like obedient children, do not be conformed to your passions derived from your former ignorance.

<sup>15</sup> But as he who chose you is holy, be holy yourselves in every area of life,

<sup>16</sup> for it is written, "You shall be holy; because I am holy."

<sup>17</sup> If you call on him as Father, who without partiality judges according to each one's work, live the time of your sojourning in reverential fear.

<sup>18</sup> You know that you were ransomed not with corruptible things, like silver or gold from your futile ways of life handed down from your forefathers,

<sup>19</sup> but with the precious blood of Christ, like that of an unblemished and spotless lamb.

<sup>20</sup> He was foreknown before the foundation of the world, but was manifested at the end of times for your sake.

<sup>21</sup> Through him you are now believers in God, who raised him from the dead and gave him glory; so that your faith and hope might be in God.

<sup>22</sup> You have purified your souls by your obedience to the truth so that you have genuine mutual love. Love one another fervently from a pure heart.

<sup>23</sup> You have been born again, not from perishable seed, but from imperishable, through the living and enduring word of God.

<sup>24</sup> For,

"All flesh is like grass,  
and all its glory like the flower of grass.

The grass withers,  
and the flower falls off,

<sup>25</sup> but the word of the Lord endures forever.

This is the good news which was proclaimed to you.



**DASV: 1 Peter 2**

<sup>1</sup> Get rid of all evil, all deceit, hypocrisy, envy, and all slander,

<sup>2</sup> Like newborn babies long for the spiritual milk which is pure, so by it you may grow up to salvation;

<sup>3</sup> if you have tasted that the Lord is good.

<sup>4</sup> As you come to him, a living stone, rejected by men but chosen by God, and precious to him.

<sup>5</sup> You yourselves are like living stones, built up into spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

<sup>6</sup> For it says in the Scriptures,

“Look, I lay in Zion a stone,  
a chosen and precious cornerstone.

And the one who believes on him  
will never be put to shame.”

<sup>7</sup> For you therefore that believe he is precious; but for those who do not believe,

“The stone which the builders rejected  
has become the chief cornerstone.”

<sup>8</sup> and

"he has become a stumbling-block,  
and a rock that trips them up."

They stumble because they disobey the word, just as they were destined to do.

<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession, that you may proclaim the praises of him who called you out of darkness into his marvelous light.

<sup>10</sup> You, who in time past were not a people, but now are the people of God. You who had not received mercy, but now have received mercy.

<sup>11</sup> Beloved, I urge you as sojourners and exiles, to abstain from fleshly lusts that war against the soul.

<sup>12</sup> Live honorably among the Gentiles, so that when they speak against you as evildoers, they may see your good works, and glorify God on the day he comes to visit.

<sup>13</sup> Be subject to every human institution for the Lord's sake, whether to the king, as governmental leader,

<sup>14</sup> or to governors, as sent by him to punish evildoers and to praise those who do good.

<sup>15</sup> For it is the will of God, that by doing good you should silence the ignorance of the foolish.

<sup>16</sup> Live as free even though you are bondservants of God. Do not use your freedom as a pretext for doing evil.

<sup>17</sup> Honor everyone. Love those in the family of faith. Fear God. Honor the king.

<sup>18</sup> Servants, be subject to your masters with all fear; not only to the good and gentle, but also those who are nasty.

<sup>19</sup> For this is commendable, if, because of one's conscience toward God, one endures grief, suffering unjustly.

<sup>20</sup> For what credit is it, if, when you sin, you are beaten and endure it patiently? But if, when you do good, and suffer and take it patiently, this is commendable before God.

<sup>21</sup> For to this you were called, because Christ also suffered for you, leaving you an example, that you should follow in his steps,

<sup>22</sup> he who committed no sin, nor was deceit found in his mouth.

<sup>23</sup> When he was abused, he did not return the abuse; when he suffered he did not make threats, but committed himself to God who judges justly.

<sup>24</sup> He himself bore our sins in his body upon the tree, that we might die to sins, and live to righteousness. By his wounds you were healed.

<sup>25</sup> For you were going astray like sheep; but now have returned to the Shepherd and Guardian of your souls.

**DASV: 1 Peter 3**

<sup>1</sup> In the same way, wives, be subject to your own husbands. Then, even if any do not obey the word, they may, without a word, be won over by the behavior of their wives,

<sup>2</sup> by seeing your pure and respectful behavior.

<sup>3</sup> Let not your beauty just be external with special hair styling, and wearing golden jewels, or fine clothes;

<sup>4</sup> but let the inner person from the heart, be adorned with the imperishable beauty of a gentle and quiet spirit, which is precious in the sight of God.

<sup>5</sup> For in the same way the holy women of old who hoped in God, adorned themselves, being subject to their own husbands.

<sup>6</sup> Sarah, for example, obeyed Abraham, calling him “lord,” and you are her children if you do good, and are not intimidated by fear.

<sup>7</sup> Husbands, in the same way, treat your wives according to knowledge, giving honor to the women as to a fragile vessel, considering them as joint-heirs of the grace of life. So that your prayers are not hindered.

<sup>8</sup> Finally, all of you be agreeable, compassionate, loving as brothers, tenderhearted, and humble.

<sup>9</sup> Do not return evil for evil, or insult for insult; but instead return a blessing; for that is why you were called, so that you should inherit a blessing.

<sup>10</sup> For,

the one who loves life,  
and wants to see good days,  
let him keep his tongue from evil,  
and his lips from speaking deceit.

<sup>11</sup> Let him turn away from evil, and do good;

let him seek peace, and pursue it.

<sup>12</sup> For the eyes of the Lord are upon the righteous,  
and his ears open to their request.

But the face of the Lord is against those who do evil.

<sup>13</sup> Who is the one who will harm you if you are zealous for that which is good?

<sup>14</sup> But even if you do suffer for righteousness' sake, you are blessed. Do not fear or be troubled by them.

<sup>15</sup> But in your hearts sanctify Christ as Lord. Always ready to give answer to every one that asks you a reason concerning the hope that is in you.

<sup>16</sup> Respond with gentleness and respect, with a good conscience; so that, whoever accuses you may be put to shame when slandering your good manner of life in Christ.

<sup>17</sup> For it is better, if God should so will, that you suffer for well-doing than for evil-doing.

<sup>18</sup> Because Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit.

<sup>19</sup> So then he went and preached to the spirits in prison,

<sup>20</sup> that were before disobedient, when God patiently waited in the days of Noah, while the ark was being built. There were few, only eight souls, that were saved through water.

<sup>21</sup> This was a likeness of baptism which now saves you, not by the washing away of the filth of the flesh, but the pledge of a good conscience toward God, through the resurrection of Jesus Christ;

<sup>22</sup> who, having gone to heaven sits at the right hand of God, with angels, authorities and powers being made subject to him.

**DASV: 1 Peter 4**

<sup>1</sup> Since Christ suffered in the flesh, arm yourselves also with the same attitude, for he who has suffered in the flesh has finished with sin

<sup>2</sup> that he no longer should live the rest of his time concerned about human lusts, but the will of God.

<sup>3</sup> For the time past was sufficient for you to have done what the pagans desire and to have walked in sensuality, lusts, drunkenness, orgies, carousings, and despicable idolatries.

<sup>4</sup> They think it strange that you do not join them in the same flood of wickedness, so they slander you.

<sup>5</sup> They will give account to him who is ready to judge the living and the dead.

<sup>6</sup> For to this end was the gospel preached even to the ones who are now dead, that they might be judged in the flesh by human standards, but live by the Spirit according to God.

<sup>7</sup> For the end of all things is near. Be therefore clear headed and disciplined in prayer.

<sup>8</sup> Above all be fervent in your love for one another; for love covers a multitude of sins.

<sup>9</sup> Be hospitable to one another without complaining.

<sup>10</sup> Just as each one has received a gift, serve each other, as good stewards of the diverse grace of God.

<sup>11</sup> If any one speaks, let it be the words of God; if any one ministers, do it with the strength which God supplies, that in all things God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

<sup>12</sup> Beloved, do not be surprised concerning the trial by fire happening among you, as though something strange has happened to you.

<sup>13</sup> But rejoice in as much as you are partakers of Christ's sufferings, that at the revelation of his glory you may rejoice and be glad.

<sup>14</sup> If you are insulted for the name of Christ, you are blessed; because the Spirit of glory, which is the Spirit of God, rests upon you.

<sup>15</sup> Let none of you suffer as a murderer, thief, criminal, or as one who meddles in other peoples' affairs.

<sup>16</sup> But if you suffer as a Christian, do not be ashamed; but glorify God that you bear this name.

<sup>17</sup> For the time is come for judgment to begin, starting at the house of God. If it begins first with us, what will be the end of those who do not obey the gospel of God?

<sup>18</sup> If the righteous are barely saved, what will happen to the ungodly and sinner?

<sup>19</sup> So then let those who suffer according to the will of God commit their souls to a faithful Creator by doing good.

**DASV: 1 Peter 5**

<sup>1</sup> Now as a fellow elder and a witness of the sufferings of Christ, and as one who also is a partaker of the glory that will be revealed, I urge the elders among you:

<sup>2</sup> Tend the flock of God which is among you, exercising oversight, not because you are forced to, but willingly, as God would want you to, not for greed of money, but eagerly.

<sup>3</sup> Do not lord it over those under your charge, but be examples to the flock.

<sup>4</sup> And when the chief Shepherd appears you will receive the crown of glory that does not fade away.

<sup>5</sup> Likewise, you who are younger, be subject to the elders. Yes, all of you clothe yourselves with humility, to serve one another, for

"God opposes the proud,  
but gives grace to the humble."

<sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

<sup>7</sup> Cast all your anxiety on him, because he cares for you.

<sup>8</sup> Be sober, stay alert. Your adversary the devil, like a roaring lion, prowls around, seeking whom he may devour.

<sup>9</sup> Resist him, being steadfast in your faith, knowing that your brothers all over the world face the same sufferings.

<sup>10</sup> And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself perfect, establish, and strengthen you.

<sup>11</sup> To him be the power forever and ever. Amen.

<sup>12</sup> By Silvanus, whom I regard as a faithful brother. I have written to you briefly, exhorting, and testifying that this is the true grace of God. Stand fast in it.

<sup>13</sup> Your sister church that is in Babylon, elect together with you, greets you; and so does my son Mark.

<sup>14</sup> Greet one another with a kiss of love. Peace be to all of you who are in Christ.

**DASV: Digital American Standard Version****DASV: 2 Peter 1**

<sup>1</sup> From Simon Peter, a servant and apostle of Jesus Christ; to those who have been granted a like precious faith with us by the righteousness of our God and Savior Jesus Christ.

<sup>2</sup> May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

<sup>3</sup> By his divine power God has granted to us everything necessary for life and godliness, through the knowledge of the one who called us by his own glory and virtue.

<sup>4</sup> By these he has granted to us his precious and exceeding great promises; so that through these you may become partakers of the divine nature, after having escaped from the corruption that is in that world by evil desire.

<sup>5</sup> For this very reason make every effort to add to your faith, virtue; and to your virtue, knowledge;

<sup>6</sup> to your knowledge, self-control; and to your self-control, perseverance; and to your perseverance, godliness;

<sup>7</sup> and to your godliness, brotherly kindness; and to your brotherly kindness, love.

<sup>8</sup> For if these things are yours and increasing they will keep you from becoming ineffective and unfruitful in the knowledge of our Lord Jesus Christ.

<sup>9</sup> For anyone who lacks these things is near-sighted and blind, since he has forgotten the cleansing from his old sins.

<sup>10</sup> Wherefore, brothers, give all the more diligence to make your calling and election sure, for if you do these things, you will never stumble.

<sup>11</sup> For in this way your entrance into the eternal kingdom will be richly provided by our Lord and Savior Jesus Christ.

<sup>12</sup> Therefore I will always be ready to remind you of these things, though you know them, and are established in the truth that you have.

<sup>13</sup> I think it right, as long as I am in this tent of my body, to stir you up by way of reminding you.

<sup>14</sup> Since I know that the putting off of my bodily tent is coming soon, even as our Lord Jesus Christ revealed to me.

<sup>15</sup> Yes, I will make every effort so that after my departure you will always be able to recall these things.

<sup>16</sup> For we did not follow cleverly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

<sup>17</sup> For he received honor and glory from God the Father, when a voice was conveyed to him by the Majestic Glory, “This is my beloved Son, in whom I am well pleased.”

<sup>18</sup> We ourselves heard this voice straight out of heaven, when we were with him in the holy mount.

<sup>19</sup> And even more certain, we have the word of prophecy. You do well to pay attention to it as to a lamp shining in a dark place, until the day dawn, and the morning-star arises in your hearts.

<sup>20</sup> You must know this first, that no prophecy of Scripture is a matter of one’s own private interpretation.

<sup>21</sup> for no prophecy ever came by human will, but men spoke from God, being carried along by the Holy Spirit.



**DASV: 2 Peter 2**

<sup>1</sup> But false prophets arose also among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them--bringing swift destruction upon themselves.

<sup>2</sup> Many will follow their sensual ways. Because of them the way of the truth will be slandered.

<sup>3</sup> In greed they will exploit you with deceptive words. Their condemnation, announced long ago, will not delay, and their destruction is not asleep.

<sup>4</sup> For if God did not spare the angels when they sinned, but threw them down to hell, and held them in pits of darkness to be there until the judgment;

<sup>5</sup> and if he did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when he brought a flood upon the ungodly world;

<sup>6</sup> and if he turned the cities of Sodom and Gomorrah into ashes when he condemned them to destruction, having made them an example of what is going to happen to the ungodly;

<sup>7</sup> and if he delivered righteous Lot, who was deeply distressed by the immoral conduct of the wicked

<sup>8</sup> (for that righteous man dwelt among them day after day, his righteous soul was tormented by seeing and hearing their lawless deeds),

<sup>9</sup> then the Lord knows how to deliver the godly out of temptation, and reserve the unrighteous for punishment unto the day of judgment,

<sup>10</sup> especially those who indulge their flesh with defiling lust, and despise authority. Brash and arrogant, they do not fear slandering heavenly beings.

<sup>11</sup> Even angels, who are greater in might and power, do not bring slanderous judgment against them before the Lord.

<sup>12</sup> But these men, like irrational animals, born as mere animals to be caught and destroyed, are slanderous concerning matters of which they are ignorant, as a result in their destruction, they themselves will be destroyed.

<sup>13</sup> They will suffer harm as the payment for their wrong doing. They count it pleasure to revel in the daytime. They are spots and blemishes, delighting in their deceptions even while they feast with you.

<sup>14</sup> Their eyes are full of adultery, unable to cease from sinning. They entice those who are unstable. Their hearts are trained in greed. They are accursed children.

<sup>15</sup> By forsaking the right way, they have gone astray, having followed the way of Balaam the son of Beor, who loved the wages of doing wrong.

<sup>16</sup> But he was rebuked for his own transgression. A dumb donkey spoke with human voice and restrained the prophet's madness.

<sup>17</sup> These men are springs without water, and mists driven by a storm; for whom the blackness of darkness has been reserved.

<sup>18</sup> For by speaking great swelling nonsense, they entice by sensual passions, those who are barely escaping from those who live in error.

<sup>19</sup> They promise them freedom, while they themselves are enslaved to immorality. For a person is a slave to whatever masters them.

<sup>20</sup> For if after they have escaped the filth of the world through the knowledge of the Lord and Savior Jesus Christ, they again get entangled and overcome, the last state has become worse for them than their first.

<sup>21</sup> For it would have been better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment that had been delivered to them.

<sup>22</sup> They illustrate truth of the proverb, “The dog returns to his own vomit,” and “A pig, after having washed herself, returns to wallow in the mud.”

**DASV: 2 Peter 3**

<sup>1</sup> Beloved, this is now, the second letter that I have written to you; and in both of them I am attempting to stir up your pure mind by way of reminding you.

<sup>2</sup> Remember the words which were predicted by the holy prophets, and the commandments of the Lord and Savior through your apostles.

<sup>3</sup> Knowing this first of all that in the last days mockers will come with mockery, walking after their evil desires.

<sup>4</sup> They will say, "Where is his promised coming? For, from the day that our ancestors fell asleep, all things continue as they were from the beginning of the creation."

<sup>5</sup> For they have deliberately forgotten, that by the word of God the heavens from of old and an earth were formed out of water and in the midst of water.

<sup>6</sup> By these means the world that was then, perished being flooded with water.

<sup>7</sup> But by the same word the heavens that now are, and the earth, have been stored up for fire, being reserved for the day of judgment and destruction of the ungodly.

<sup>8</sup> Now do not forget this one thing, beloved, that one day with the Lord is like a thousand years, and a thousand years like one day.

<sup>9</sup> The Lord is not slow concerning his promise, as some think about slowness; but he is patient with you, not wishing that any should perish, but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come like a thief. When it comes the heavens will pass away with a great noise, and the elements will melt down in blazing heat, and the earth and the deeds done on it will be exposed.

<sup>11</sup> Seeing all these things are going to be dissolved, what sort of persons should you be, living in all holiness and godliness,

<sup>12</sup> looking forward to and hurrying along the coming of the day of God? Because of this the heavens will be set on fire and dissolved, and the elements will melt with blazing heat.

<sup>13</sup> But, according to his promise, we look for new heavens and a new earth, where righteousness dwells.

<sup>14</sup> Therefore, beloved, seeing that you look for these things, strive to be found in peace, without spot and blameless in his sight.

<sup>15</sup> Think about the patience of our Lord as salvation; even as our beloved brother Paul also wrote to you, according to the wisdom given to him,

<sup>16</sup> speaking in his letters of these things. In them are some things that are hard to understand, which the ignorant and unstable twist, as they do the other Scriptures, to their own destruction.

<sup>17</sup> Therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, you fall from your own secure position.

<sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.

**DASV: Digital American Standard Version****DASV: 1 John 1**

<sup>1</sup> We proclaim to you that which was from the beginning, that which we have heard, that which we have seen with our own eyes, that which we looked at, and have touched with our hands, concerning the word of life.

<sup>2</sup> The life was revealed, and we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was revealed to us.

<sup>3</sup> That which we have seen and heard we proclaim to you too, that you also may have fellowship with us. And our fellowship is with the Father, and with his Son Jesus Christ.

<sup>4</sup> We write these things, so that our joy may be complete.

<sup>5</sup> This is the message we have heard from him and announce to you, that God is light, and in him is no darkness at all.

<sup>6</sup> If we claim that we have fellowship with him and walk in the darkness, we lie, and do not the truth.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin.

<sup>8</sup> If we claim that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

<sup>10</sup> If we claim that we have not sinned, we make him a liar, and his word is not in us.

**DASV: 1 John 2**

<sup>1</sup> My dear children, I write these things to you so that you will not sin. But if any one does sin, we have an advocate with the Father, Jesus Christ the righteous.

<sup>2</sup> He is the atoning sacrifice for our sins, and not for ours only, but also for the sins of the whole world.

<sup>3</sup> By this we know that we know him, if we obey his commandments.

<sup>4</sup> When someone claims "I know him," but does not obey his commandments, he is a liar, and the truth is not in him.

<sup>5</sup> But whoever obeys his word, in him the love of God has been perfected. By this we know that we are in him.

<sup>6</sup> The one who claims to abide in him ought also to walk even as he walked.

<sup>7</sup> Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning, the old commandment is the word which you already heard.

<sup>8</sup> Yet, I write a new commandment to you, which is true in him and in you, because the darkness is passing away, and the true light is already shining.

<sup>9</sup> The one who claims he is in the light and hates his brother, is still in the darkness even until now.

<sup>10</sup> Whoever loves his brother abides in the light, and there is no cause of stumbling in him.

<sup>11</sup> But the one who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

<sup>12</sup> I write to you, my dear children,  
because your sins are forgiven because of his name.

<sup>13</sup> I write to you, fathers,  
because you know him who has been from the beginning.

I write to you, young people,  
because you have overcome the evil one.

I write to you, little children,  
because you know the Father.

<sup>14</sup> I write to you, fathers,  
because you know him who has been from the beginning.

I write to you, young people,  
because you are strong, and the word of God abides in you,  
and you have overcome the evil one.

<sup>15</sup> Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him.

<sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the arrogance based on possessions, is not from the Father, but is from the world.

<sup>17</sup> Now the world is passing away, and its lusts, but the one who does the will of God abides forever.

<sup>18</sup> Little children, it is the last hour, and as you heard the antichrist is coming. Even now many antichrists have already arisen. This is how we know that it is the last hour.

<sup>19</sup> They went out from us, but they were not really of us, for if they had been part of us, they would have continued with us. But they left us proving that they did not belong with us.

<sup>20</sup> But you have an anointing from the Holy One, and you all have knowledge.

<sup>21</sup> I have not written to you because you do not know not the truth, but because you know it, and you know no lie comes from the truth.

<sup>22</sup> Who is the liar but the one who denies that Jesus is the Messiah? This is the antichrist: the one who denies the Father and the Son.

<sup>23</sup> Whoever denies the Son, does not have the Father. Whoever confesses the Son also has the Father.

<sup>24</sup> As for you, let what you heard from the beginning abide in you. If what you heard from the beginning abides, in you, you also will abide in the Son, and in the Father.

<sup>25</sup> And this is the promise that he promised us: life eternal.

<sup>26</sup> These things have I written to you concerning those who would lead you astray.

<sup>27</sup> Now as for you, the anointing that you received from him abides in you, and you do not need that anyone teach you. But his anointing teaches you about all things, and is true, and is not a lie. Just as you were taught, abide in him.

<sup>28</sup> And now, my dear children, abide in him, so that when he appears, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup> If you know that he is righteous, you also know that everyone who does righteousness has been born of him.

**DASV: 1 John 3**

<sup>1</sup> See what love the Father has given us, that we should be called God's children. And so we are! For this reason the world does not know us because it did not know him.

<sup>2</sup> Dear friends, now we are God's children, and what we will be has not yet been revealed. We know that, when he appears we will be like him; for we shall see him as he is.

<sup>3</sup> Everyone that has this hope in him purifies himself, just as he is pure.

<sup>4</sup> Everyone who practices sin breaks the law, for sin is lawlessness.

<sup>5</sup> You know that he was revealed to take away sins, and in him there is no sin.

<sup>6</sup> Whoever abides in him does not continue sinning, whoever sins has not seen him or known him.

<sup>7</sup> My dear children, let no one deceive you. Whoever does what is right is righteous, just as he is righteous.

<sup>8</sup> The one who practices sin is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed, that he might destroy the works of the devil.

<sup>9</sup> Whoever is born of God will not continue sinning, because God's seed abides in him, and he cannot sin, because he is born of God.

<sup>10</sup> By this the children of God and the children of the devil are revealed, whoever does not do righteousness or love his brother is not of God.

<sup>11</sup> For this is the message which you heard from the beginning: we should love one another.

<sup>12</sup> Not as Cain who was from the evil one, and murdered his brother. Why did he kill him? Because his works were evil, and his brother's righteous.

<sup>13</sup> Do not be surprised brothers, if the world hates you.

<sup>14</sup> We know that we have crossed over from death to life, because we love our brothers. Whoever does not love abides in death.

<sup>15</sup> Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

<sup>16</sup> This is how we know love: he laid down his life for us. So we also ought to lay down our lives for each other.

<sup>17</sup> But whoever has the world's goods, and sees his brother in need, and shuts off his compassion from him, how does the love of God abide in such a one?

<sup>18</sup> My dear children, let us not love in word, or with the tongue, but in deed and truth.

<sup>19</sup> By this we will know that we are of the truth, and will assure our hearts when we stand before him.

<sup>20</sup> Even if our heart condemns us, God is greater than our heart, and knows everything.

<sup>21</sup> Dear friends, if our heart does not condemn us, we have confidence before God,

<sup>22</sup> and we will receive from him whatever we ask for, because we obey his commandments and do the things that please him.

<sup>23</sup> This is his commandment: that we should believe in the name of his Son Jesus Christ, and love one another, just as he commanded us.

<sup>24</sup> Whoever keeps God's commandments abides in him, and he in him. By this we know that he abides in us, because of the Spirit which he gave us.



**DASV: 1 John 4**

<sup>1</sup> Dear friends, do not believe every spirit, but test the spirits, whether they are from God; because many false prophets have gone out into the world.

<sup>2</sup> By this you will know the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is from God,

<sup>3</sup> and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and is now already in the world.

<sup>4</sup> You are from God, my dear children, and have conquered them, because greater is he that is in you than he that is in the world.

<sup>5</sup> They are from the world; therefore they speak from the world's perspective, and the world listens to them.

<sup>6</sup> We are from God. The one who knows God listens to us; but whoever is not from God does not listen to us. By this we know the spirit of truth, and the spirit of deception.

<sup>7</sup> Dear friends, let us love one another, because love is from God; and every one that loves is born of God, and knows God.

<sup>8</sup> Whoever does not love does not know God, for God is love.

<sup>9</sup> By this the love of God was revealed in us, that God sent his only Son into the world that we might live through him.

<sup>10</sup> This is love, not that we loved God, but that he loved us, and sent his Son to be the atoning sacrifice for our sins.

<sup>11</sup> Dear friends, if God so loved us, we also ought to love one another.

<sup>12</sup> No one has seen God at any time. If we love one another, God abides in us, and his love is perfected in us.

<sup>13</sup> By this we know that we abide in him and he in us, because he has given us his Spirit.

<sup>14</sup> And we have seen and bear witness that the Father has sent the Son to be the Savior of the world.

<sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

<sup>16</sup> We have come to know and believe the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

<sup>17</sup> By this is love made perfect among us, that we may have confidence in the day of judgment; because just as Jesus is, so we also are in this world.

<sup>18</sup> There is no fear in love. But perfect love casts out fear, because fear has to do with punishment, and whoever fears has not been made perfect in love.

<sup>19</sup> We love because he first loved us.

<sup>20</sup> If anyone claims, "I love God," and hates his brother, he is a liar, because the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

<sup>21</sup> This commandment have we from him: that he who loves God must also love his brother.

**DASV: 1 John 5**

<sup>1</sup> Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father also loves the one who is born from him.

<sup>2</sup> By this we know that we love the children of God, when we love God and obey his commandments.

<sup>3</sup> For this is the love of God: that we keep his commandments--and his commandments are not burdensome.

<sup>4</sup> Whoever is born of God conquers the world. This is the victory that has overcome the world: our faith.

<sup>5</sup> Who is the one who conquered the world? The one who believes that Jesus is the Son of God.

<sup>6</sup> This is he who came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit that testifies, because the Spirit is the truth.

<sup>7</sup> For there are three who bear witness:

<sup>8</sup> the Spirit, and the water, and the blood, and the three are in agreement.

<sup>9</sup> If we accept human testimony, the testimony of God is greater, for the testimony of God is what he has testified concerning his Son.

<sup>10</sup> He who believes on the Son of God has the testimony in him. He who does not believe God makes him a liar, because he has not believed in the testimony that God has given concerning his Son.

<sup>11</sup> The testimony is this: God gave us eternal life, and this life is in his Son.

<sup>12</sup> He who has the Son has life; he who does not have the Son of God does not have life.

<sup>13</sup> These things I have written to you, that you who believe on the name of the Son of God may know that you have eternal life.

<sup>14</sup> This is the confidence which we have before him, that, if we ask anything according to his will, he listens to us.

<sup>15</sup> If we know that he listens to us for whatever we ask, then we know that we have the requests which we have asked for from him.

<sup>16</sup> If anyone sees his brother sinning a sin not leading to death, he should ask, and God will give him life for the one whose sin does not lead to death. There is a sin that leads to death. I do not say that one should make request concerning this.

<sup>17</sup> All unrighteousness is sin. But there is a sin that does not lead to death.

<sup>18</sup> We know that whoever is born of God does not practice sin; but God protects the one from God, and the evil one cannot touch him.

<sup>19</sup> We know that we are from God, and the whole world lies under the control of the evil one.

<sup>20</sup> We know that the Son of God has come, and has given us understanding, that we may know him who is true. And we are in him who is true, even in his Son Jesus Christ. This one is the true God and eternal life.

<sup>21</sup> My dear children, guard yourselves from idols.

**DASV: Digital American Standard Version****DASV: 2 John**

<sup>1</sup> From the elder; To the elect lady and her children, whom I truly love; and not only I, but also all those who know the truth;

<sup>2</sup> for the truth that abides in us, will be with us forever.

<sup>3</sup> Grace, mercy, peace will be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

<sup>4</sup> I rejoice greatly because I have found some of your children walking in truth, just as the Father commanded us.

<sup>5</sup> Now I beseech you, lady, not as though I wrote a new commandment to you, but one we had from the beginning, that we love one another.

<sup>6</sup> Now this is love: that we should walk according to his commandments. This is the commandment, even as you heard from the beginning, so you should walk in it.

<sup>7</sup> For many deceivers have gone out into the world, they who do not confess that Jesus Christ is come in the flesh. This is the deceiver and the antichrist.

<sup>8</sup> Watch yourselves, that you do not lose the things which we have worked for, but that you receive a full reward.

<sup>9</sup> Whoever goes ahead and does not abide in the teaching of Christ, does not have God. The one who abides in the teaching, that one has both the Father and the Son.

<sup>10</sup> If any one comes to you, and does not bring this teaching, do not receive him into your house, and do not give him a greeting,

<sup>11</sup> for he who welcomes him partakes in his evil deeds.

<sup>12</sup> Although I have many things to write to you, I do not want to write them with paper and ink, but I hope to come to you, and to speak face to face, that your joy may be made complete.

<sup>13</sup> The children of your elect sister greet you.

**DASV: Digital American Standard Version****DASV: 3 John**

<sup>1</sup> From the elder; to Gaius the beloved, whom I truly love.

<sup>2</sup> Beloved, I pray that in all things you may prosper and be in good health, just as your soul prospers.

<sup>3</sup> For I rejoiced greatly, when brothers came and bore witness to your truth, just as you walk in truth.

<sup>4</sup> I have no greater joy than this, to hear that my children are walking in the truth.

<sup>5</sup> Beloved, you are faithful in whatever you do toward the brothers, even though they are strangers.

<sup>6</sup> They are a witness of your love before the church. You will do well to send them on their journey in a way worthy of God.

<sup>7</sup> For they have gone out for the sake of the Name, taking nothing from the Gentiles.

<sup>8</sup> We therefore ought to support such people, that we may be coworkers with the truth.

<sup>9</sup> I wrote something to the church, but Diotrephes, who loves to put himself first among them, did not receive us.

<sup>10</sup> Therefore, if I come, I will point out the deeds that he does, prating against us with wicked words, and not content with that, he refuses to receive the brothers, and those who do, he stops and throws them out of the church.

<sup>11</sup> Beloved, do not imitate what is evil, but what is good. The one who does good is from God. The one who does evil has not seen God.

<sup>12</sup> Demetrius has the witness of everyone, and even the truth itself. Yes, we also bear witness, and you know that our witness is true.

<sup>13</sup> I have many things to write to you, but I am unwilling to write them to you with pen and ink.

<sup>14</sup> But I hope to see you soon, and we will speak face to face.

<sup>15</sup> Peace be to you. The friends here greet you. Greet by name the friends there.

**DASV: Digital American Standard Version****DASV: Jude**

<sup>1</sup> From Jude, a servant of Jesus Christ, and brother of James; to those who are called, beloved in God the Father, and kept for Jesus Christ.

<sup>2</sup> Mercy to you, peace and love be multiplied.

<sup>3</sup> Beloved, while I was eager to write to you of our common salvation, I felt it necessity to write to you urging you to contend earnestly for the faith that was once for all delivered to the saints.

<sup>4</sup> For certain men have secretly crept in who were long ago designated for this condemnation, ungodly men, who turn the grace of our God into sensuality, and deny our only Master and Lord, Jesus Christ.

<sup>5</sup> Now I desire to remind you, though you once knew these things, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who did not believe.

<sup>6</sup> And angels that kept not their proper positions, but left their appropriate dwelling place, he has kept in everlasting chains under darkness until the judgment of the great day.

<sup>7</sup> Just as Sodom and Gomorrah, and the cities about them, so these have indulged themselves in immorality pursuing unnatural passion, are set forth as an example, suffering the punishment of eternal fire.

<sup>8</sup> Yet, in this same way, these even in their dreams defile the flesh, and reject authority, and berate supernatural beings.

<sup>9</sup> But Michael the archangel, when contending with the devil, disputing about the body of Moses, did not bring against him a slanderous judgment, but said, "The Lord rebuke you."

<sup>10</sup> But these people scoff at things they do not understand, and what they do understand naturally, like the animals without reason, by these things they are destroyed.

<sup>11</sup> Woe to them! For they have followed the way of Cain, they have run wildly after the error of Balaam for gain, and perished in the rebellion of Korah.

<sup>12</sup> These people are submerged hidden rocks in your love-feasts when they feast with you, shepherds who feed only themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots.

<sup>13</sup> They are rogue waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever.

<sup>14</sup> Now Enoch, the seventh from Adam, prophesied, about these people saying, "Look, the Lord is coming with ten thousands of his holy ones,

<sup>15</sup> to execute judgment on all, and to convict all the ungodly of all their ungodly deeds which they have done, and of all the insulting things ungodly sinners have spoken against him."

<sup>16</sup> These people are murmurers, complainers, walking guided by their lusts (and their mouths speak great boastings), flattering people for their own benefit.

<sup>17</sup> But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ.

<sup>18</sup> For they told you, "In the last time there will be mockers, walking after their own ungodly passions."

<sup>19</sup> They are divisive, sensual, not having the Spirit.

<sup>20</sup> But you, beloved, by building up yourselves in your most holy faith, and by praying in the Holy Spirit,

<sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ leading to eternal life.

<sup>22</sup> Have mercy on those who are in doubt.

<sup>23</sup> Save some, snatching them out of the fire; and have mercy on others with fear; hating even the clothes spotted by the flesh.

<sup>24</sup> Now to him who is able to keep you from stumbling, and to present you in the presence of his glory without blemish in exceeding joy,

<sup>25</sup> to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, authority and power, before all time, now, and forever. Amen.



**DASV: Digital American Standard Version****DASV: Revelation 1**

<sup>1</sup> The revelation of Jesus Christ, which God gave him to show his servants, what must happen soon. He sent his angel to make it known to his servant John,  
<sup>2</sup> who bore witness about everything he saw regarding the word of God and of the testimony of Jesus Christ.

<sup>3</sup> Blessed is the one who reads, and those who hear the words of the prophecy, and keep the things that are written in it, for the time is near.

<sup>4</sup> John,

to the seven churches that are in the province of Asia:

Grace and peace to you, from him who is and who was and who is to come; and from the seven spirits that are before his throne,

<sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,

<sup>6</sup> and he has constituted us to be a kingdom, as priests serving his God and Father; to him be glory and power forever and ever. Amen.

<sup>7</sup> Look! He is coming with the clouds; and every eye will see him, even those who pierced him; and all the tribes of the earth will mourn because of him. Yes, this is what will be! Amen.

<sup>8</sup> "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

<sup>9</sup> I, John, your brother and partner with you in persecution, kingdom and patience that are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus.

<sup>10</sup> I was in the Spirit on the Lord's day, and I heard behind me a great voice like a trumpet

<sup>11</sup> saying, "What you see, write on a scroll and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

<sup>12</sup> I turned to see whose voice was talking to me. After turning, I saw seven golden lampstands,

<sup>13</sup> and in the middle of the lampstands was one like the Son of Man. He was clothed with a robe reaching down to his feet, with a golden sash around his chest.

<sup>14</sup> His head and hair were white as wool, as white as snow; and his eyes were like a flame of fire.

<sup>15</sup> His feet were like polished bronze, refined in a furnace; and his voice like the roar of many waters.

<sup>16</sup> He had in his right hand seven stars, and out of his mouth came a sharp two-edged sword, and his face shone like the sun at its brightest.

<sup>17</sup> When I saw him, I fell at his feet as though dead. He laid his right hand on me, saying, "Do not be afraid; I am the first and the last,

<sup>18</sup> the Living One. I was dead, but see, I am alive forevermore, and I have the keys of death and Hades.

<sup>19</sup> Write therefore what you have seen, what is, and what is yet to take place after these things.

<sup>20</sup> This is the mystery of the seven stars you saw in my right hand and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are for seven churches."

**DASV: Revelation 2**

<sup>1</sup> "To the angel of the church in Ephesus write:

These things says the one who holds the seven stars in his right hand, who walks in the middle of the seven golden lampstands.

<sup>2</sup> I know your works, your toil and your endurance, and that you cannot tolerate evil. You have scrutinized those who claim to be apostles but are not, and you have found them to be false.

<sup>3</sup> I also realize that you have endured patiently and suffered for my name's sake, and have not grown weary.

<sup>4</sup> But I have this against you: you have left your first love.

<sup>5</sup> Remember therefore where you have fallen from. Repent and do the works you did at first. But if not I will come to you and remove your lampstand out from its place, unless you repent.

<sup>6</sup> But this you have in your favor, that you hate the works of the Nicolaitans, which I also hate.

<sup>7</sup> The one who has an ear needs to hear what the Spirit says to the churches. To the one who is victorious, I will allow him to eat from the tree of life that is in the Paradise of God."

<sup>8</sup> "And to the angel of the church in Smyrna write:

These things says the first and the last,  
the one who was dead and came back to life.

<sup>9</sup> I know your troubles and your poverty (but you are rich). I am aware of the slander of those who say they are Jews and are not, but are a synagogue of Satan.

<sup>10</sup> Do not be afraid of the things you are about to suffer. The devil is about to throw some of you into prison, so that you may be tested and you will have trouble for ten days. Be faithful to death, and I will give you the crown of life.

<sup>11</sup> The one who has an ear needs to hear what the Spirit says to the churches. The one who is victorious will not be hurt by the second death."

<sup>12</sup> "And to the angel of the church in Pergamum write:

These things says he who has the sharp two-edged sword.

<sup>13</sup> I know where you live, it is where Satan's throne is, yet you are holding tight to my name, and did not deny your faith in me, even in the days of Antipas my faithful witness, who was killed among you, where Satan lives.

<sup>14</sup> But I have a few things against you: You have some there who hold to the teaching of Balaam, who taught Balak to put up a stumbling block in front of the children of Israel, to eat things sacrificed to idols and to commit sexual immorality.

<sup>15</sup> Similarly you also have some who hold the teaching of the Nicolaitans.

<sup>16</sup> Repent therefore. If not, I will come to you quickly and I will make war against them with the sword of my mouth.

<sup>17</sup> The one who has an ear needs to hear what the Spirit says to the churches. To him who is victorious, I will give some of the hidden manna, and I will give him a white stone, and on the stone will be written a new name, that no one knows except the one who receives it."

<sup>18</sup> "And to the angel of the church in Thyatira write:

These things says the Son of God, who has eyes like a flame of fire and feet like polished bronze.

<sup>19</sup> I know your works--your love, faith, your service and patience. I am aware that your last works are greater than the first.

<sup>20</sup> But I have this against you: you tolerate the woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality and to eat food sacrificed to idols.

<sup>21</sup> I gave her time to repent, but she refuses to repent of her sexual immorality.

<sup>22</sup> Look, I am throwing her into bed, and those who commit adultery with her will suffer greatly, unless they repent of her deeds.

<sup>23</sup> I will put her children to death, and all the churches will know that I am the one who searches the minds and hearts. I will give to each one of you according to your works.

<sup>24</sup> But I say to the rest of you in Thyatira, who do not hold this teaching, who have not followed the so called "deep things of Satan," I do not put on you any other burden.

<sup>25</sup> Just hold on to what you have until I come.

<sup>26</sup> The one who is victorious, and continues in my works to the end, to that one I will give authority over the nations.

<sup>27</sup> He will rule them with a rod of iron, like clay pots they will be shattered. Just as I also have received from my Father,

<sup>28</sup> I will give them the morning star.

<sup>29</sup> The one who has ears needs to hear what the Spirit says to the churches."

**DASV: Revelation 3**

<sup>1</sup> "And to the angel of the church in Sardis write:

These things says he who has the seven spirits of God and the seven stars. I know your works, that you have a name that you are alive, but you are dead.

<sup>2</sup> Wake up, and strengthen what remains which is about ready to die, for I have not found your works complete before my God.

<sup>3</sup> Remember therefore what you have received and heard; and hold it tight and repent. But if you do not wake up, I will come like a thief, and you will not know what hour I will come against you.

<sup>4</sup> But you have a few names in Sardis who have not defiled their garments. They will walk with me in white because they are worthy.

<sup>5</sup> The one who is victorious will be clothed like them in white garments; and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels.

<sup>6</sup> The one who has ears needs to hear what the Spirit says to the churches."

<sup>7</sup> "And to the angel of the church in Philadelphia write:

These things says the holy one, the true one, who has the key of David, who opens and no one will shut, and who shuts and no one opens.

<sup>8</sup> I know your works. Look, I have set before you an open door, which no one can shut. You have little strength, yet you have kept my word and have not denied my name.

<sup>9</sup> Look, I will make those from the synagogue of Satan, who say they are Jews but are not, but lie, come and bow down at your feet, and they will know that I have loved you.

<sup>10</sup> Because you kept my word of patient endurance, I also will keep you from the hour of trial, that is coming on the whole world, to test those who dwell on the earth.

<sup>11</sup> I am coming quickly. Hold tight to what you have, so that no one may take your crown.

<sup>12</sup> The one who is victorious, I will make a pillar in the temple of my God, and he will never have to leave and I will write on him the name of my God, and the name of the city of my God--the new Jerusalem, that is coming down out of heaven from my God--and also my own new name.

<sup>13</sup> The one who has ears needs to hear what the Spirit says to the churches."

<sup>14</sup> "And to the angel of the church in Laodicea write:

These things says the Amen, the faithful and true witness, the beginning of God's creation.

<sup>15</sup> I know your works, that you are neither cold or hot. I wish that you were either cold or hot.

<sup>16</sup> So because you are lukewarm, and neither hot or cold, I will spit you out of my mouth.

<sup>17</sup> Because you claim, 'I am rich, I have acquired riches and I need nothing.' Yet you do not realize that you are wretched, pitiful, poor, blind, and naked.

<sup>18</sup> I advise you to buy gold refined by fire from me, so that you may in fact become rich. Buy white garments so that you may dress yourself, and so that the shame of your nakedness will not be exposed, and buy salve to put on your eyes, so that you may see.

<sup>19</sup> Those whom I love, I correct and discipline. So be eager and repent.

<sup>20</sup> Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him, and will have dinner with him, and he with me.

<sup>21</sup> The one who is victorious, I will give permission to sit down with me on my throne, as I also was victorious, and sat down with my Father on his throne.

<sup>22</sup> The one who has ears needs to hear what the Spirit says to the churches."

**DASV: Revelation 4**

<sup>1</sup> After these things I looked and there was a door opened in heaven, and the first voice that I heard, like a trumpet speaking with me, said, "Come up here, and I will show you what must come to pass after these things."

<sup>2</sup> Instantly I was in the Spirit, and there was a throne in heaven, and one sitting on the throne.

<sup>3</sup> The one who was sitting on it looked like jasper and carnelian, and there was a rainbow around the throne that looked like an emerald.

<sup>4</sup> Around the throne were twenty-four thrones. I saw twenty-four elders sitting on the thrones, dressed in white robes, and on their heads were crowns of gold.

<sup>5</sup> Out of the throne lightning flashed and thunder rumbled. There were seven flaming torches before the throne, which are the seven spirits of God.

<sup>6</sup> Before the throne, there was something like a sea of glass that looked like crystal. In the center around the throne, were four living creatures full of eyes both in the front and back.

<sup>7</sup> The first living creature was like a lion, the second creature like an ox, the third creature had a human face, and the fourth creature was like a flying eagle.

<sup>8</sup> Each of the four living creatures had six wings full of eyes all around and within. They never rest day or night, saying, "Holy, holy, holy, is the Lord God Almighty, who was and who is and who is to come."

<sup>9</sup> Whenever the living creatures give glory, honor and thanks to him who sits on the throne, to him who lives forever and ever,

<sup>10</sup> the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> "You are worthy, our Lord and God, to receive the glory, honor, and power; for you created all things, and because of your will they exist and were created."

**DASV: Revelation 5**

<sup>1</sup> Now I saw in the right hand of him who sat on the throne, a scroll written on the front and back, sealed with seven seals.

<sup>2</sup> Then I saw a mighty angel announcing with a loud voice, "Who is worthy to open the scroll and to break its seals?"

<sup>3</sup> But no one in the heaven or on the earth or under the earth was able to open the scroll or to look in it.

<sup>4</sup> So I wept bitterly, because no one was found worthy to open the scroll or to look in it.

<sup>5</sup> Then one of the elders said to me, "Stop weeping. Look, the Lion of the tribe of Judah, the Root of David, has been victorious. He can open the scroll and its seven seals."

<sup>6</sup> Then I saw in between the throne and the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slaughtered. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

<sup>7</sup> He came and took it out of the right hand of the one sitting on the throne.

<sup>8</sup> When he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and golden bowls full of incense, which are the prayers of the saints.

<sup>9</sup> They sang a new song, saying, "You are worthy to take the scroll and to open its seals, for you were slaughtered and with your blood you purchased for God people from every tribe and language, people and nation.

<sup>10</sup> You made them to be a kingdom and priests to our God; and they will reign on the earth."

<sup>11</sup> Then I looked and heard a voice of many angels around the throne and the living creatures and the elders; they numbered ten thousand times ten thousand and thousands of thousands,

<sup>12</sup> saying with a loud voice, "Worthy is the Lamb who was slaughtered to receive power and riches, and wisdom, and might and honor, and glory, and blessing."

<sup>13</sup> Then I heard every created thing in the heaven, and on the earth, and under the earth, and in the sea, and everything in them, saying, "To the one seated on the throne, and to the Lamb, be blessing, and honor, and glory, and power, forever and ever."

<sup>14</sup> Then the four living creatures said, "Amen," and the elders fell down and worshipped.



**DASV: Revelation 6**

<sup>1</sup> Then I watched as the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice of thunder, "Come."

<sup>2</sup> So I looked, and there was a white horse, and he who sat on it had a bow; and a crown was given to him and he rode out as a conqueror to conquer.

<sup>3</sup> When he opened the second seal, I heard the second living creature say, "Come."

<sup>4</sup> Another horse, bright red came out, and to him who sat on it was granted permission to take peace from the earth, so that they would slaughter one another, and he was given a great sword.

<sup>5</sup> When he opened the third seal, I heard the third living creature say, "Come." Then I looked, a black horse and he who sat on it had a balance scale in his hand.

<sup>6</sup> Then I heard something like a voice from the middle of the four living creatures say, "A quart of wheat for a day's wage, and three quarts of barley for a day's wage, but do not harm the olive oil and the wine."

<sup>7</sup> When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come."

<sup>8</sup> Then I looked, a pale green horse was there, and he who sat on it, was named Death; and Hades followed behind him. They were given authority over a fourth of the earth to kill with sword, famine, plague, and by the wild animals of the earth.

<sup>9</sup> When he opened the fifth seal, I saw underneath the altar the souls of those who had been slain for the word of God, and for the testimony which they had.

<sup>10</sup> They cried with a loud voice, saying, "How long, O Sovereign Lord, holy and true, before you judge and avenge our blood on those who live on the earth?"

<sup>11</sup> Each of them was given a white robe. They were told that they should rest a little longer, until the full number would be reached of their fellow servants and their brothers, who were about to be killed just like they were.

<sup>12</sup> I looked when he opened the sixth seal, there was a great earthquake. The sun became as black as goat hair sackcloth, and the full moon became blood red,

<sup>13</sup> and the stars of the sky fell to the earth like a fig tree dropping its unripe figs when it is shaken by a strong wind.

<sup>14</sup> The sky receded like a scroll when it is rolled up; and every mountain and island were moved from their places.

<sup>15</sup> Then the kings of the earth, important people, commanders, the rich and powerful, and every slave and free person, hid themselves in the caves and rocks of the mountains.

<sup>16</sup> They called to the mountains and to the rocks, "Fall on us, and hide us from the face of the one sitting on the throne, and from the wrath of the Lamb,

<sup>17</sup> for the great day of their wrath is come, and who is able to survive it?"

**DASV: Revelation 7**

<sup>1</sup> After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree.

<sup>2</sup> Then I saw another angel ascend from where the sun rises, having the seal of the living God. He called with a loud voice to the four angels to whom it was given to harm the earth and the sea,

<sup>3</sup> saying, "Do not harm the earth, or the sea, or the trees, until we have put a seal on the foreheads of the servants of our God."

<sup>4</sup> Then I heard the number of those who were sealed, 144,000. They were sealed from every tribe of the children of Israel.

<sup>5</sup> From the tribe of Judah, 12,000 were sealed;

from the tribe of Reuben, 12,000;

from the tribe of Gad, 12,000;

<sup>6</sup> from the tribe of Asher, 12,000;

from the tribe of Naphtali, 12,000;

from the tribe of Manasseh, 12,000;

<sup>7</sup> from the tribe of Simeon, 12,000;

from the tribe of Levi, 12,000;

from the tribe of Issachar, 12,000;

<sup>8</sup> from the tribe of Zebulun, 12,000;

from the tribe of Joseph, 12,000;

from the tribe of Benjamin, 12,000 were sealed.

<sup>9</sup> After these things I looked, and there was a huge crowd that no one could number, from every nation, tribe, people and language, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.

<sup>10</sup> Then they cried out with a loud voice, "Salvation to our God who sits on the throne, and to the Lamb."

<sup>11</sup> All the angels who were standing around the throne, and around the elders and the four living creatures, fell on their faces before the throne and worshipped God,

<sup>12</sup> saying, "Amen, praise and glory and wisdom and thanksgiving and honor and power and might be to our God, forever and ever. Amen."

<sup>13</sup> Then one of the elders asked me, "These dressed in white robes, who are they and where did they come from?"

<sup>14</sup> I replied, "My lord, you know." He answered, "These are those who came out of the great tribulation. They have washed their robes, and made them white in the blood of the Lamb.

<sup>15</sup> Therefore they are before the throne of God; and they serve him day and night in his temple. And he who sits on the throne will spread his tent over them.

<sup>16</sup> They will never be hungry or thirsty anymore; neither will the sun beat down on them, or any scorching heat.

<sup>17</sup> For the Lamb who is in the middle of the throne will be their shepherd, and will guide them to springs of living water and God will wipe away every tear from their eyes."

**DASV: Revelation 8**

<sup>1</sup> When the Lamb opened the seventh seal, there was silence in heaven for about a half an hour.

<sup>2</sup> Then I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup> Now another angel having a golden censer came and stood at the altar, and a sizeable amount of incense was given to him, that he should offer it with the prayers of all the saints on the golden altar that is before the throne.

<sup>4</sup> The smoke of the incense, with the prayers of the saints, went up before God from the angel's hand.

<sup>5</sup> Then the angel took the censer and filled it with the fire from the altar, and threw it down upon the earth. There followed crashes of thunder, rumblings, lightning, and an earthquake.

<sup>6</sup> The seven angels who had the seven trumpets prepared to blow them.

<sup>7</sup> The first angel blew his trumpet, and hail and fire came mixed with blood, and they were thrown down upon the earth resulting in a third of the earth being burnt up, and the third part of the trees were burnt up, and all green grass was burnt up.

<sup>8</sup> The second angel blew his trumpet, and something like a great mountain burning with fire was cast into the sea, and a third of the sea became blood.

<sup>9</sup> A third of the creatures living in the sea died, and a third of the ships were destroyed.

<sup>10</sup> The third angel blew his trumpet, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water.

<sup>11</sup> The name of the star was called Wormwood. A third of the waters became bitter [that is, wormwood]; and many men died from the water because it had become bitter poison.

<sup>12</sup> The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars; so that a third of them was darkened, and a third of the day did not have light, and the night was darkened the same way.

<sup>13</sup> Then I looked and I heard an eagle flying overhead, saying with a loud voice, "Woe, woe, woe, for those who live on the earth, because of the remaining blasts of the trumpet from the three final angels who are yet to blow their trumpets."

**DASV: Revelation 9**

<sup>1</sup> Then the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to the earth and it was given the key to the bottomless pit.

<sup>2</sup> It opened the bottomless pit and smoke rose out of the pit, like the smoke from a great furnace. The sun and air were darkened by the smoke from the pit.

<sup>3</sup> Then out of the smoke came locusts onto the earth; and they were given power like scorpions of the earth.

<sup>4</sup> They were told not to hurt the grass of the earth, anything green, or any tree, but only the people who did not have the seal of God on their foreheads.

<sup>5</sup> They were permitted to torture them for five months but not to kill them, and their torture was like the pain of a scorpion when it stings someone.

<sup>6</sup> In those days people will seek death, but will be unable to find it. They will long to die, but death will flee from them.

<sup>7</sup> The appearance of the locusts was like horses prepared for battle. On their heads were what looked like gold crowns, and their faces were like human faces.

<sup>8</sup> They had hair like women's hair, and their teeth were like lions' teeth.

<sup>9</sup> They had breastplates like iron breastplates; and the sound of their wings was like the sound of chariots drawn by horses rushing into battle.

<sup>10</sup> They had tails and stingers like scorpions, and in their tails was their power to harm people for five months.

<sup>11</sup> The king over them was the angel of the Abyss. His name in Hebrew is Abaddon, and in Greek he is called Apollyon [meaning, the Destroyer].

<sup>12</sup> The first woe has past. Look there are still two more woes to come.

<sup>13</sup> The sixth angel blew his trumpet, and I heard a voice from the horns of the golden altar that is before God.

<sup>14</sup> It said to the sixth angel who had the trumpet, "Release the four angels that are bound at the great river Euphrates."

<sup>15</sup> So the four angels were released, who prepared for this hour, day, month, and year, so that they could kill a third of humankind.

<sup>16</sup> I heard the number of troops mounted on horseback was 200 million.

<sup>17</sup> Now this is what the horses I saw in the vision looked like. The riders wore breastplates that were fiery red, hyacinth blue and sulfur yellow. The horses' heads looked like lions; and out of their mouths came fire, smoke, and sulfur.

<sup>18</sup> By these three plagues a third of humankind was killed--by the fire, smoke, and sulfur that came out of their mouths.

<sup>19</sup> For the power of the horses was in their mouth and tails. Their tails are like snakes that have heads by which they inflict damage.

<sup>20</sup> The rest of humankind, who were not killed with these plagues, refused to repent of the works of their hands or to give up worshipping demons, and idols of gold, silver, brass, stone, and wood; which cannot see, hear, or walk.

<sup>21</sup> They refused to repent of their murders, or their sorceries, or their sexual immorality, or their thefts.

**DASV: Revelation 10**

<sup>1</sup> Then I saw another mighty angel coming down out of heaven, wrapped with a cloud; and a rainbow was over his head, and his face was like the sun, and his feet like pillars of fire.

<sup>2</sup> He had a little scroll open in his hand. He set his right foot on the sea and his left on the land.

<sup>3</sup> Then he shouted out with a loud voice, like a lion roaring. When he shouted out, the seven thunders rang out their sound.

<sup>4</sup> When the seven thunders spoke, I was about to write, but I heard a voice from heaven say, "Seal up the things that the seven thunders spoke, and do not write them down."

<sup>5</sup> Then the angel I saw standing on the sea and on the land raised his right hand to heaven,

<sup>6</sup> and swore by the one who lives forever and ever, who created the heaven and what is in it, and the earth and what is in it, and the sea and what is in it, saying, "There will be no further delay.

<sup>7</sup> But in the days when the seventh angel is about to blow his trumpet, then the mystery of God will be completed, just as he declared to his servants the prophets."

<sup>8</sup> Then the voice I heard from heaven, spoke again to me, saying, "Go, take the open scroll that is in the hand of the angel who is standing on the sea and on the land."

<sup>9</sup> So I went to the angel, and asked him to give me the little scroll. He told me, "Take and eat it. It will make your stomach bitter, but it will be sweet as honey in your mouth."

<sup>10</sup> So I took the little scroll out of the angel's hand and ate it. It was sweet as honey in my mouth and when I had eaten it, my stomach was made bitter.

<sup>11</sup> Then they said to me, "You must prophesy again about many peoples, nations, languages and kings."

**DASV: Revelation 11**

<sup>1</sup> Then I was given a measuring rod like a staff and I was told, "Get up and measure the temple of God, the altar, and those who worship in it.

<sup>2</sup> But do not measure the outer courtyard of the temple, for it has been given to the nations, and they will trample on the holy city for forty-two months.

<sup>3</sup> I will grant authority to my two witnesses, and they will prophesy 1,260 days, clothed in sackcloth."

<sup>4</sup> These are the two olive trees and the two lampstands standing before the Lord of the earth.

<sup>5</sup> If anyone tries to hurt them, fire comes out of their mouth and devours their enemies. If anyone tries to hurt them this is how they will die.

<sup>6</sup> These two have the power to shut heaven, so that it does not rain during the days of their prophecy. They have power over the waters to turn them to blood, and to strike the earth with every kind of plague, as often as they wish.

<sup>7</sup> When they have finished their testimony, the beast that comes up out of the bottomless pit will make war against them, conquer and kill them.

<sup>8</sup> Their dead bodies will lie in the street of the great city, which symbolically is called Sodom and Egypt, where also their Lord was crucified.

<sup>9</sup> For three and a half days those from various peoples, tribes, languages and nations will stare at their dead bodies refusing to bury them.

<sup>10</sup> The inhabitants of the earth will rejoice over them, and celebrate and send gifts to each other, because these two prophets had tormented those who live on the earth.

<sup>11</sup> But after the three and a half days the breath of life from God entered them, and they stood on their feet. Those who saw it were terrified.

<sup>12</sup> Then they heard a loud voice from heaven telling them, "Come up here." So they went up into heaven in the cloud while their enemies watched them.

<sup>13</sup> At that very hour there was a great earthquake, and a tenth of the city collapsed. Seven thousand people were killed in the earthquake and the rest were terrified and gave glory to the God of heaven.

<sup>14</sup> The second woe is past. Look, the third woe is coming quickly.

<sup>15</sup> Then the seventh angel blew his trumpet and there were loud voices in heaven, saying,  
"The kingdom of the world has become  
the kingdom of our Lord and of his Christ,  
and he will reign forever and ever."

<sup>16</sup> Then the twenty-four elders, who sit before God on their thrones, fell on their faces and worshipped God,

<sup>17</sup> saying,  
"We thank you, O Lord God Almighty,  
who is and who was,  
because you have taken your great power



and have begun to reign.  
18 The nations raged,  
and your wrath came,  
and the time for the dead to be judged has arrived,  
as well as the time to reward your servants  
the prophets and the saints,  
and those who fear your name,  
both the small and the great  
and to destroy those who destroy the earth."  
19 Then the temple of God that is in heaven was opened; and the ark of the  
covenant was seen in his temple; and there were flashes of lightning, rumblings  
and crashes of thunder, and an earthquake, along with a great hailstorm.

**DASV: Revelation 12**

<sup>1</sup> Now a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

<sup>2</sup> She was pregnant and cried out in labor pains in the anguish of giving birth.

<sup>3</sup> Another sign appeared in heaven: a great red dragon with seven heads and ten horns, and on his heads were seven diadems.

<sup>4</sup> His tail swept away a third of the stars of heaven and threw them to the earth. The dragon stood before the woman who was about to give birth, so that as soon as she delivered he might devour her child.

<sup>5</sup> She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God and to his throne.

<sup>6</sup> The woman fled into the wilderness, where she had a place prepared for her by God, where she might be taken care of for 1,260 days.

<sup>7</sup> Now there was war in heaven. Michael and his angels fought against the dragon. The dragon and his angels fought back.

<sup>8</sup> But the dragon was not strong enough to win, and there was no longer found any place in heaven for them.

<sup>9</sup> So the great dragon was thrown down, the ancient serpent, who is called the Devil and Satan, the one deceiving the whole world. He was thrown down to the earth and his angels were thrown down with him.

<sup>10</sup> Then I heard a loud voice in heaven, saying,

"Now the salvation and the power and the kingdom of our God  
and the authority of his Christ have come,

for the accuser of our brothers is thrown down,  
the one who accused them before our God day and night.

<sup>11</sup> They conquered him because of the blood of the Lamb,  
and because of the word of their testimony;  
and they did not love their own lives even at the point of death.

<sup>12</sup> Therefore rejoice, O heavens, and you that inhabit them.

But woe to the earth and sea,

because the devil is come down to you.

He is furious because he knows that his time is short."

<sup>13</sup> When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

<sup>14</sup> But the woman was given two wings of a great eagle, so that she might fly away into the wilderness to a place prepared for her. There she would be taken care of for a time, times, and half a time, away from the face of the serpent.

<sup>15</sup> So the serpent spewed out of his mouth water like a river after the woman, attempting to sweep her away with a flood.

<sup>16</sup> But the earth helped the woman. The earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth.

<sup>17</sup> Then the dragon became furious with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold the testimony of Jesus.

**DASV: Revelation 13**

<sup>1</sup> Then the dragon stood on the sand of the sea. I saw a beast coming up out of the sea, with ten horns and seven heads and on his horns were ten diadems, and on its heads were blasphemous names.

<sup>2</sup> The beast that I saw was like a leopard, and its feet were like a bear's, and its mouth like the mouth of a lion. The dragon gave it his power and his throne and great authority.

<sup>3</sup> One of its heads seemed to have a fatal wound and its mortal wound was healed, and the whole earth was amazed and followed the beast.

<sup>4</sup> They worshipped the dragon, because he gave his authority to the beast and they also worshipped the beast, saying, "Who is like the beast?" And "Who is able to wage war against it?"

<sup>5</sup> Now the beast was given a mouth speaking arrogant words and blasphemies. It was granted authority for forty-two months.

<sup>6</sup> It opened its mouth to blaspheme God, to blaspheme his name, his dwelling which is those who dwell in heaven.

<sup>7</sup> It was also permitted to make war against the saints and to conquer them. It was given authority over every tribe and people and tongue and nation.

<sup>8</sup> All who live on the earth will worship it, every one whose name has not been written from the foundation of the world in the Book of Life of the Lamb who was slain.

<sup>9</sup> If anyone has an ear, he needs to listen.

<sup>10</sup> If anyone is destined for captivity,  
into captivity he will go.

If anyone kills with the sword,  
with the sword he must be killed.

This requires patience and faith from the saints.

<sup>11</sup> Then I saw another beast coming up out of the earth. It had two horns like a lamb and spoke like a dragon.

<sup>12</sup> It exercised all the authority of the first beast in its presence. It made the earth and its inhabitants worship the first beast, whose fatal wound was healed.

<sup>13</sup> It performed great signs, even making fire come down out of heaven on the earth in the sight of humankind.

<sup>14</sup> It deceived those who live on the earth by the signs that it was given to perform on behalf of the beast; telling those who live on the earth to make an image of the beast who had been wounded by the sword and lived.

<sup>15</sup> It was empowered to give breath to this image of the first beast, so that the image of the first beast could speak, and cause anyone who would not worship the image of the beast to be killed.

<sup>16</sup> It also forced all, both great and small, rich and poor, bond and free, to be given a mark on their right hand, or on their forehead.

<sup>17</sup> This was so that no one would be able to buy or sell, unless he had the mark of the beast, that is his name or number.

<sup>18</sup> This calls for wisdom. Let the one who has understanding calculate the number of the beast; for it is the number of a man. Its number is 666.

**DASV: Revelation 14**

<sup>1</sup> Then I looked, and there was the Lamb standing on Mount Zion, and with him 144,000 having his name and the name of his Father, written on their foreheads.

<sup>2</sup> I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The sound I heard was like many harpists playing their harps.

<sup>3</sup> They were singing a new song before the throne, and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been purchased from the earth.

<sup>4</sup> These are the ones who had not defiled themselves with women; for they are virgins. These follow the Lamb wherever he goes. These were purchased from among humankind to be the firstfruits to God and to the Lamb.

<sup>5</sup> No lie was found in their mouths. They are blameless.

<sup>6</sup> Then I saw another angel flying overhead, having the eternal gospel to proclaim to those who live on the earth, and to every nation, tribe, language and people.

<sup>7</sup> He called out with a loud voice, "Fear God, and give him glory; for the hour of his judgment has come. Worship him who made the heaven and the earth and sea and springs of waters."

<sup>8</sup> Then a second angel followed, saying, "Fallen, Babylon the great is fallen. She made all the nations to drink of the wine of the wrath of her sexual immorality."

<sup>9</sup> Then a third angel, followed them, calling out with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand,

<sup>10</sup> he will also drink of the wine of the wrath of God, which is poured full strength into the cup of his anger. He will be tormented with fire and burning sulfur in the presence of the holy angels and in the presence of the Lamb.

<sup>11</sup> The smoke of their torment goes up forever and ever. Those who worship the beast and his image and whoever receives the mark of his name will have no rest day and night."

<sup>12</sup> Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

<sup>13</sup> Then I heard the voice from heaven saying, "Write this: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow them."

<sup>14</sup> Then I looked, and there was a white cloud, and on the cloud I saw one sitting like the Son of Man, having on his head a golden crown, and a sharp sickle in his hand.

<sup>15</sup> Another angel came out from the temple, calling with a loud voice to the one who sat on the cloud, "Swing your sickle and reap, for the hour to reap has come, for the harvest of the earth is ripe."

<sup>16</sup> So the one who sat on the cloud swung his sickle over the earth and the earth was reaped.

<sup>17</sup> Then another angel came out from the temple in heaven; he also had a sharp sickle.

<sup>18</sup> Another angel who was in charge of the fire came from the altar, and called with a loud voice to the one who had the sharp sickle, "Swing your sharp sickle, and gather the clusters of the vine from the earth; for its grapes are fully ripe."

<sup>19</sup> So the angel swung his sickle over the earth, and gathered the grapes from the earth, and threw them into the great winepress of the wrath of God.

<sup>20</sup> Then the winepress was stomped outside the city. Blood flowed out of the winepress, as high as the horses' bridles and as far as 180 miles.

**DASV: Revelation 15**

<sup>1</sup> Then I saw another sign in heaven, great and astonishing: seven angels having seven plagues, which are the last, for with them the wrath of God is finished.

<sup>2</sup> I saw something like a glass sea mixed with fire, and those who had been victorious over the beast and its image and the number of his name, standing by the glass sea, holding harps given to them by God.

<sup>3</sup> They sang the song of Moses the servant of God, and the song of the Lamb, saying, "Great and awesome are your works, O Lord God Almighty, righteous and true are your ways, King of the ages.

<sup>4</sup> Who will not fear you, O Lord, and glorify your name?  
for you alone are holy;  
for all the nations will come and worship before you;  
for your righteous acts have been revealed."

<sup>5</sup> After these things I looked, and the temple in heaven, that is, the tabernacle of the testimony, was opened.

<sup>6</sup> The seven angels who had the seven plagues came out of the temple, clothed in clean bright linen with gold sashes wrapped around their chests.

<sup>7</sup> Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

<sup>8</sup> The temple was filled with smoke from the glory and power of God; and no one was able to enter the temple until the seven plagues of the seven angels were finished.



**DASV: Revelation 16**

<sup>1</sup> Then I heard a loud voice from the temple, telling the seven angels, "Go, and pour out the seven bowls of the wrath of God on the earth."

<sup>2</sup> The first went and poured out his bowl on the earth. It became a terrible and painful sore on the people who had the mark of the beast and worshipped his image.

<sup>3</sup> The second poured out his bowl on the sea. It became blood like that of a corpse and everything living in the sea died.

<sup>4</sup> The third poured out his bowl on the rivers and the springs of the waters and they became blood.

<sup>5</sup> Then I heard the angel of the waters saying,

"You are just, O Holy One,  
you who are and was,  
because you have made these judgments.

<sup>6</sup> Because they poured out the blood of the saints and the prophets,  
and you have given them blood to drink,  
they got what they deserved."

<sup>7</sup> Then I heard the altar reply,

"Yes, Lord God Almighty,  
true and just are your judgments."

<sup>8</sup> Then the fourth poured out his bowl on the sun. It was given the ability to scorch people with fire.

<sup>9</sup> So people were scorched with fierce heat and they blasphemed the name of God who had authority over these plagues, but they did not repent and give him glory.

<sup>10</sup> Then the fifth poured out his bowl on the throne of the beast. His kingdom was darkened and they gnawed their tongues in pain.

<sup>11</sup> They blasphemed the God of heaven because of their pains and their sores; but they did not repent of their deeds.

<sup>12</sup> The sixth poured out his bowl on the great Euphrates River. Its water was dried up to prepare the way for the kings of the east.

<sup>13</sup> Then I saw three unclean spirits like frogs coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are spirits of demons, performing signs, who go out to the kings of the whole world to gather them together for the battle of the great day of God, the Almighty.

<sup>15</sup> (Look, I will come like a thief. Blessed is the one who expectantly watches and keeps his clothes ready, so he does not have to walk around naked and expose his shame.)

<sup>16</sup> So they gathered the kings together to the place which is called in Hebrew Armageddon.

<sup>17</sup> Then the seventh poured out his bowl on the air. A loud voice came out of the temple from the throne, saying, "It is done."

<sup>18</sup> There were flashes of lightning, rumblings and thundering, and a great earthquake, such as has not been since there were humans on the earth, so great was this mighty earthquake.

<sup>19</sup> The great city was split into three sections and the cities of the nations fell. Then God remembered Babylon the great giving her the cup of the wine of the fury of his wrath.

<sup>20</sup> Every island fled away and the mountains were nowhere to be found.

<sup>21</sup> Huge hail, with each one weighing about 100 pounds, fell from the sky on humans. But the people blasphemed God because of the plague of the hail, for the plague was so disastrous.

**DASV: Revelation 17**

<sup>1</sup> Then one of the seven angels that had the seven bowls came and said to me, "Come here. I will show you the judgment of the great prostitute who sits on many waters,

<sup>2</sup> with whom the kings of the earth committed sexual immorality, and those who live on the earth were made drunk by the wine of her immorality."

<sup>3</sup> So he carried me away in the Spirit into a wilderness. There I saw a woman sitting on a scarlet beast, full of names of blasphemy and having seven heads and ten horns.

<sup>4</sup> The woman was dressed in purple and scarlet, decked with gold, precious stones and pearls, having in her hand a golden cup full of abominations and unclean things of her immorality.

<sup>5</sup> A mysterious name was written on her forehead: "Babylon the great, the mother of prostitutes and the abominations of the earth."

<sup>6</sup> Then I saw the woman, drunk with the blood of the saints and with the blood of the witnesses of Jesus. When I saw her, I was absolutely amazed.

<sup>7</sup> So the angel said to me, "Why are you so amazed? I will tell you about the mystery of the woman, and about the beast with the seven heads and the ten horns that carry her.

<sup>8</sup> The beast you saw was, and is not; but is about to come up out of the bottomless pit and go to destruction. Those who live on the earth whose names have not been written in the Book of Life from the foundation of the world will be amazed when they see the beast, how it was, and is not, but will come again.

<sup>9</sup> This calls for a mind that has wisdom: the seven heads are seven mountains, on which the woman sits.

<sup>10</sup> They are also seven kings--five have fallen, the one is, the other is not yet come; and when he comes, he must remain just a little while.

<sup>11</sup> Now the beast that was and is not, is itself also an eighth king. It belongs with the seven and it too is going to destruction.

<sup>12</sup> The ten horns that you saw are ten kings who have not yet received a kingdom. But they will receive authority as kings with the beast for one hour.

<sup>13</sup> These have a single purpose, that they might give their power and authority to the beast.

<sup>14</sup> These will make war against the Lamb, and the Lamb will conquer them, for he is Lord of lords, and King of kings; and those who are with him are called and chosen and faithful."

<sup>15</sup> Then he said to me, "The waters that you saw, where the prostitute sits, are peoples, multitudes, nations, and languages.

<sup>16</sup> The ten horns you saw and the beast hate the prostitute. They will lay her waste and strip her naked. They will eat her flesh and burn her up with fire.

<sup>17</sup> For God has put into their hearts to do his plan, by deciding together to give their kingdom to the beast, until the words of God are accomplished.

<sup>18</sup> The woman whom you saw is the great city that rules over the kings of the earth."

**DASV: Revelation 18**

<sup>1</sup> After these things I saw another angel coming down out of heaven, having great authority; and the earth was brightened by his glory.

<sup>2</sup> He shouted out with a mighty voice:

"Fallen, Babylon the great is fallen,  
and is become a dwelling place for demons,  
and a haunt for every unclean spirit  
and every unclean and disgusting beast.

<sup>3</sup> All the nations have fallen  
because of the wine of the passion of her immorality.  
The kings of the earth have had sex with her,  
and the merchants of the earth have grown rich  
from her extravagant luxury."

<sup>4</sup> Then I heard another voice from heaven, saying,  
"Come out of her, my people,  
so that you have no share in her sins,  
and so that you do not receive her plagues.

<sup>5</sup> For her sins have reached as high as heaven,  
and God has remembered her crimes.

<sup>6</sup> Pay her back just as she has repaid others.  
Repay her double for her deeds.  
In the cup she mixed for others,  
mix double for her.

<sup>7</sup> However much she glorified herself and lived in luxury,  
give that much torment and grief to her.  
Since she tells herself, 'I rule as a queen.  
I am no widow.

I will never have to grieve.'

<sup>8</sup> Therefore in just one day plagues will overcome her--  
death, mourning, and famine.  
She will be totally burned down;  
for the Lord God who judges her is mighty."

<sup>9</sup> Then the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they look on the smoke of her being burnt up.

<sup>10</sup> They will stand at a distance because they are afraid of her torment, saying,  
"Woe, woe, the great city, Babylon, the mighty city!  
For in just one hour your judgment has come."

<sup>11</sup> Then the merchants of the earth will weep and mourn over her, for no one will buy their merchandise anymore--

<sup>12</sup> merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet; all types of citron wood, all kinds of ivory objects, and all kinds of objects made of expensive wood, bronze, iron, marble;

<sup>13</sup> and cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses and chariots and slaves, that is, human beings.

<sup>14</sup> The fruits you desired are gone from you, and all luxury and splendor are lost from you, never ever to be found.

<sup>15</sup> The merchants selling these things, who got rich from her, will stand at a distance for the fear of her torment. They will weep and mourn,

<sup>16</sup> saying,

"Woe, woe, the great city,  
the one dressed in fine linen, purple and scarlet clothes,  
and decked out with gold, precious stones and pearls!

<sup>17</sup> For in just an hour so much wealth was destroyed."

Every ship captain, and all sailors and as many as earn their living from sea, stood at a distance,

<sup>18</sup> and cried out as they looked at the smoke of her burning, "What city is like the great city?"

<sup>19</sup> Then they threw dust on their heads, and crying out, weeping and mourning, saying,

"Woe, woe, the great city,  
in which all who had their ships in the sea  
had become rich from her wealth!

For in just one hour she has been laid waste.

<sup>20</sup> Rejoice over her, O heaven,  
and you saints, apostles, and prophets;  
for God has rendered judgment on her on your behalf."

<sup>21</sup> Then a mighty angel picked up a stone like a large millstone and threw it into the sea, saying,

"This is how Babylon, the great city will violently be thrown down,  
and will never be found again.

<sup>22</sup> The sound of harpists, musicians, flute players and trumpeters  
will never again be heard in you.

No craftsman, of any kind of trade, will ever be found in you.

The sound of the mill will never again be heard in you.

<sup>23</sup> The light of a lamp will never again shine in you.

The voice of the bridegroom and of the bride will never again be heard in you.

For your merchants were the greatest on the earth;  
and all the nations were deceived by your magic.

<sup>24</sup> And in her was found the blood of prophets and saints,  
along with all who had been slain on the earth."

**DASV: Revelation 19**

<sup>1</sup> After these things I heard what sounded like a loud clamor of a great multitude in heaven, saying,

<sup>2</sup> "Hallelujah! Salvation and glory and power belong to our God,  
for his judgments are true and just.

For he has judged the great prostitute,  
who corrupted the earth with her sexual immorality,  
and he has avenged on her the blood of his servants."

<sup>3</sup> A second time they exclaimed,

"Hallelujah! Her smoke goes up forever and ever."

<sup>4</sup> Then the twenty-four elders and the four living creatures fell down and worshipped God who sits on the throne, saying,

"Amen! Hallelujah!"

<sup>5</sup> A voice came from the throne, saying,

"Give praise to our God, all his servants,  
you who fear him, great and small."

<sup>6</sup> Then I heard what sounded like a loud clamor of a great multitude, and like the roar of many waters, and like the rumblings of mighty thunder, saying,

"Hallelujah! For the Lord our God, the Almighty, reigns.

<sup>7</sup> Let us rejoice and be happy,

and let us give the glory to him,  
for the marriage of the Lamb has come,  
and his bride has made herself ready.

<sup>8</sup> She was allowed to clothe herself in fine linen,  
bright and pure."

For the fine linen is the righteous acts of the saints.

<sup>9</sup> Then he said to me, "Write this: Blessed are they who are invited to the marriage supper of the Lamb." He said to me, "These are true words of God."

<sup>10</sup> I fell down before his feet to worship him. But he said to me, "Don't do that. I am a fellow servant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy."

<sup>11</sup> Then I saw the heaven open and there was white horse. He who rode on it was called Faithful and True, and he judges and makes war with righteousness.

<sup>12</sup> His eyes are a flame of fire, and on his head are many diadems. He has a name written which no one knows except himself.

<sup>13</sup> He is dressed in a garment sprinkled with blood, and his name is called, The Word of God.

<sup>14</sup> The armies in heaven clothed in fine linen, white and pure, followed him on white horses.

<sup>15</sup> Out of his mouth comes a sharp sword, so that with it he might strike the nations. He will rule them with a rod of iron, and he treads the winepress of the fierceness of the wrath of God, the Almighty.

<sup>16</sup> He has on his garment and on his thigh a name written:

King of kings, and Lord of lords.

<sup>17</sup> Then I saw an angel standing in the sun; and he cried with a loud voice telling all the birds that fly high overhead, "Come and be gathered together to the great supper of God,

<sup>18</sup> so that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and those who ride on them, and the flesh of everyone, both slave and free, and both small and great.

<sup>19</sup> Then I saw the beast and the kings of the earth along with their armies, gathered together to make war against him who rode on the horse and against his army.

<sup>20</sup> But the beast was caught along with the false prophet who performed the signs in his presence by which he deceived those who had received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire that burns with sulfur.

<sup>21</sup> The rest were killed with the sword of him who rode on the horse, by the sword that came out of his mouth. All the birds gorged themselves with their flesh.



**DASV: Revelation 20**

<sup>1</sup> Then I saw an angel coming down out of heaven having the key of the bottomless pit and a great chain in his hand.

<sup>2</sup> He seized the dragon, the old serpent, who is the Devil and Satan, and bound him for a thousand years.

<sup>3</sup> He threw him into the bottomless pit, then shut and locked it up over him, so that he could not deceive the nations anymore until the thousand years were finished. After that he must be released for a little while.

<sup>4</sup> Then I saw thrones, and those who sat on them were given authority to judge. I saw the souls of those who had been beheaded for their testimony for Jesus and for the word of God. They had not worshipped the beast, or his image, or received the mark on their forehead or on their hand. They lived and reigned with Christ for a thousand years.

<sup>5</sup> The rest of the dead did not live until the thousand years was finished. This is the first resurrection.

<sup>6</sup> Blessed and holy is anyone who has part in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and will reign with him for a thousand years.

<sup>7</sup> When the thousand years are finished, Satan will be released from his prison.

<sup>8</sup> He will go out to deceive the nations at the four corners of the earth, Gog and Magog, to gather them together for battle. Their number was like the sand of the sea.

<sup>9</sup> They marched up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city. Then fire came down out of heaven and devoured them.

<sup>10</sup> The devil, who had deceived them, was cast into the lake of fire and sulfur, where the beast and the false prophet were too. They will be tormented day and night forever and ever.

<sup>11</sup> Then I saw a great white throne and him who sat on it, from whose presence the earth and heaven fled away and there was no place found for them.

<sup>12</sup> I saw the dead, both great and small, standing before the throne. The books were opened, and another book was opened, which is the Book of Life and the dead were judged according to their works from the things written in the books.

<sup>13</sup> The sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them. They too were judged, each person according to their works.

<sup>14</sup> Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

<sup>15</sup> If anyone was not found written in the Book of Life, he was thrown into the lake of fire.

**DASV: Revelation 21**

<sup>1</sup> Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away; and there was no more sea.

<sup>2</sup> I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

<sup>3</sup> Then I heard a loud voice from the throne saying, "Look, the dwelling place of God is among humankind. He will live with them, and they will be his people, and God himself will be with them.

<sup>4</sup> He will wipe away every tear from their eyes, and there will be no more death, nor will there be any more mourning, crying, or pain. The former things have passed away."

<sup>5</sup> Now he who sits on the throne said, "Look, I am making all things new." He said, "Write this down, for these words are trustworthy and true."

<sup>6</sup> Then he said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give free water to the one who is thirsty from the spring of the water of life.

<sup>7</sup> The one who conquers will inherit these things, and I will be his God, and he will be my son.

<sup>8</sup> But to the cowardly, unbelieving, corrupt, murderers, sexually immoral, sorcerers, idolaters, and all liars, their fate will be in the lake that burns with fire and sulfur, which is the second death."

<sup>9</sup> Then one of the seven angels who had the seven bowls, who had the seven last plagues came and told me, "Come here, I will show you the bride, the wife of the Lamb."

<sup>10</sup> So he carried me away in the Spirit to a great and high mountain and showed me the holy city Jerusalem, coming down out of heaven from God.

<sup>11</sup> It has the glory of God, her brilliance was like a rare jewel, like jasper, clear as crystal.

<sup>12</sup> It had a thick and high wall with twelve gates, and at the gates twelve angels. On the gates were written the names of the twelve tribes of the sons of Israel.

<sup>13</sup> There were three gates on the east, and three gates on the north, and three gates on the south, and three gates on the west.

<sup>14</sup> The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> The angel who spoke with me had a golden measuring rod to measure the city, and its gates and the walls.

<sup>16</sup> The city was a square, with its length the same as its width. He measured the city with the rod. It was 1400 miles with the length and width and the height all being equal.

<sup>17</sup> He also measured its wall, which was 216 feet thick by human measurement, which was also the angel's standard.

<sup>18</sup> The wall was built of jasper, and the city was pure gold, like clear glass.

<sup>19</sup> The foundations of the wall of the city was embedded with all kinds of precious stones. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald,

<sup>20</sup> the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

<sup>21</sup> The twelve gates were made of twelve pearls. Each gate was a single pearl. The street of the city was pure gold as transparent as glass.

<sup>22</sup> Now I saw no temple there, for the Lord God Almighty and the Lamb are its temple.

<sup>23</sup> The city has no need of the sun or the moon to shine on it, for the glory of God illuminates it and the Lamb is its lamp.

<sup>24</sup> The nations will walk by its light, and the kings of the earth will bring their glory into it.

<sup>25</sup> Its gates will never be closed during day (and there will be no night there).

<sup>26</sup> They will bring the glory and honor of the nations into it.

<sup>27</sup> But nothing unclean will ever enter it, nor anyone who does what is abominable or tells lies; but only those who are written in the Lamb's Book of Life.

**DASV: Revelation 22**

<sup>1</sup> Then the angel showed me a river of the water of life, crystal clear, flowing from the throne of God and of the Lamb,

<sup>2</sup> flowing down the middle of its street. On both sides of the river was the tree of life, with twelve types of fruit, producing its fruit every month, and the leaves of the tree were for the healing of the nations.

<sup>3</sup> There will no longer be any curse and the throne of God and of the Lamb will be in it, and his servants will worship him.

<sup>4</sup> They will see his face, and his name will be on their foreheads.

<sup>5</sup> There will be no more night. They will not need any light from a lamp, nor light of the sun, for the Lord God will give them light. They will reign forever and ever.

<sup>6</sup> Then he said to me, "These words are trustworthy and true, for the Lord, the God of the spirits of the prophets, sent his angels to show to his servants the things that must soon take place.

<sup>7</sup> Look, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

<sup>8</sup> I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to worship before the feet of the angel who showed me these things.

<sup>9</sup> Then he said to me, "Don't do it. I am a fellow servant with you and with your brothers the prophets, and with those who keep the words of this book. Worship God."

<sup>10</sup> Then he told me, "Do not seal up the words of the prophecy of this book, for the time is near.

<sup>11</sup> Let the evildoer continue to do evil, and the filthy continue to be filthy and the righteous continue to be righteous and the holy continue to be holy.

<sup>12</sup> Look, I am coming soon, bringing my reward with me, to repay to each person according to what he has done.

<sup>13</sup> I am the Alpha and the Omega, the first and the last, the beginning and the end.

<sup>14</sup> Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.

<sup>15</sup> Outside are the dogs, sorcerers, sexually immoral, murderers, idolaters, and everyone who loves and practices deception.

<sup>16</sup> "I Jesus have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

<sup>17</sup> The Spirit and the bride say, "Come." Let anyone who hears say, "Come." Let anyone who is thirsty come, anyone who wants, let him take the water of life freely.

<sup>18</sup> I testify to everyone who hears the words of the prophecy of this book, if anyone adds to them, God will add to him the plagues that are written in this book.

<sup>19</sup> If anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life, and in the holy city, which are recorded in this book.

<sup>20</sup> He who testifies to these things says, "Yes, I am coming soon." Amen! Come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus be with all. Amen.