

THE WORD UNCHAINED: AUTHORIZED KING JAMES BIBLE

In commemoration of the 400th Anniversary
of the first printing of the King James Version
1611-2011

BOOK 2

Presented in free-flowing text without titles or chapter & verse numbers
as originally written by the prophets and apostles,
Set with modern English punctuations,
Capitalized personal pronouns of God,
Modern English sentence and paragraph structure,
Single column layout,
Old English word definitions and helps.

Containing the text
as translated by command of King James I from
The Hebrew Ben Chayyim Masoretic Old Testament manuscripts
and
The Greek Textus Receptus Majority Text New Testament manuscripts

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*Exalt the Lord God of Israel
Who has power over all things*

(To the chief Musician on Neginoth, Maschil, A Psalm of David,
when the Ziphims came and said to Saul, *Doth not David hide himself with us?*)

Save me, O God, by Thy name, and judge me by Thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul. They have not set God before them. [Selah]. Behold, God is mine Helper! The Lord is with them that uphold my soul. He shall reward evil unto mine enemies. Cut them off in Thy Truth! I will freely sacrifice unto Thee. I will praise Thy name, O LORD; for it is good. For He hath delivered me out of all trouble; and mine eye hath seen His desire upon mine enemies.

(To the chief Musician on Neginoth, Maschil, A Psalm of David)

Give ear to my prayer, O God, and hide not Thyself from my supplication. Attend unto me, and hear me; I mourn in my complaint and make a noise because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they hate me. My heart is sore pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, "*Oh that I had wings like a dove!*" For then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. [Selah]. I would hasten my escape from the windy storm and tempest. Destroy, O Lord, and divide their tongues, for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof; deceit and guile depart not from her streets. For it was not an enemy that reproached me; then I could have borne it! Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the House of God in company. Let death seize upon them, and let them go down quick into ¹hell. For wickedness is in their dwellings, and among them. As for me, I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me; for there were many with me. God shall hear, and afflict them, even He that abideth of old. [Selah]. Because they have no changes, therefore they fear not God. He hath put forth his hands against such as be at peace with him; he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. Cast thy burden upon the LORD, and He shall sustain thee! He shall never suffer the righteous to be moved. But Thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days. But I will trust in Thee.

¹the grave

(To the chief Musician upon Jonath-elem-rechokim, Michtam of David,
when the Philistines took him in Gath)

Be merciful unto me, O God! For man would swallow me up! He, fighting daily, oppresseth me. Mine enemies would daily swallow me up; for they be many that fight against me, O Thou Most High! What time I am afraid, I will trust in Thee. In God I will praise His Word, in God I have put my trust. I will not fear what flesh can do unto me. Every day they wrest my words. All their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? In Thine anger cast down the people, O God. Thou tellest my wanderings. Put Thou my tears into thy bottle (are they not in Thy Book?). When I cry unto Thee, then shall mine enemies turn back. This I know; for God is for me. In God will I praise His Word, in the LORD will I praise His Word. In God have I put my trust. I will not be afraid what man can do unto me. Thy vows are upon me, O God; I will render praises unto Thee. For Thou hast delivered my soul from death. Wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?

(To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave)

Be merciful unto me, O God, be merciful unto me! For my soul trusteth in Thee! Yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast. I will cry unto God Most High - unto God that performeth all things for me! He shall send from heaven, and save me from the reproach of him that would swallow me up. [Selah]. God shall send forth His mercy and His Truth. My soul is among lions. And I

lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. Be Thou exalted, O God, above the heavens! Let Thy glory be above all the earth! They have prepared a net for my steps. My soul is bowed down. They have digged a pit before me, into the midst whereof they are fallen themselves. [Selah]. My heart is ¹fixed, O God, my heart is fixed! I will sing and give praise. Awake up, my glory! Awake, psaltery and harp! I myself will awake early. I will praise thee, O Lord, among the people. I will sing unto Thee among the nations. For Thy mercy is great unto the heavens and Thy Truth unto the clouds! Be thou exalted, O God, above the heavens! Let Thy glory be above all the earth!

¹set in place/affixed

(To the chief Musician, Al-taschith, Michtam of David)

Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness! Ye weigh the violence of your hands in the earth. The wicked are estranged from the womb. They go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent. They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth – break out the great teeth of the young lions, O LORD! Let them melt away as waters which run continually. When he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away. Like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked. So that a man shall say, *“Verily there is a reward for the righteous! Verily He is a God that judgeth in the earth!”*

(To the chief Musician, Al-taschith, Michtam of David,
when Saul sent, and they watched the house to kill him)

Deliver me from mine enemies, O my God! Defend me from them that rise up against me! Deliver me from the workers of iniquity, and save me from bloody men! For, lo, they lie in wait for my soul. The mighty are gathered against me – not for my transgression, nor for my sin, O LORD. They run and prepare themselves without my fault! Awake to help me, and behold. Thou therefore, O LORD God of Hosts, the God of Israel, awake to visit all the heathen! Be not merciful to any wicked transgressors. [Selah]. They return at evening. They make a noise like a dog, and go round about the city. Behold, they belch out with their mouth. Swords are in their lips. *“For who,”* say they, *“doth hear?”* But Thou, O LORD, shalt laugh at them! Thou shalt have all the heathen in derision! Because of his strength will I wait upon thee - for *God* is my Defence! The God of my mercy shall ¹prevent me. God shall let me see my desire upon mine enemies. Slay them not, lest my people forget. Scatter them by Thy power and bring them down, O Lord our Shield. For the sin of their mouth and the words of their lips, let them even be taken in their pride, and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be. And let them know that God ruleth in Jacob unto the ends of the earth! [Selah]. And at evening let them return. And let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning. For Thou hast been my Defence and Refuge in the Day of my trouble. Unto thee, O my Strength, will I sing! For God is my Defence, and the God of my Mercy.

¹to stand between two people in a defensive posture to block an attack

(To the chief Musician upon Shushan-eduth, Michtam of David, to teach;
when he strove with Aram-naharaim and with Aram-zobah,
when Joab returned, and smote of Edom in the valley of salt twelve thousand)

O GOD, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased; O turn Thyself to us again! Thou hast made the earth to tremble; thou hast broken it. Heal the breaches thereof; for it shaketh. Thou hast shewed Thy People hard things. Thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth. [Selah]. That Thy beloved may be delivered, save with Thy right hand and hear me. God hath spoken in His holiness, *“I will rejoice, I will divide Shechem and mete out the Valley of Succoth. Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of Mine head; Judah is My lawgiver; Moab is My washpot; over Edom will I cast out My shoe;*

Philistia, triumph thou because of Me. Who will bring me into the strong city? Who will lead me into Edom? Wilt not Thou, O God, which hadst cast us off? And Thou, O God, which didst not go out with our armies? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly. For He it is that shall tread down our enemies.

(To the chief Musician upon Neginah, A Psalm of David)

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee when my heart is overwhelmed. Lead me to the Rock that is higher than I. For Thou hast been a Shelter for me, and a Strong Tower from the enemy. I will abide in Thy Tabernacle for ever. I will trust in the covert of Thy wings. [Selah]. For Thou, O God, hast heard my vows. Thou hast given me the heritage of those that fear Thy Name. Thou wilt prolong the king's life, and his years as many generations. He shall abide before God for ever. O prepare mercy and truth, which may preserve him. So will I sing praise unto Thy Name for ever, that I may daily perform my vows.

(To the chief Musician, to Jeduthun, A Psalm of David)

Truly my soul waiteth upon God; from Him cometh my salvation. He only is my Rock and my Salvation. He is my Defence; I shall not be greatly moved. How long will ye imagine mischief against a man? Ye shall be slain all of you. As a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency. They delight in lies. They bless with their mouth, but they curse inwardly. [Selah]. My soul, wait thou only upon God; for my expectation is from Him. He only is my Rock and my Salvation. He is my Defence; I shall not be moved. In God is my Salvation and my Glory. The Rock of my Strength and my Refuge is in God. Trust in Him at all times. Ye people, pour out your heart before Him. God is a Refuge for us. [Selah]. Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery. If riches increase, set not your heart upon them. God hath spoken once - twice have I heard this - that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy. For Thou renderest to every man according to his work.

(A Psalm of David, when he was in the wilderness of Judah)

O God, Thou art my God; early will I seek Thee! My soul thirsteth for Thee. My flesh longeth for Thee in a dry and thirsty land where no water is, to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy lovingkindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live. I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my Help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee. Thy right hand upholdeth me. But those that seek my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword, they shall be a portion for foxes. But the king shall rejoice in God! Every one that sweareth by him shall glory! But the mouth of them that speak lies shall be stopped.

(To the chief Musician, A Psalm of David)

Hear my voice, O God, in my prayer! Preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows - even bitter words, that they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter; they commune of laying snares privily. They say, "*Who shall see them?*" They search out iniquities; they accomplish a diligent search. Both the inward thought of every one of them, and the heart, is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves. All that see them shall flee away. And all men shall fear and shall declare the work of God. For they shall wisely consider of His doing. The righteous shall be glad in the LORD and shall trust in Him; and all the upright in heart shall glory.

(To the chief Musician, A Psalm and Song of David)

Praise waiteth for Thee, O God, in Sion. And unto Thee shall the vow be performed. O Thou that hearest prayer, unto Thee shall all flesh come. Iniquities prevail against me. As for our transgressions, Thou shalt purge them away. Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts. We shall be satisfied with the goodness of thy house, even of Thy Holy Temple. By terrible things in righteousness wilt Thou answer us, O God of our Salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which, by His strength, setteth fast the mountains, being girded with power, which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at Thy tokens. Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it. Thou greatly enrichest it with the river of God which is full of water. Thou preparest them corn when Thou hast so provided for it. Thou waterest the ridges thereof abundantly. Thou settlest the furrows thereof. Thou makest it soft with showers. Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and thy paths drop ¹fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks. The valleys also are covered over with corn. They shout for joy, they also sing. *¹the best things*

(To the chief Musician, A Song or Psalm)

Make a joyful noise unto God, all ye lands! Sing forth the honour of His name! Make his praise glorious. Say unto God, *"How ¹terrible art Thou in thy works! Through the greatness of Thy power shall Thine enemies submit themselves unto Thee!"* All the earth shall worship Thee, and shall sing unto Thee. They shall sing to Thy name. [Selah]. Come and see the works of God! He is ¹terrible in His doing toward the children of men. He turned the sea into dry land. They went through the flood on foot. There did we rejoice in Him. He ruleth by His power for ever. His eyes behold the nations. Let not the rebellious exalt themselves. [Selah]. O bless our God, ye people, and make the voice of His praise to be heard, which holdeth our soul in life and suffereth not our feet to be moved. For Thou, O God, hast proved us. Thou hast tried us, as silver is tried. Thou broughtest us into the net. Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads. We went through fire and through water. But thou broughtest us out into a wealthy place. I will go into Thy House with burnt offerings. I will pay thee my vows which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto Thee burnt sacrifices of fatlings, with the incense of rams. I will offer bullocks with goats. [Selah]. Come and hear, all ye that fear God! And I will declare what He hath done for my soul! I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me. He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me!

¹extreme in intent/extremely formidable to the point of being fearful

(To the chief Musician on Neginoth, A Psalm or Song)

God be merciful unto us, and bless us; and cause His face to shine upon us [Selah] that Thy Way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy! For Thou shalt judge the people righteously, and govern the nations upon earth. [Selah]. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase. And God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall ¹fear Him. *¹to have absolute respect to the point of fearing to offend*

(To the chief Musician, A Psalm or Song of David)

Let God arise! Let His enemies be scattered! Let them also that hate Him flee before Him! As smoke is driven away, so drive them away! As wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad! Let them rejoice before God! Yea, let them exceedingly rejoice! Sing unto God, sing praises to His name! Extol Him that rideth upon the heavens by His name ¹JAH, and rejoice before Him. A Father of the fatherless and a Judge of the widows is God in His Holy Habitation. ²God setteth the solitary in families. He bringeth out those which are bound with chains. But the rebellious dwell in a dry land. O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness

[Selah] the earth shook, the heavens also dropped at the presence of God – even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary. Thy congregation hath dwelt therein. Thou, O God, hast prepared of Thy goodness for the poor. The Lord gave the Word. Great was ³the company of those that ⁴published it. Kings of armies did flee apace, and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as snow in Salmon. The Hill of God is as the hill of Bashan – an high Hill as the hill of Bashan. Why ⁵leap ye, ye high hills? *This* is the Hill which God desireth to dwell in. Yea, the LORD will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angel. The Lord is among them (as in Sinai) in the Holy Place. Thou hast ascended on high! Thou hast led captivity captive! Thou hast received gifts for men! Yea, for the rebellious also, that the LORD God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation. [Selah]. He that is our God is the God of Salvation; and unto GOD the Lord belong the issues from death. But God shall wound the head of His enemies, and the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, *“I will bring again from Bashan, I will bring My People again from the depths of the sea, that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same”*. They have seen Thy goings, O God; even the goings of my God, my King, in the Sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of Israel! There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength. Strengthen, O God, that which Thou hast wrought for us. Because of Thy Temple at Jerusalem shall kings bring presents unto Thee! Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver. Scatter Thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth! O sing praises unto the Lord! [Selah]. To Him that rideth upon the heavens of heavens, which were of old; lo, He doth send out His voice - and *that*, a mighty voice! Ascribe ye strength unto God! His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy Holy Places! The God of Israel is He that giveth strength and power unto His people. Blessed be God!!

¹Jah/Yah, meaning “I AM”, from His supreme name JeHoVaH/YaHWeH ²God gives a family to those who are alone ³the amount of people ⁴declared it to the world ⁵in other words, Why do you try to attract His attention to get Him to choose you?

(To the chief Musician upon Shoshannim, A Psalm of David)

Save me, O God; for the waters are come in unto my soul! I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried. Mine eyes fail while I wait for my God. They that hate Me without a cause are more than the hairs of Mine head. They that would destroy Me, being Mine enemies wrongfully, are mighty. Then I restored that which I took not away. O God, Thou knowest my foolishness; and my sins are not hid from Thee. Let not them that wait on Thee, O LORD GOD of Hosts, be ashamed for My sake. Let not those that seek Thee be confounded for My sake, O God of Israel. Because for Thy sake I have borne reproach; shame hath covered My face. I am become a stranger unto My brethren, and an alien unto My mother’s children. For the zeal of Thine House hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards. But as for me, my prayer is unto Thee, O LORD, in an acceptable time. O God, in the multitude of Thy mercy hear me, in the Truth of Thy Salvation. Deliver me out of the mire, and let me not sink. Let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O LORD; for Thy lovingkindness is good. Turn unto me according to the multitude of Thy tender mercies. And hide not Thy face from Thy servant, for I am in trouble; hear me speedily. Draw nigh unto my soul, and redeem it; deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonor. Mine adversaries are all before Thee. Reproach hath broken my heart; and I am full of heaviness. And I looked for some to take pity, but there

was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink. Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out Thine indignation upon them, and let Thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute Him whom Thou hast smitten; and they talk to the grief of those whom Thou hast wounded. Add iniquity unto their iniquity, and let them not come into Thy righteousness. Let them be blotted out of the Book of the living, and not be written with the righteous. But I am poor and sorrowful; let Thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs. The humble shall see this and be glad, and your heart shall live that seek God. For the LORD heareth the poor, and despiseth not His prisoners. Let the heaven and earth praise Him, the seas, and every thing that moveth therein. For God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of His servants shall inherit it, and they that love His name shall dwell therein.

(To the chief Musician, A Psalm of David, to bring to remembrance)

Make haste, O God, to deliver me; make haste to help me, O LORD. Let them be ashamed and confounded that seek after my soul. Let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, "Aha! Aha!" Let all those that seek Thee rejoice and be glad in Thee. And let such as love Thy Salvation say continually, "*Let God be magnified!*" But I am poor and needy - make haste unto me, O God! Thou art my Help and my Deliverer; O LORD, make no tarrying!

In thee, O LORD, do I put my trust. Let me never be put to confusion. Deliver me in Thy righteousness and cause me to escape. Incline Thine ear unto me and save me. Be Thou my Strong Habitation, whereunto I may continually resort. Thou hast given commandment to save me, for Thou art my Rock and my Fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For Thou art my Hope, O Lord GOD; Thou art my Trust from my youth. By Thee have I been holden up from the womb. Thou art He that took me out of my mother's bowels. My praise shall be continually of Thee. I am as a wonder unto many, but Thou art my Strong Refuge. Let my mouth be filled with Thy praise and with Thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. For Mine enemies speak against Me; and they that lay wait for My soul take counsel together, saying, "*God hath forsaken him! Persecute and take Him; for there is none to deliver Him!*" O God, be not far from me; O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul. Let them be covered with reproach and dishonour that seek my hurt. But I will hope continually, and will yet praise Thee more and more. My mouth shall shew forth Thy righteousness and Thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord GOD. I will make mention of Thy righteousness, even of Thine only! O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things. O God, who is like unto Thee! Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise Thee with the psaltery, even Thy Truth, O my God. Unto Thee will I sing with the harp, O Thou Holy One of Israel. My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed. My tongue also shall talk of Thy righteousness all the day long. For they are confounded, for they are brought unto shame, that seek my hurt.

(A Psalm for Solomon)

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge Thy People with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure,

throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him. All nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight. And He shall live, and to Him shall be given of the gold of Sheba. Prayer also shall be made for Him continually; and daily shall He be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever. His name shall be continued as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever. And let the whole earth be filled with His glory. Amen, and Amen!

(The prayers of David the son of Jesse ¹are ended)

¹are ended temporarily (they continue later)

(A Psalm of Asaph)

Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone, my steps had well nigh slipped! For I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt and speak wickedly concerning oppression. They speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them. And they say, "*How doth God know? And is there knowledge in the Most High?*" Behold, these are the ungodly who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, "*I will speak thus*", behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the Sanctuary of God; *then* understood I their end. Surely Thou didst set them in slippery places. Thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when Thou awakest, Thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before Thee. Nevertheless I am continually with Thee. Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the Strength of my heart, and my portion for ever. For, lo, they that are far from Thee shall perish. Thou hast destroyed all them that go a whoring from Thee. But it is good for me to draw near to God. I have put my trust in the Lord GOD, that I may declare all Thy works.

(Maschil of Asaph)

O God, why hast Thou cast us off for ever? Why doth Thine anger smoke against the sheep of Thy pasture? Remember Thy congregation which Thou hast purchased of old, the rod of Thine inheritance which Thou hast redeemed, this Mount Zion wherein Thou hast dwelt. Lift up Thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the Sanctuary. Thine enemies roar in the midst of Thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into Thy Sanctuary, they have defiled by casting down the Dwelling Place of Thy name to the ground. They said in their hearts, "*Let us destroy them together!*" They have burned up all the synagogues of God in the land. We see not our signs. There is no more any prophet. Neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme

Thy name for ever? Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom. For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength. Thou brakest the heads of the ¹dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood. Thou driedst up mighty rivers. The day is Thine, the night also is Thine. Thou hast prepared the light and the sun. Thou hast set all the borders of the earth. Thou hast made summer and winter. Remember this: that the enemy hath reproached, O LORD, and that the foolish people have blasphemed Thy name. O deliver not the soul of Thy turtledove unto the multitude of the wicked. Forget not the congregation of Thy poor for ever. Have respect unto the covenant. For the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed. Let the poor and needy praise Thy name. Arise, O God, plead Thine own cause. Remember how the foolish man reproacheth Thee daily. Forget not the voice of Thine enemies. The tumult of those that rise up against Thee increaseth continually.

¹an ancient word for dinosaurs, like leviathan and behemoth; but also a prophetic term for the great dragon that rises from the waters as mentioned in the Book of Revelation

(To the chief Musician, Al-taschith, A Psalm or Song of Asaph)

Unto Thee, O God, do we give thanks. Unto Thee do we give thanks. For, that Thy name is near, Thy wondrous works declare. When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved. I bear up the pillars of it. [Selah]. I said unto the fools, *“Deal not foolishly!”* And to the wicked, *“Lift not up the horn! Lift not up your horn on high, speak not with a stiff neck.”* For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge. He putteth down one and setteth up another. For in the hand of the LORD there is a cup, and the wine is red. It is full of mixture and He poureth out of the same. But the dregs thereof, all the wicked of the earth shall wring them out and drink them. But I will declare for ever. I will sing praises to the God of Jacob. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

[To the chief Musician on Neginoth, A Psalm or Song of Asaph]

In Judah is God known. His name is great in Israel. In Salem also is His Tabernacle, and His dwelling place in Zion. There brake He the arrows of the bow, the shield, and the sword, and the battle. [Selah]. Thou art more glorious and excellent than the mountains of prey. The stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even Thou, art to be feared. And who may stand in Thy sight when once Thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment to save all the meek of the earth. [Selah]. Surely the wrath of man shall praise Thee. The remainder of wrath shalt Thou restrain. Vow, and pay unto the LORD your God. Let all that be round about Him bring presents unto Him that ought to be feared. He shall cut off the spirit of princes. He is terrible to the kings of the earth.

(To the chief Musician, to Jeduthun, A Psalm of Asaph)

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord. My soul ran in the night, and ceased not. My soul refused to be comforted. I remembered God, and was troubled. I complained, and my spirit was overwhelmed. [Selah]. Thou holdest mine eyes waking. I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night. I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? And will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He, in anger, shut up His tender mercies? [Selah]. And I said, *“This is my infirmity.”* But I will remember the years of the right hand of the Most High. I will remember the works of the LORD. Surely I will remember Thy wonders of old. I will meditate also of all Thy work and talk of Thy doings. Thy Way, O God, is in the Sanctuary. Who is so great a God as our God? Thou art the God that doest wonders. Thou hast declared Thy strength among the people. Thou hast, with Thine arm, redeemed Thy People, the sons of Jacob and Joseph. [Selah]. The waters saw Thee, O God, the waters saw Thee. They were afraid; the depths also were troubled. The clouds

poured out water. The skies sent out a sound. Thine arrows also went abroad. The voice of Thy thunder was in the heaven. The lightnings lightened the world. The earth trembled and shook. Thy way is in the sea and Thy path in the great waters, and Thy footsteps are not known. Thou ¹leddest Thy People like a flock by the hand of Moses and Aaron.

¹led forth/did lead

(Maschil of Asaph)

Give ear, O My People, to My Law! Incline your ears to the Words of My mouth! I will open My mouth in a parable. I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a Law in Israel, which He commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep His commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God. The children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God and refused to walk in His Law; and forgot His works and His wonders that He had shewed them. Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through; and He made the waters to stand as an heap. In the daytime also He led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against Him by provoking the Most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God! They said, *“Can God furnish a table in the wilderness?”* Behold, He smote the rock that the waters gushed out, and the streams overflowed! *“Can He give bread also? Can He provide flesh for His People?”* Therefore the LORD heard this and was wroth.

So, a fire was kindled against Jacob, and anger also came up against Israel, because they believed not in God and trusted not in His Salvation, though He had commanded the clouds from above, and opened the doors of heaven and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food! He sent them meat to the full. He caused an east wind to blow in the heaven, and by His power He brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, and He let it fall in the midst of their camp round about their habitations. So they did eat, and were well filled - for He gave them their own desire. They were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still and believed not for His wondrous works. Therefore their days did He consume in vanity, and their years in trouble. When He slew them, *then* they sought Him. And they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they stedfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not. Yea, many a time turned He His anger away and did not stir up all His wrath. For He remembered that they were but flesh; a wind that passeth away and cometh not again. How oft did they provoke Him in the wilderness and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not His hand, nor the day when He delivered them from the enemy. How he had wrought His signs in Egypt, and His wonders in the field of Zoan, and had turned their rivers into blood, and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to His anger. He spared not their soul from death, but gave their life over to the pestilence; and smote all the firstborn in Egypt – the chief of their strength in the tabernacles of Ham. But made His own people to go

forth like sheep, and guided them in the wilderness like a flock. And He led them on safely so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of His Sanctuary, even to this mountain which His right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the Most High God, and kept not His testimonies; but turned back and dealt unfaithfully like their fathers. They were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images. When God heard this, He was wroth, and greatly abhorred Israel, so that He forsook the Tabernacle of 'Shiloh, the Tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand. He gave His People over also unto the sword; and was wroth with His inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. And He smote His enemies in the hinder parts. He put them to a perpetual reproach.

Moreover He refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim, but chose the Tribe of Judah - the Mount Zion which He loved. And He built His Sanctuary like high palaces, like the earth which He hath established for ever. He chose David also, His servant, and took him from the sheepfolds, from following the ewes great with young He brought him to feed Jacob His People and Israel His inheritance. So He fed them according to the integrity of His heart; and guided them by the skilfulness of His hands.

'a city north of Jerusalem where the Tabernacle and Ark of the Covenant was once kept before the Temple was built in Jerusalem. It was from Shiloh that the Philistines stole the Ark (which they later returned). The word Shiloh is also a euphemism for the Messiah.

(A Psalm of Asaph)

O God, the heathen are come into Thine inheritance. Thy Holy Temple have they defiled. They have laid Jerusalem on heaps. The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, LORD? Wilt thou be angry for ever? Shall Thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities! Let Thy tender mercies speedily prevent us - for we are brought very low. Help us, O God of our Salvation, for the glory of Thy name; and deliver us and purge away our sins for Thy name's sake. Wherefore should the heathen say, "Where is their God?!" Let Him be known among the heathen in our sight by the revenging of the blood of Thy servants which is shed. Let the sighing of the prisoner come before Thee! According to the greatness of Thy power preserve Thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we, Thy people and sheep of Thy pasture, will give Thee thanks for ever! We will shew forth Thy praise to all generations!

(To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph)

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock! Thou that dwellest between the cherubims, shine forth! Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us! Turn us again, O God, and cause Thy face to shine; and we shall be saved. O LORD God of Hosts, how long wilt Thou be angry against the prayer of Thy People? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours; and our enemies laugh among themselves. Turn us again, O God of Hosts, and cause Thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt; Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech Thee, O God of Hosts! Look down from heaven, and behold, and visit this

vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself. It is burned with fire, it is cut down! They perish at the rebuke of Thy countenance. Let Thy hand be upon the Man of Thy right hand, upon the Son of man whom Thou madest strong for Thyself. So will not we go back from thee. Quicken us, and we will call upon Thy name. Turn us again, O LORD God of Hosts, cause Thy face to shine; and we shall be saved.

(To the chief Musician upon Gittith, A Psalm of Asaph)

Sing aloud unto God our strength! Make a joyful noise unto the God of Jacob! Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed on our solemn feast day. For this was a statute for Israel and a Law of the God of Jacob. This He ordained in Joseph for a testimony, when he went out through the land of Egypt, where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the pots. Thou calledst in trouble, and I delivered Thee. I answered thee in the secret place of thunder. I proved thee at the waters of Meribah. [Selah]. Hear, O my people, and I will testify unto Thee! O Israel, if Thou wilt hearken unto Me, there shall no strange god be in thee! Neither shalt thou worship any strange god! I am the LORD thy God, which brought thee out of the land of Egypt! Open thy mouth wide, and I will fill it! But My People would not hearken to My voice. And Israel ¹would none of Me. So I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh that My People had hearkened unto Me, and Israel had walked in My Ways! I ²should soon have subdued their enemies and turned My hand against their adversaries! The haters of the LORD ²should have submitted themselves unto Him; but their time should have endured for ever. He ²should have fed them also with the finest of the wheat; and with honey out of the Rock ²should I have satisfied thee.

¹Would have nothing to do with Me/rejected Me ²would

(A Psalm of Asaph)

God standeth in the congregation of the mighty. He judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? [Selah]. Defend the poor and fatherless! Do justice to the afflicted and needy! Deliver the poor and needy! Rid them out of the hand of the wicked! They know not, neither will they understand; they walk on in darkness. All the ¹foundations of the earth are out of course. I have said, *"²Ye are gods; and all of you are children of the Most High."* But ye shall die like men and fall like one of the ³princes! Arise, O God, judge the earth! For Thou shalt inherit all nations!

¹this could possibly refer to tectonic plates to which all continents and islands are attached ²the child of a god is also a god, hence, God calls His children who are made in His image "gods" ³fallen angels/devils

(A Song or Psalm of Asaph)

Keep not Thou silence, O God! Hold not Thy peace and be not still, O God! For, lo, Thine enemies make a tumult! And they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, *"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance!"* For they have consulted together with one consent; they are confederate against Thee! The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them! They have ¹holpen the ²children of Lot. [Selah]. Do unto them as unto the Midianites, as to Siserā, as to Jabin, at the brook of Kison, which perished at En-dor; they became as dung for the earth. Make their nobles like

³JeHoVaH/YaHWeH (יהוה)

The highest name of God known to the Hebrews until the coming of Jesus, whose name is identical but with the letter Shin ש ("sh") added at the very center of it (יהשוה/Yehoshuah – or Y'shua in short form). In Hebrew tradition, the letter Shin represents the Spirit of God, and during special blessings the rabbis extend their hands over the people with their fingers spread to look like this letter. It is from this that the Jewish actor Leonard Nimoy ("Spock" of *Star Trek*) invented the famous Vulcan hand salute. Thus in the name of "Jesus" (יהשוה) is the Father and Son and Holy Spirit, as it is written of Jesus, "In Him dwelleth the fullness of the Godhead bodily". Jesus Himself said, *"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost";* and the Apostle Peter later confirmed what the "name of" the Father and Son and Holy Ghost is, by saying, *"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins'... When they heard this, they were baptized in the name of the Lord Jesus."* Acts 2:38/19:5

Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna, who said, *“Let us take to ourselves the Houses of God in possession!”* O my God, make them like a wheel, as the stubble before the wind! As the fire burneth a wood and as the flame, setteth the mountains on fire! So persecute them with Thy tempest, and make them afraid with Thy storm. Fill their faces with shame, that they may seek Thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame and perish, that men may know that Thou, whose name alone is ³JEHOVAH, art the Most High over all the earth!

¹helped ²Moabites and Ammonites ³[see insert on previous page]

(To the chief Musician upon Gittith,
A Psalm for the sons of Korah)

How amiable are Thy Tabernacles, O LORD of Hosts! My soul longeth, yea, even fainteth for the courts of the LORD! My heart and my flesh crieth out for the living God! Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine Altars, O LORD of Hosts, my King, and my God. Blessed are they that dwell in Thy House; they will be still, praising Thee. [Selah]. Blessed is the man whose strength is in Thee, in whose heart are the ways of them, who, passing through the Valley of Baca, make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O LORD God of hosts, hear my prayer! Give ear, O God of Jacob! [Selah]. Behold, O God our Shield, and look upon the face of Thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the House of my God, than to dwell in the tents of wickedness. For the LORD God is a Sun and Shield. The LORD will give grace and glory. No good thing will he withhold from them that walk uprightly. O LORD of Hosts, blessed is the man that trusteth in Thee.

(To the chief Musician, A Psalm for the sons of Korah)

Lord, Thou hast been favourable unto Thy land. Thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of Thy People. Thou hast covered all their sin. [Selah]. Thou hast taken away all Thy wrath. Thou hast turned Thyself from the fierceness of Thine anger. Turn us, O God of our Salvation and cause Thine anger toward us to cease. Wilt Thou be angry with us for ever? Wilt Thou draw out Thine anger to all generations? Wilt Thou not revive us again, that Thy people may rejoice in Thee? Shew us Thy mercy, O LORD, and grant us Thy Salvation. I will hear what God the LORD will speak, for He will speak peace unto His People and to His saints; but let them not turn again to folly. Surely His salvation is nigh them that fear Him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good, and our land shall yield her increase. Righteousness shall go before Him and shall set us in the Way of His steps.

(A Prayer of David)

Bow down Thine ear, O LORD, hear me, for I am poor and needy. Preserve my soul; for I am holy. O Thou my God, save Thy servant that trusteth in Thee. Be merciful unto me, O Lord, for I cry unto Thee daily. Rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul. For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee. Give ear, O LORD, unto my prayer, and attend to the voice of my supplications. In the day of my trouble I will call upon Thee, for Thou wilt answer me. Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things - Thou art God alone. Teach me Thy Way, O LORD; I will walk in Thy Truth. Unite my heart to fear Thy name. I will praise Thee, O Lord my God, with all my heart; and I will glorify Thy name for evermore. For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest ¹hell. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set Thee before them. But Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me and have mercy upon me. Give Thy strength unto Thy servant, and save the son of Thine handmaid. Shew me a token for good, that they which hate me may see it and be ashamed; because Thou, LORD, hast ²holpen me, and comforted me.

¹grave ²aided/helped

(A Psalm or Song for the sons of Korah)

His foundation is in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. [Selah]. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia; this Man was born there. And of Zion it shall be said, *“This and that man was born in her; and the Highest Himself shall establish her.”* The LORD shall count, when He writeth up the people, that this Man was born there. [Selah]. As well the singers as the players on instruments shall be there. All My springs are in thee.

(A Song or Psalm for the sons of Korah,

to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite)

O LORD God of my salvation, I have cried day and night before Thee. Let my prayer come before Thee; incline Thine ear unto my cry. For my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that hath no strength. Free among the dead, like the slain that lie in the grave, whom Thou rememberest no more; and they are cut off from Thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves. [Selah]. Thou hast put away mine acquaintance far from me; Thou hast made me an abomination unto them. I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction. LORD, I have called daily upon Thee. I have stretched out my hands unto Thee. Wilt thou shew wonders to the dead? Shall the dead arise and praise Thee? [Selah]. Shall Thy lovingkindness be declared in the grave? Or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? And Thy righteousness in the land of forgetfulness? But unto Thee have I cried, O LORD; and in the morning shall my prayer ¹prevent Thee. LORD, why castest Thou off my soul? Why hidest Thou Thy face from me? I am afflicted and ready to die from my youth up. While I suffer Thy terrors I am distracted. Thy fierce wrath goeth over me, Thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast Thou put far from me, and mine acquaintance into darkness.

¹stands before You

(Maschil of Ethan the Ezrahite)

I will sing of the mercies of the LORD for ever! With my mouth will I make known Thy faithfulness to all generations. For I have said, *“Mercy shall be built up for ever!”* Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with My Chosen, I have sworn unto David My servant, *“Thy seed will I establish for ever, and build up thy throne to all generations.”* [Selah]. And the heavens shall praise Thy wonders, O LORD. Thy faithfulness, also, in the congregation of the saints. For who in the heaven can be compared unto the LORD? Who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. O LORD God of Hosts, who is a strong LORD like unto Thee, or to Thy faithfulness round about Thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain. Thou hast scattered Thine enemies with Thy strong arm. The heavens are Thine, the earth also is Thine. As for the world and the fulness thereof, Thou hast founded them. The north and the south, Thou hast created them. Tabor and Hermon shall rejoice in Thy name. Thou hast a mighty arm - strong is Thy hand and high is Thy right hand. Justice and judgment are the habitation of Thy throne. Mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound. They shall walk, O LORD, in the Light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the Glory of their strength; and in thy favour our horn shall be exalted. For the LORD is our Defence, and the Holy One of Israel is our King.

Then Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon One that is mighty; I have exalted One, chosen out of the people. I have found ¹David My Servant; with My holy oil have I anointed Him with whom My hand shall be established. Mine arm also shall strengthen Him. The enemy shall not exact upon Him. Nor the son of wickedness afflict Him. And I will beat down His foes before His face, and plague them that hate Him. But My faithfulness and My mercy shall be with Him; and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto

Me, Thou art My Father, My God, and the Rock of My Salvation. Also I will make Him My Firstborn, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My covenant shall stand fast with Him. His ²seed also will I make to endure for ever, and His throne as the days of heaven. If His ²children forsake My Law and walk not in My judgments; if they break My statutes and keep not My commandments; then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from Him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His Seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven. [Selah]. But thou hast cast off and abhorred, thou hast been wroth with Thine ³Anointed. Thou hast made void the covenant of Thy Servant. Thou hast profaned His crown by casting it to the ground. Thou hast broken down all His hedges. Thou hast brought His strong holds to ruin. All that pass by the way spoil Him. He is a reproach to His neighbours. Thou hast set up the right hand of His adversaries. Thou hast made all His enemies to rejoice. Thou hast also turned the edge of His sword, and hast not made Him to stand in the battle. Thou hast made His glory to cease and cast His throne down to the ground. The days of His youth hast Thou shortened. Thou hast covered Him with shame. [Selah]. How long, LORD? Wilt Thou hide Thyself for ever? Shall Thy wrath burn like fire? Remember how short my time is; wherefore hast Thou made all men in vain? What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? [Selah]. Lord, where are Thy former lovingkindnesses, which Thou swarest unto David in Thy Truth? Remember, Lord, the reproach of Thy servants, how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of Thine Anointed. Blessed be the LORD for evermore. Amen, and Amen!

¹as noted in the text itself, this Psalm is in regard to Messiah the son of David, whom the Father gave over to be a sacrifice for mankind
²Messiah's children (believers/Christians) ³Messiah Himself

(A Prayer of Moses the man of God)

LORD, Thou hast been our Dwelling Place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction and sayest, "*Return, ye children of men!*" For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood. They are as a sleep. In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up. In the evening it is cut down and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the Light of Thy countenance. For all our days are passed away in Thy wrath. We spend our years as a tale that is told. The days of our years are ¹threescore years and ten; and, if by reason of strength, they be ²fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we ³fly away. Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O LORD, how long? And let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the LORD our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

¹75 – the average lifespan ²80 ³die

He that dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, "*He is my Refuge and my Fortress! My God - in Him will I trust!*" Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers and under His wings shalt thou trust. His Truth shall be thy Shield and Buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD -which is my Refuge, even the most High- thy Habitation, there

shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him. I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him. I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him and shew him My Salvation.

(A Psalm or Song for the Sabbath Day)

It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O Most High; to shew forth Thy lovingkindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings and upon the psaltery; upon the harp with a solemn sound. For Thou, LORD, hast made me glad through Thy work. I will triumph in the works of Thy hands. O LORD, how great are Thy works and Thy thoughts are very deep! A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever. But Thou, LORD, art Most High for evermore. For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt Thou exalt like the horn of an unicorn; I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon. Those that be planted in the House of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing, to shew that the LORD is upright. He is my Rock, and there is no unrighteousness in Him.

The LORD reigneth, He is clothed with majesty. The LORD is clothed with strength, wherewith He hath girded Himself. The world also is stablished, that it cannot be moved. Thy throne is established of old; Thou art from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice. The floods lift up their waves. The LORD on High is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure. Holiness becometh Thine House, O LORD, for ever.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew Thyself. Lift up Thyself, Thou Judge of the earth. Render a reward to the proud. LORD, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of iniquity boast themselves? They break in pieces Thy People, O LORD, and afflict Thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, *'The LORD shall not see, neither shall the God of Jacob regard it!'* Understand, ye brutish among the people and ye fools! When will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know? The LORD knoweth the thoughts of man, that they are vanity. Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy Law; that Thou mayest give Him rest from the days of adversity, until the pit be digged for the wicked. For the LORD will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it. Who will rise up for me against the evildoers? Or, who will stand up for me against the workers of iniquity? Unless the LORD had been my Help, my soul had almost dwelt in silence. When I said, *"My foot slippeth!"* Thy mercy, O LORD, held me up! In the multitude of my thoughts within me, Thy comforts delight my soul. Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a Law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the LORD is my Defence and my God is the Rock of my refuge. And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off!

O come! Let us sing unto the LORD! Let us make a joyful noise to the Rock of our salvation! Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God and a great King above all gods. In His hand are the deep places of the earth. The strength of the hills is His also. The sea is His and He made it, and His hands formed the dry land. O come, let us worship

and bow down! Let us kneel before the LORD our Maker. For He is our God, and we are the people of His pasture and the sheep of His hand. To day if ye will hear His voice: Harden not your heart as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My work. Forty years long was I grieved with this generation and said, "It is a people that do err in their heart and they have not known My Ways", unto whom I sware in My wrath that they should not enter into My Rest.

O Sing unto the LORD a new song! Sing unto the LORD all the earth! Sing unto the LORD, bless His name! Shew forth His Salvation from day to day. Declare His glory among the heathen, His wonders among all people. For the LORD is great, and greatly to be praised! He is to be feared above all gods. For all the gods of the nations are idols. But the LORD made the heavens. Honour and majesty are before Him; strength and beauty are in His sanctuary. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto His name. Bring an offering, and come into His courts. O worship the LORD in the beauty of holiness. Fear before Him, all the earth. Say among the heathen that the LORD reigneth. The world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad. Let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the LORD; for He cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with His Truth.

The LORD reigneth! Let the earth rejoice! Let the multitude of isles be glad thereof! Clouds and darkness are round about Him. Righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory. Confounded be all they that serve graven images, that boast themselves of idols. Worship *Him*, all ye gods! Zion heard, and was glad, and the daughters of Judah rejoiced because of Thy judgments, O LORD. For Thou, LORD, art high above all the earth. Thou art exalted far above all gods. Ye that love the LORD, hate evil! He preserveth the souls of His saints. He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of His holiness.

(A Psalm)

O sing unto the LORD a new song; for He hath done marvellous things. His right hand and His holy arm hath gotten Him the victory. The LORD hath made known His Salvation. His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward the House of Israel. All the ends of the earth have seen the Salvation of our God. Make a joyful noise unto the LORD, all the earth. Make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands. Let the hills be joyful together before the LORD. For He cometh to judge the earth. With righteousness shall He judge the world, and the people with equity.

The LORD reigneth; let the people tremble! He sitteth between the cherubims; let the earth be moved! The LORD is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy. The King's strength also loveth judgment. Thou dost establish equity, Thou executest judgment and righteousness in Jacob. Exalt ye the LORD our God, and worship at His footstool; for He is holy. Moses and Aaron among His priests, and Samuel among them that call upon His name; they called upon the LORD, and He answered them. He spake unto them in the cloudy pillar. They kept His testimonies, and the ordinance that He gave them. Thou answeredst them, O LORD our God. Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions. Exalt the LORD our God, and worship at His Holy Hill; for the LORD our God is holy.

(A Psalm of praise)

Make a joyful noise unto the LORD all ye lands! Serve the LORD with gladness! Come before His presence with singing! Know ye that the LORD - He is God. It is He that hath made us, and not we ourselves. We are His People, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him and bless His name. For the LORD is good, His mercy is everlasting; and His truth endureth to all generations.

(A Psalm of David)

I will sing of mercy and judgment; unto Thee, O LORD, will I sing. I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within My House with a perfect heart. I will set no wicked thing before Mine eyes. I hate the work of them that turn aside; it shall not cleave to Me. A froward heart shall depart from Me. I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off. Him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with Me. He that walketh in a perfect way, he shall serve Me. He that worketh deceit shall not dwell within My house. He that telleth lies shall not tarry in My sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the City of the LORD.

(A Prayer of the afflicted when he is overwhelmed and poureth out his complaint before the LORD)

Hear my prayer, O LORD, and let my cry come unto Thee. Hide not Thy face from me in the day when I am in trouble. Incline Thine ear unto me. In the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness. I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day. And they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of Thine indignation and Thy wrath. For Thou hast lifted me up and cast me down. My days are like a shadow that declineth; and I am withered like grass. But Thou, O LORD, shalt endure for ever, and Thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion. For the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth Thy glory. When the LORD shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the LORD. For He hath looked down from the height of His sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death, to declare the name of the LORD in Zion, and His praise in Jerusalem, when the people are gathered together, and the kingdoms, to serve the LORD. He weakened my strength in the way; He shortened my days. I said, "*O my God, take me not away in the midst of my days; Thy years are throughout all generations.*" Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure. Yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee.

(A Psalm of David)

Bless the LORD, O my soul, and all that is within me bless His holy name. Bless the LORD, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. The LORD executeth righteousness and judgment for all that are oppressed. He made known His Ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father

pitieth his children, so the LORD pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments, to do them. The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word. Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure. Bless the LORD, all His works in all places of His dominion. Bless the LORD, O my soul.

Bless the LORD, O my soul. O LORD my God, Thou art very great. Thou art clothed with honour and majesty, who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of His chambers in the waters, who maketh the clouds His chariot, who walketh upon the wings of the wind, who maketh His angels spirits, His ministers a flaming fire, who laid the foundations of the earth that it should not be removed for ever. Thou coveredst it with the deep as with a garment. The waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains, they go down by the valleys, unto the place which Thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers; the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the LORD are full of sap; the cedars of Lebanon, which He hath planted; where the birds make their nests. As for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks, for the conies. He appointed the moon for seasons, the sun knoweth his going down. Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O LORD, how manifold are Thy works! In wisdom hast Thou made them all - the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships, there is that leviathan whom Thou hast made to play therein. These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them, they gather. Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled. Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created. And Thou renewest the face of the earth. The glory of the LORD shall endure for ever; the LORD shall rejoice in His works. He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke. I will sing unto the LORD as long as I live. I will sing praise to my God while I have my being. My meditation of Him shall be sweet; I will be glad in the LORD. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless Thou the LORD, O my soul. Praise ye the LORD.

O give thanks unto the LORD; call upon His name; make known His deeds among the people. Sing unto Him, sing psalms unto Him. Talk ye of all His wondrous works. Glory ye in His Holy Name. Let the heart of them rejoice that seek the LORD. Seek the LORD and His strength, seek His face evermore. Remember His marvellous works that He hath done, His wonders and the judgments of His mouth, O ye seed of Abraham His servant, ye children of Jacob His Chosen. He is the LORD our God, His judgments are in all the earth. He hath remembered His covenant for ever, the Word which He commanded to a thousand generations - which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a Law, and to Israel for an everlasting covenant, saying, *'Unto thee will I give the land of Canaan, the lot of your inheritance,'* when they were but a few men in number; yea, very few, and strangers in it, when they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong. Yea, He reproveth kings for their sakes, saying, *'Touch not Mine anointed, and do My prophets no*

harm! Moreover He called for a famine upon the land; He brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters; he was laid in iron until the time that His Word came. The Word of the LORD tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance, to bind his princes at his pleasure and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourned in the land of Ham. And He increased his people greatly; and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilly with His servants. He sent Moses His servant, and Aaron whom he had chosen. They shewed His signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against His Word. He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came, and caterpillers, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Egypt was glad when they departed; for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and He brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For He remembered His holy promise, and Abraham His servant. And He brought forth His people with joy, and His chosen with gladness, and gave them the lands of the heathen, and they inherited the labour of the people, that they might observe His statutes and keep His Laws. Praise ye the LORD.

Praise ye the LORD! O give thanks unto the LORD! For He is good, for His mercy endureth for ever. Who can utter the mighty acts of the LORD? Who can shew forth all His praise? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O LORD, with the favour that Thou bearest unto Thy People. O visit me with Thy Salvation, that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance. We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies; but provoked Him at the sea, even at the Red Sea. Nevertheless He saved them for His name's sake, that He might make His mighty power to be known. He rebuked the Red Sea also and it was dried up, so He led them through the depths, as through the wilderness. And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they His Words; they sang His praise. They soon forgot His works; they waited not for His counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt - wondrous works in the land of Ham, and terrible things by the Red Sea. Therefore He said that he would destroy them, had not Moses His Chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them. Yea, they despised the pleasant land, they believed not His Word, but murmured in their tents and hearkened not unto the voice of the LORD. Therefore He lifted up His hand against them, to overthrow them in the wilderness; to overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions; and the plague brake in upon them. Then stood up Phinehas and executed judgment, and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore. They angered Him also at the waters of strife, so that it went ill with Moses for their sakes, because they provoked his spirit so that he spake unadvisedly with his lips. They did not destroy the nations, concerning whom the LORD commanded them, but were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood,

even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan. And the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against His people, insomuch that he abhorred His own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did He deliver them; but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless He regarded their affliction when He heard their cry. And He remembered for them His covenant, and repented according to the multitude of His mercies. He made them also to be pitied of all those that carried them captives. Save us, O LORD our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise! Blessed be the LORD God of Israel from everlasting to everlasting, and let all the people say, "Amen!" Praise ye the LORD!

O give thanks unto the LORD, for He is good; for His mercy endureth for ever! Let the redeemed of the LORD say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron, because they rebelled against the Words of God, and contemned the counsel of the Most High; therefore He brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the LORD in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the LORD in their trouble, and He saveth them out of their distresses. He sent His Word and healed them, and delivered them from their destructions. Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the LORD and His wonders in the deep. For He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the LORD in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven. Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders. He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there He maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth He the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

(A Song or Psalm of David)

O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp! I myself will awake early. I will praise Thee, O LORD, among the people; and I will sing praises unto Thee among the

nations. For Thy mercy is great above the heavens: and Thy Truth reacheth unto the clouds. Be Thou exalted, O God, above the heaven, and Thy glory above all the earth, that Thy beloved may be delivered; save with Thy right hand, and answer me. God hath spoken in His holiness, *"I will rejoice, I will divide Shechem, and mete out the Valley of Succoth. Gilead is Mine; Manasseh is Mine; Ephraim also is the strength of Mine head; Judah is My lawgiver; Moab is my washpot; over Edom will I cast out My shoe; over Philistia will I triumph."* Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God, who hast cast us off? And wilt not Thou, O God, go forth with our hosts? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly, for He it is that shall tread down our enemies.

(To the chief Musician, A Psalm of David)

Hold not Thy peace, O God of my praise! For the mouth of the wicked and the mouth of the deceitful are opened against Me - they have spoken against Me with a lying tongue. They compassed Me about also with words of hatred; and fought against Me without a cause. For My love they are My adversaries; but I give Myself unto prayer. And they have rewarded Me evil for good, and hatred for My love. Set thou a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg. Let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that He may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of Mine adversaries from the LORD, and of them that speak evil against My soul. But do Thou for Me, O GOD the Lord, for Thy name's sake; because Thy mercy is good, deliver Thou Me. For I am poor and needy, and my heart is wounded within Me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting; and My flesh faileth of fatness. I became also a reproach unto them; when they looked upon Me they shook their heads. Help Me, O LORD My God! O save Me according to Thy mercy; that they may know that this is Thy hand; that Thou, LORD, hast done it. Let them curse, but bless Thou. When they arise, let them be ashamed; but let Thy Servant rejoice. Let Mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. I will greatly praise the LORD with My mouth; yea, I will praise Him among the multitude. For He shall stand at the right hand of the poor, to save him from those that condemn his soul.

¹NOTE: the New Testament confirms that this Psalm is in reference to Messiah Jesus and Judas Iscariot who betrayed Him

(A Psalm of David)

The LORD said unto my Lord, *"Sit Thou at My right hand, until I make Thine enemies Thy footstool."* The LORD shall send the rod of Thy strength out of Zion. Rule Thou in the midst of Thine enemies. Thy People shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning; Thou hast the dew of thy youth. The LORD hath sworn and will not repent, *"Thou art a Priest for ever after the order of Melchizedek."* The Lord at Thy right hand shall strike through kings in the Day of His Wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall He lift up the head.

NOTE: The New Testament confirms that this Psalm is specifically about Messiah Jesus

Praise ye the LORD! I will praise the LORD with my whole heart, in the assembly of the upright and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and His righteousness endureth for ever. He hath made His wonderful works to be remembered. The LORD is gracious and full of compassion. He hath given meat unto them that fear Him. He

will ever be mindful of His covenant. He hath shewed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever and are done in truth and uprightness. He sent redemption unto His people. He hath commanded His covenant for ever - Holy and Reverend is His Name. The fear of the LORD is the beginning of wisdom. A good understanding have all they that do His commandments. His praise endureth for ever.

Praise ye the LORD! Blessed is the man that feareth the LORD, that delighteth greatly in His commandments. His seed shall be mighty upon earth. The generation of the upright shall be blessed. Wealth and riches shall be in His House; and His righteousness endureth for ever. Unto the upright there ariseth Light in the darkness. He is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved for ever. The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the LORD. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, He hath given to the poor; His righteousness endureth for ever. His horn shall be exalted with honour. The wicked shall see it, and be grieved. He shall gnash with his teeth and melt away. The desire of the wicked shall perish.

Praise ye the LORD! Praise, O ye servants of the LORD, praise the name of the LORD! Blessed be the name of the LORD from this time forth and for evermore. From the rising of the sun unto the going down of the same the LORD's name is to be praised. The LORD is high above all nations, and His glory above the heavens. Who is like unto the LORD our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His People. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD!

When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams? And ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord! At the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.

Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy and for Thy Truth's sake. Wherefore should the heathen say, "*Where is now their God?*" But our God is in the heavens. He hath done whatsoever He hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not. Eyes have they, but they see not. They have ears, but they hear not. Noses have they, but they smell not. They have hands, but they handle not. Feet have they, but they walk not. Neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD! He is their Help and their Shield. O House of Aaron, trust in the LORD! He is their Help and their Shield. Ye that fear the LORD, *trust* in the LORD! He is their Help and their Shield. The LORD hath been mindful of us; He will bless us. He will bless the House of Israel; He will bless the House of Aaron. He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth. The heaven, even the heavens, are the LORD's; but the earth hath He given to the children of men. The dead praise not the LORD, neither any that go down into silence. But we will bless the LORD from this time forth and for evermore. Praise the LORD!

I love the LORD, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow. Then called I upon the name of the LORD, "*O LORD, I beseech Thee, deliver my soul!*" Gracious is the LORD, and righteous; yea, our God is merciful. The LORD

preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living. I believed, therefore have I spoken. I was greatly afflicted. I said in my haste, "All men are liars!" What shall I render unto the LORD for all His benefits toward me? I will take the cup of salvation and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all His People. Precious in the sight of the LORD is the death of His ²saints. O LORD, truly I am Thy servant. I am Thy servant and the son of Thine handmaid. Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the LORD. I will pay my vows unto the LORD now in the presence of all His people, in the courts of the LORD's House, in the midst of thee, O Jerusalem. Praise ye the LORD!

¹the grave ²believers

O praise the LORD all ye nations! Praise Him all ye people! For His merciful kindness is great toward us! And the truth of the LORD endureth for ever! Praise ye the LORD!

O GIVE thanks unto the LORD, for He is good! Because His mercy endureth for ever! Let Israel now say that His mercy endureth for ever! Let the House of Aaron now say that His mercy endureth for ever! Let them now that fear the LORD say that His mercy endureth for ever! I called upon the LORD in distress. The LORD answered me and set me in a large place. The LORD is on *my* side! I will not fear! What can man do unto me? The LORD taketh my part with them that help me; therefore shall I see my desire upon them that hate me. It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes. All nations compassed me about, but in the name of the LORD will I destroy them. They compassed me about, yea, they compassed me about, but in the name of the LORD I will destroy them. They compassed me about like bees. They are quenched as the fire of thorns! For in the name of the LORD I will destroy them. Thou hast thrust sore at me that I might fall - but the LORD helped me! The LORD is my Strength and Song and is become my Salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the LORD doeth valiantly. The right hand of the LORD is exalted, the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD!! The LORD hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness! I will go into them and I will praise the LORD! This gate of the LORD, into which the righteous shall enter. I will praise Thee, for Thou hast heard me and art become my Salvation. The Stone which the builders refused is become the Head Stone of the corner. This is the LORD's doing; it is marvellous in our eyes! This is the day which the LORD hath made; we will rejoice and be glad in it! Save now, I beseech Thee, O LORD! O LORD, I beseech Thee, send now prosperity! Blessed be He that cometh in the name of the LORD! We have blessed You out of the House of the LORD! God is the LORD, which hath shewed us Light. Bind the sacrifice with cords even unto the horns of the altar. Thou art my God, and I will praise Thee! Thou art my God, I will exalt Thee! O give thanks unto the LORD! For He is good! For His mercy endureth for ever.



Blessed are the undefiled in the way, who walk in the Law of the LORD. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His Ways. Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes! Then shall I not be ashamed when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned Thy righteous judgments. I will keep Thy statutes! O forsake me not utterly!



Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word! With my whole heart have I sought Thee! O let me not wander from Thy commandments. Thy Word have I hid in mine heart, that I might not sin against Thee. Blessed art Thou, O LORD. Teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the Way of Thy testimonies, as much as in

all riches. I will meditate in thy precepts, and have respect unto Thy Ways. I will delight myself in Thy statutes, I will not forget Thy Word.

ג

Deal bountifully with Thy servant, that I may live, and keep Thy Word. Open Thou mine eyes that I may behold wondrous things out of Thy Law. I am a stranger in the earth; hide not Thy commandments from me. My soul breaketh for the longing that it hath unto Thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from Thy commandments. Remove from me reproach and contempt; for I have kept Thy testimonies. Princes also did sit and speak against me; but Thy servant did meditate in Thy statutes. Thy testimonies also are my delight and my counsellors.

ד

My soul cleaveth unto the dust; quicken Thou me according to Thy Word. I have declared my ways and Thou heardest me; teach me Thy statutes. Make me to understand the way of Thy precepts. So shall I talk of Thy wondrous works. My soul melteth for heaviness; strengthen Thou me according unto Thy Word. Remove from me the way of lying and grant me Thy Law graciously. I have chosen the Way of Truth; Thy judgments have I laid before me. I have stuck unto Thy testimonies; O LORD, put me not to shame. I will run the Way of Thy commandments, when Thou shalt enlarge my heart.

ה

Teach me, O LORD, the Way of Thy statutes and I shall keep it unto the end. Give me understanding and I shall keep Thy Law. Yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies and not to covetousness. Turn away mine eyes from beholding vanity and quicken Thou me in Thy Way. Stablish Thy Word unto Thy servant who is devoted to Thy fear. Turn away my reproach which I fear, for Thy judgments are good. Behold, I have longed after Thy precepts; quicken me in Thy righteousness.

ו

Let Thy mercies come also unto me, O LORD, even Thy Salvation, according to Thy Word. So shall I have wherewith to answer him that reproacheth me; for I trust in Thy Word. And take not the Word of Truth utterly out of my mouth; for I have hoped in Thy judgments. So shall I keep Thy Law continually for ever and ever. And I will walk at liberty, for I seek Thy precepts. I will speak of Thy testimonies also before kings and will not be ashamed. And I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes.

ז

Remember the Word unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction, for Thy Word hath quickened me. The proud have had me greatly in derision, yet have I not declined from Thy Law. I remembered Thy judgments of old, O LORD, and have comforted myself. Horror hath taken hold upon me because of the wicked that forsake Thy Law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered Thy name, O LORD, in the night and have kept Thy Law. This I had, because I kept Thy precepts.

ח

Thou art my portion, O LORD, I have said that I would keep Thy Words. I intreated Thy favour with my whole heart. Be merciful unto me according to Thy Word. I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments. The bands of the wicked have robbed me, but I have not forgotten Thy Law. At midnight I will rise to give thanks unto Thee because of Thy righteous judgments. I am a companion of all them that fear Thee and of them that keep Thy precepts. The

earth, O LORD, is full of Thy mercy; teach me Thy statutes.



Thou hast dealt well with Thy servant, O LORD, according unto Thy Word. Teach me good judgment and knowledge, for I have believed Thy commandments. Before I was afflicted I went astray, but now have I kept Thy Word. Thou art good and doest good; teach me Thy statutes. The proud have forged a lie against me, but I will keep hy precepts with my whole heart. Their heart is as fat as grease; but I delight in Thy Law. It is good for me that I have been afflicted, that I might learn Thy statutes. The law of Thy mouth is better unto me than thousands of gold and silver.



Thy hands have made me and fashioned me. Give me understanding, that I may learn Thy commandments. They that fear Thee will be glad when they see me; because I have hoped in Thy Word. I know, O LORD, that Thy judgments are right, and that Thou, in faithfulness, hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy Word unto Thy servant. Let Thy tender mercies come unto me, that I may live; for Thy Law is my delight. Let the proud be ashamed; for they dealt perversely with me without a cause. But I will meditate in Thy precepts. Let those that fear Thee turn unto me, and those that have known Thy testimonies. Let my heart be sound in Thy statutes, that I be not ashamed.



My soul fainteth for Thy Salvation, but I hope in Thy Word. Mine eyes fail for Thy Word, saying, *When wilt Thou comfort me?* For I am become like a bottle in the smoke; yet do I not forget Thy statutes. How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me? The proud have digged pits for me, which are not after Thy Law. All Thy commandments are faithful; they persecute me wrongfully; help Thou me. They had almost consumed me upon earth; but I forsook not Thy precepts. Quicken me after Thy lovingkindness; so shall I keep the testimony of Thy mouth.



For ever, O LORD, Thy Word is settled in heaven. Thy faithfulness is unto all generations. Thou hast established the earth and it abideth. They continue this day according to Thine ordinances, for all are Thy servants. Unless Thy Law had been my delights, I should then have perished in mine affliction. I will never forget hy precepts, for with them Thou hast quickened me. I am Thine, save me; for I have sought Thy precepts. The wicked have waited for me, to destroy me, but I will consider thy testimonies. I have seen an end of all perfection; but Thy commandment is exceeding broad.



O how love I Thy Law! It is my meditation all the day. Thou, through Thy commandments, hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy Word. I have not departed from Thy judgments, for Thou hast taught me. How sweet are Thy Words unto my taste! Yea, sweeter than honey to my mouth! Through Thy precepts I get understanding, therefore I hate every false way.



Thy Word is a Lamp unto my feet and a Light unto my path. I have sworn and I will perform it, that I will keep Thy righteous judgments. I am afflicted very much; quicken me, O LORD, according unto thy Word. Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me Thy judgments. My soul is continually in my hand, yet do I not forget Thy Law. The wicked have laid a snare for me, yet I erred not from Thy precepts. Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my

heart. I have inclined mine heart to perform Thy statutes alway, even unto the end.

ו

I hate vain thoughts: but Thy Law do I love. Thou art my Hiding Place and my Shield, I hope in Thy Word. Depart from me, ye evildoers; for I will keep the commandments of my God. Uphold me according unto Thy Word, that I may live; and let me not be ashamed of my hope. Hold Thou me up and I shall be safe; and I will have respect unto Thy statutes continually. Thou hast trodden down all them that err from Thy statutes; for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross; therefore I love Thy testimonies. My flesh trembleth for fear of Thee, and I am afraid of Thy judgments.

ז

I have done judgment and justice; leave me not to mine oppressors. Be surety for Thy servant for good; let not the proud oppress me. Mine eyes fail for Thy Salvation, and for the Word of Thy righteousness. Deal with Thy servant according unto Thy mercy, and teach me Thy statutes. I am Thy servant; give me understanding, that I may know Thy testimonies. It is time for Thee, LORD, to work; for they have made void Thy Law. Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way.

ח

Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of Thy Words giveth Light, it giveth understanding unto the simple. I opened my mouth and panted, for I longed for Thy commandments. Look Thou upon me and be merciful unto me, as Thou usest to do unto those that love Thy name. Order my steps in Thy Word, and let not any iniquity have dominion over me. Deliver me from the oppression of man, so will I keep Thy precepts. Make Thy face to shine upon Thy servant and teach me Thy statutes. Rivers of waters run down mine eyes because they keep not Thy Law.

ט

Righteous art Thou, O LORD, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten Thy Words. Thy Word is very pure, therefore Thy servant loveth it. I am small and despised, yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness and Thy Law is the truth. Trouble and anguish have taken hold on me; yet thy commandments are my delights. The righteousness of Thy testimonies is everlasting. Give me understanding, and I shall live.

י

I cried with my whole heart, *"Hear me, O LORD; I will keep Thy statutes."* I cried unto Thee; *"Save me, and I shall keep Thy testimonies."* I prevented the dawning of the morning, and cried, *I hoped in Thy Word.* Mine eyes prevent the night watches, that I might meditate in Thy Word. Hear my voice according unto Thy lovingkindness. O LORD, quicken me according to Thy judgment. They draw nigh that follow after mischief; they are far from Thy Law. Thou art near, O LORD, and all Thy commandments are Truth. Concerning Thy testimonies, I have known of old that Thou hast founded them for ever.

יא

Consider mine affliction and deliver me, for I do not forget Thy Law. Plead my cause and deliver me; quicken me according to Thy Word. Salvation is far from the wicked; for they seek not Thy statutes. Great are Thy tender mercies, O LORD; quicken me according to Thy judgments. Many are my persecutors and mine enemies; yet do I not decline from Thy testimonies. I beheld the transgressors and was grieved, because they kept not Thy Word. Consider how I love Thy precepts. Quicken me, O LORD, according to Thy lovingkindness. Thy Word is true from the beginning, and every one of Thy righteous judgments endureth

for ever.



Princes have persecuted me without a cause, but my heart standeth in awe of Thy Word. I rejoice at Thy Word as one that findeth great spoil. I hate and abhor lying, but Thy Law do I love. Seven times a day do I praise Thee because of Thy righteous judgments. Great peace have they which love Thy Law, and nothing shall offend them. LORD, I have hoped for Thy Salvation and done Thy commandments. My soul hath kept Thy testimonies and I love them exceedingly. I have kept Thy precepts and Thy testimonies, for all my ways are before Thee.



Let my cry come near before Thee, O LORD. Give me understanding according to Thy Word. Let my supplication come before Thee, deliver me according to Thy Word. My lips shall utter praise when Thou hast taught me Thy statutes. My tongue shall speak of Thy Word, for all Thy commandments are righteousness. Let Thine hand help me, for I have chosen Thy precepts. I have longed for Thy salvation, O LORD, and Thy Law is my delight. Let my soul live and it shall praise Thee, and let Thy judgments help me. I have gone astray like a lost sheep! Seek Thy servant; for I do not forget Thy commandments.

(A Song of degrees)

In my distress I cried unto the LORD and He heard me. Deliver my soul, O LORD, from lying lips and from a deceitful tongue. What shall be given unto thee, or, what shall be done unto thee, thou false tongue?! Sharp arrows of the mighty, with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace - but when I speak, they are for war.

(A Song of degrees)

I will lift up mine eyes unto the hills from whence cometh my Help. My help cometh from the LORD which made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The LORD is thy Keeper, the LORD is thy Shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil, He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

(A Song of degrees of David)

I was glad when they said unto me, "*Let us go into the House of the LORD!*" Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the Name of the LORD. For there are set thrones of judgment, the thrones of the House of David. Pray for the peace of Jerusalem! They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, "*Peace be within thee!*" Because of the House of the LORD our God I will seek thy good.

(A Song of degrees)

Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God until that He have mercy upon us. Have mercy upon us, O LORD, have mercy upon us! For we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

(A Song of degrees of David)

If it had not been the LORD who was on our side, now may Israel say, If it had not been the LORD who was on our side when men rose up against us, then they had swallowed us up quick when their wrath was kindled

against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul. Blessed be the LORD who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers. The snare is broken, and we are escaped. Our help is in the name of the LORD who made heaven and earth.

(A Song of degrees)

They that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about His people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O LORD, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity. But peace shall be upon Israel.

(A Song of degrees)

When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, "*The LORD hath done great things for them.*" The LORD hath done great things for us; whereof we are glad. Turn again our captivity, O LORD, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

(A Song of degrees for Solomon)

Except the LORD build the house, they labour in vain that build it. Except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved sleep. Lo, children are an heritage of the LORD, and the fruit of the womb is His reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed, but they shall speak with the enemies in the gate.

(A Song of degrees)

Blessed is every one that feareth the LORD, that walketh in His Ways. For thou shalt eat the labour of thine hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house. Thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

(A Song of degrees)

Many a time have they afflicted me from my youth, may Israel now say; many a time have they afflicted me from my youth. Yet they have not prevailed against me. The plowers plowed upon my back, they made long their furrows. The LORD is righteous; He hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up, wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, "*The blessing of the LORD be upon you! We bless you in the name of the LORD!*"

(A Song of degrees)

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. If Thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that thou mayest be feared. I wait for the LORD, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning. Let Israel hope in the LORD; for with the LORD there is mercy, and with Him is plenteous redemption. And he shall Redeem Israel from all his iniquities.

(A Song of degrees of David)

LORD, my heart is not haughty, nor mine eyes lofty. Neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother. My soul is even as a weaned child. Let Israel hope in the LORD from henceforth and for ever.

(A Song of degrees)

LORD, remember David, and all his afflictions, how he sware unto the LORD and vowed unto the mighty God of Jacob, *"Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob."* Lo, we heard of it at Ephratah, we found it in the fields of the wood. We will go into His Tabernacles, we will worship at His footstool. Arise, O LORD, into Thy Rest; Thou, and the Ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. For Thy servant David's sake turn not away the face of Thine Anointed. The LORD hath sworn in truth unto David, He will not turn from it: *"Of the fruit of thy body will I set upon Thy throne; if thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon Thy throne for evermore. For the LORD hath chosen Zion; He hath desired it for His habitation. This is My Rest for ever, here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud. I have ordained a lamp for Mine Anointed. His enemies will I clothe with shame. But upon Himself shall His crown flourish."*

(A Song of degrees of David)

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the LORD commanded the blessing, even life for evermore.

(A Song of degrees)

Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the House of the LORD. Lift up your hands in the Sanctuary, and bless the LORD. The LORD that made heaven and earth bless thee out of Zion.

Praise ye the LORD. Praise ye the name of the LORD! Praise him, O ye servants of the LORD! Ye that stand in the House of the LORD, in the courts of the House of our God, Praise the LORD, for the LORD is good! Sing praises unto His name, for it is pleasant. For the LORD hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased, that did He in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth. He maketh lightnings for the rain. He bringeth the wind out of His treasures. Who smote the firstborn of Egypt, both of man and beast. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. Who smote great nations, and slew mighty kings - Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan; and gave their land for an heritage, an heritage unto Israel His People. Thy name, O LORD, endureth for ever, and Thy memorial, O LORD, throughout all generations. For the LORD will judge His People, and He will repent Himself concerning His servants. The idols of the heathen are silver and gold, the work of men's hands. They have mouths but they speak not. Eyes have they, but they see not. They have ears, but they hear not. Neither is there any breath in their mouths. They that make them are like unto them, so is every one that trusteth in them. Bless the LORD, O House of Israel! Bless the LORD, O House of Aaron! Bless the LORD, O house of Levi! Ye that fear the LORD, bless the LORD! Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD!

O give thanks unto the LORD, for He is good; for His mercy endureth for ever.
 O give thanks unto the God of gods; for His mercy endureth for ever.
 O give thanks to the Lord of lords; for His mercy endureth for ever.
 To Him who alone doeth great wonders; for His mercy endureth for ever.
 To Him that by wisdom made the heavens; for His mercy endureth for ever.
 To Him that stretched out the earth above the waters; for His mercy endureth for ever.
 To Him that made great lights; for His mercy endureth for ever.
 The sun to rule by day; for His mercy endureth for ever.
 The moon and stars to rule by night; for His mercy endureth for ever.
 To Him that smote Egypt in their firstborn; for His mercy endureth for ever.
 And brought out Israel from among them; for His mercy endureth for ever.
 With a strong hand, and with a stretched out arm; for His mercy endureth for ever.
 To him which divided the Red sea into parts; for His mercy endureth for ever.
 And made Israel to pass through the midst of it; for His mercy endureth for ever.
 But overthrew Pharaoh and his host in the Red sea; for His mercy endureth for ever.
 To him which led his people through the wilderness; for His mercy endureth for ever.
 To him which smote great kings; for His mercy endureth for ever.
 And slew famous kings; for His mercy endureth for ever.
 Sihon king of the Amorites; for His mercy endureth for ever.
 And Og the king of Bashan; for His mercy endureth for ever.
 And gave their land for an heritage; for His mercy endureth for ever.
 Even an heritage unto Israel his servant; for His mercy endureth for ever.
 Who remembered us in our low estate; for His mercy endureth for ever.
 And hath redeemed us from our enemies; for His mercy endureth for ever.
 Who giveth food to all flesh; for His mercy endureth for ever.
 O give thanks unto the God of heaven; for His mercy endureth for ever.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, "*Sing us one of the songs of Zion.*" How shall we sing the LORD's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, "*¹Rase it! Rase it! Even to the foundation thereof!*" O daughter of Babylon, who art to be destroyed; happy shall He be that rewardeth Thee as thou hast served us. Happy shall He be that taketh and dasheth thy little ones against the stones.

¹level/flatten/ruin/destroy

(A Psalm of David)

I will praise Thee with my whole heart. Before the gods will I sing praise unto Thee. I will worship toward Thy Holy Temple and praise Thy name for Thy lovingkindness and for Thy Truth. For Thou hast magnified Thy Word above all Thy name! In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise Thee, O LORD, when they hear the Words of Thy mouth. Yea, they shall sing in the Ways of the LORD, for great is the glory of the LORD. Though the LORD be high, yet hath He respect unto the lowly. But the proud he knoweth afar off. Though I walk in the midst of trouble, Thou wilt revive me. Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me. The LORD will perfect that which concerneth me; Thy mercy, O LORD, endureth for ever. Forsake not the works of Thine own hands.

(To the chief Musician, A Psalm of David)

O LORD, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether. Thou hast

beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in ¹hell, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, *“Surely the darkness shall cover me,”* even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day. The darkness and the light are both alike to Thee. For Thou hast possessed my reins, Thou hast covered me in my mother’s womb. I will praise Thee; for I am fearfully and wonderfully made!

Marvellous are Thy works - and *that*, my soul knoweth right well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy Book all my ²members were written, which in continuance were fashioned when as yet there was none of them. How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with Thee. Surely Thou wilt slay the wicked, O God. Depart from me therefore, ye bloody men. For they speak against Thee wickedly, and Thine enemies take Thy name in vain. Do not I hate them, O LORD, that hate Thee? And am not I grieved with those that rise up against Thee? ³I hate them with perfect hatred, I count them mine enemies. Search me, O God, and know my heart. Try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.

¹the grave ²body parts ³This directive was recinded by Jesus, saying, “Ye have heard that it was written, Love your friends and hate your enemies; but I say unto you, Love your enemies and do good to those who persecute you.”

(To the chief Musician, A Psalm of David)

Deliver me, O LORD, from the evil man. Preserve me from the violent man, which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders’ poison is under their lips. [Selah]. Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. [Sela]. I said unto the LORD, *“Thou art my God, hear the voice of my supplications, O LORD.”* O GOD the Lord, the strength of my salvation, Thou hast covered my head in the day of battle! Grant not, O LORD, the desires of the wicked; further not his wicked device, lest they exalt themselves. [Selah]. As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again. Let not an evil speaker be established in the earth; evil shall hunt the violent man to overthrow him. I know that the LORD will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto Thy name. The upright shall dwell in Thy presence.

(A Psalm of David)

LORD, I cry unto Thee! Make haste unto me; give ear unto my voice when I cry unto Thee. Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave’s mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto Thee, O GOD the Lord. In thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

(Maschil of David; A Prayer when he was in the cave)

I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before Him; I shewed before Him my trouble. When my spirit was overwhelmed within me, then Thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me. Refuge failed me; no man cared for

my soul. I cried unto Thee, O LORD. I said, *“Thou art my Refuge and my Portion in the land of the living.”* Attend unto my cry; for I am brought very low. Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise Thy name. The righteous shall compass me about; for Thou shalt deal bountifully with me.

(A Psalm of David)

Hear my prayer, O LORD, give ear to my supplications. In Thy faithfulness answer me, and in Thy righteousness. And enter not into judgment with thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul. He hath smitten my life down to the ground. He hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands. I stretch forth my hands unto Thee. My soul thirsteth after Thee, as a thirsty land. [Selah]. Hear me speedily, O LORD! My spirit faileth! Hide not Thy face from me, lest I be like unto them that go down into the pit. Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust. Cause me to know the Way wherein I should walk; for I lift up my soul unto Thee. Deliver me, O LORD, from mine enemies; I flee unto Thee to hide me. Teach me to do Thy will; for Thou art my God. Thy spirit is good; lead me into the land of uprightness. Quicken me, O LORD, for Thy name’s sake, for Thy righteousness’ sake bring my soul out of trouble. And of Thy mercy cut off mine enemies and destroy all them that afflict my soul. For I am Thy servant.

(A Psalm of David)

Blessed be the LORD my Strength, which teacheth my hands to war and my fingers to fight. My Goodness and my Fortress; my High Tower, and my Deliverer; my Shield, and He in whom I trust; who subdueth my people under me. LORD, what is man that Thou takest knowledge of him! Or the son of man, that thou makest account of him! Man is like to vanity; his days are as a shadow that passeth away. Bow thy heavens, O LORD, and come down. Touch the mountains, and they shall smoke. Cast forth lightning, and scatter them. Shoot out Thine arrows, and destroy them. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God, upon a psaltery and an instrument of ten strings will I sing praises unto Thee. It is He that giveth salvation unto kings, who delivereth David His servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people that is in such a case. Yea, happy is that people whose God is the LORD.

(David’s Psalm of praise)

I will extol thee, my God, O king; and I will bless Thy name for ever and ever. Every day will I bless thee; and I will praise Thy name for ever and ever. Great is the LORD, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. The LORD is gracious and full of compassion, slow to anger, and of great mercy. The LORD is good to all; and His tender mercies are over all His works. All Thy works shall praise Thee, O LORD; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom and talk of Thy power, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing. The LORD is righteous in all His Ways and holy in all His works. The LORD is high unto all them that call upon Him, to all that call upon Him in Truth. He will fulfil the desire of them that fear Him. He also will hear their cry and will save them. The LORD preserveth all them that love Him; but all the wicked will he destroy.

My mouth shall speak the praise of the LORD, and let all flesh bless His Holy Name for ever and ever.

Praise ye the LORD! Praise the LORD, O my soul! While I live will I praise the LORD. I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose Hope is in the LORD his God, which made heaven, and earth, the sea, and all that therein is, which keepeth Truth for ever, which executeth judgment for the oppressed, which giveth food to the hungry. The LORD looseth the prisoners. The LORD openeth the eyes of the blind. The LORD raiseth them that are bowed down. The LORD loveth the righteous. The LORD preserveth the strangers. He relieveth the fatherless and widow. But the way of the wicked He turneth upside down. The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD!

Praise ye the LORD! For it is good to sing praises unto our God! For it is pleasant, and praise is comely. The LORD doth build up Jerusalem. He gathereth together the outcasts of Israel. He healeth the broken in heart and bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite. The LORD lifteth up the meek; He casteth the wicked down to the ground. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse. He taketh not pleasure in the legs of a man. The LORD taketh pleasure in them that fear Him, in those that hope in His mercy. Praise the LORD, O Jerusalem! Praise thy God, O Zion! For He hath strengthened the bars of thy gates; He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth His commandment upon earth. His Word runneth very swiftly. He giveth snow like wool. He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels. Who can stand before his cold? He sendeth out His Word and melteth them. He causeth His wind to blow, and the waters flow. He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation. And as for His judgments, they have not known them. Praise ye the LORD.

Praise ye the LORD! Praise ye the LORD from the heavens! Praise Him in the heights! Praise ye Him, all His angels! Praise ye Him, all His hosts! Praise ye Him, sun and moon! Praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD; for He commanded, and they were created. He hath also stablished them for ever and ever. He hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps, fire and hail, snow and vapour, stormy wind fulfilling His Word, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children - let them praise the name of the LORD! For His name alone is excellent! His glory is above the earth and heaven. He also exalteth the horn of His People, the praise of all His saints; even of the children of Israel, a people near unto Him. Praise ye the LORD.

Praise ye the LORD! Sing unto the LORD a new song, and His praise in the congregation of saints. Let Israel rejoice in Him that made him. Let the children of Zion be joyful in their King. Let them praise His name in the dance. Let them sing praises unto Him with the timbrel and harp. For the LORD taketh pleasure in His people. He will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written. This honour have all His saints. Praise ye the LORD.

Praise ye the LORD! Praise God in His sanctuary! Praise Him in the firmament of His power. Praise Him for His mighty acts! Praise Him according to His excellent greatness! Praise Him with the sound of the trumpet! Praise Him with the psaltery and harp! Praise Him with the timbrel and dance! Praise Him with stringed

instruments and organs! Praise Him upon the loud cymbals! Praise Him upon the high sounding cymbals!
Let every thing that hath breath praise the LORD! Praise ye the LORD!

The Proverbs of Solomon the Son of David, King of Israel,
to know wisdom and instruction; to perceive the words of understanding;
to receive the instruction of wisdom, justice, and judgment, and equity;
to give subtilty to the simple, to the young man knowledge and discretion.

NOTE: Scripture identifies Solomon as the wisest man of all time. In these proverbs, though they are directed to his son, yet they are divinely inspired and are meant to be God's instructions regarding wisdom to all of His children.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, to understand a proverb, and the interpretation; the words of the wise, and their ¹dark sayings.

¹deep/hidden/hard to understand

The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave; and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse;" my son, walk not thou in the way with them; refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates. In the city she uttereth her words, saying, "How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the LORD. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices. For, the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God.

For the LORD giveth wisdom. Out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a ¹Buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His ²saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

¹a small shield used to protect the heart area ²believers

When wisdom entereth into thine heart and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that

speakech froward things, who leave the paths of uprightness to walk in the ways of darkness, who rejoyce to do evil and delight in the frowardness of the wicked, whose ways are crooked and they froward in their paths, to deliver thee from the strange woman even from the stranger which flattereth with her words which forsaketh the guide of her youth and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life, that thou mayest walk in the way of good men and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. So shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

Be not wise in thine own eyes. Fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the LORD; neither be weary of His correction. For, whom the LORD loveth He correcteth, even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. The LORD, by wisdom, hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes. Keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid. Yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due when it is in the power of thine hand to do it. Say not unto thy neighbour, *“Go, and come again, and to morrow I will give,”* when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the LORD; but His secret is with the righteous. The curse of the LORD is in the house of the wicked; but He blesseth the habitation of the just. Surely He scorneth the scorners; but He giveth grace unto the lowly. The wise shall inherit glory, but shame shall be the promotion of fools.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, *“Let thine heart retain my words; keep my commandments, and live.”*

Get wisdom. Get understanding. Forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom - and with all thy getting, get understanding. Exalt her, and she shall promote thee. She shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings, and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction. Let her not go. Keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and ¹their sleep is taken away ²unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light that shineth more and more unto the perfect day. The way of the wicked is as darkness. They know not at what they stumble. *¹they cannot sleep ²until*

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

My son, attend unto my wisdom, and bow thine ear to my understanding, that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her and come not nigh the door of her house, lest thou give thine honour unto others and thy years unto the cruel, lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and thou mourn at the last, when thy flesh and thy body are consumed, and say, "How have I hated instruction and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly."

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman and embrace the bosom of a stranger? For the ways of man are before the eyes of the LORD, and He pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself when thou art come into the hand of thy friend: go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep - so shall thy poverty come as one that travelleth, and thy want as an armed man. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the LORD hate - yea, seven are an abomination unto Him:

- A proud look,
- a lying tongue,
- and hands that shed innocent blood,
- an heart that deviseth wicked imaginations,
- feet that be swift in running to mischief,
- a false witness that speaketh lies,
- and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread, and the adulteress will hunt for the precious life. Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned? So he that goeth in to his neighbour's wife - whosoever toucheth her shall not be innocent.

Men do not despise a thief if he steal to satisfy his soul when he is hungry. But, if he be found, he shall restore sevenfold; he shall give all the substance of his house.

But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, "Thou art my sister"; and call understanding thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my ¹casement, and beheld among the simple ones; I discerned among the youths a young man void of understanding, passing through the street near her corner; and he went the way to her house in the twilight, in the evening, in the black and dark night. And, behold, there met him a woman with the attire of an harlot, and subtil of heart (she is loud and stubborn; her feet abide not in her house - now is she without, now in the streets, and lieth in wait at every corner).

¹window frame

So she caught him, and kissed him, and with an impudent face said unto him, "I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning! Let us solace ourselves with loves! For the goodman is not at home, he is gone a long journey. He

hath taken a bag of money with him and will come home at the day appointed." With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway - as an ox goeth to the slaughter, or as a fool to the correction of the stocks - till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded - yea, many strong men have been slain by her. Her house is the way to 'hell, going down to the chambers of death. *'the grave*

Doth not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors, "Unto you, O men, I call; and my voice is to the sons of man! O ye simple, understand wisdom! And, ye fools, be ye of an understanding heart! Hear! For I will speak of excellent things; and the opening of my lips shall be right things! For my mouth shall speak truth; and wickedness is an abomination to my lips! All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil. Pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom. I am understanding. I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue, than choice silver. I lead in the way of righteousness in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures. The LORD possessed me in the beginning of His Way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there - when He set a compass upon the face of the depth, when He established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth - then I was by Him as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men. Now, therefore, hearken unto me, O ye children! For blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul, all they that hate me love death."

Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her maidens. She crieth upon the highest places of the city, "Whoso is simple, let him turn in hither!" As for him that wanteth understanding, she saith to him, "Come! Eat of my bread and drink of the wine which I have mingled! Forsake the foolish, and live; and go in the way of understanding!"

He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee. rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser. Teach a just man, and he will increase in learning.

The fear of the LORD is the beginning of wisdom. And the knowledge of the holy is understanding. For by Me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself. But, if thou scornest, thou alone shalt bear it.

A foolish woman is ¹clamorous. She is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways, "Whoso is simple, let him turn in hither! And as for him that wanteth understanding," she saith to him, "Stolen waters are sweet and bread eaten in secret is pleasant - but he knoweth not that the dead are there; and that her guests are in the depths of ²hell!"

¹noisy ²the grave

The Proverbs of Solomon.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing; but righteousness delivereth from death.

The LORD will not suffer the soul of the righteous to famish; but He casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the just; but violence covereth the mouth of the wicked.

The memory of the just is blessed; but the name of the wicked shall rot.

The wise in heart will receive commandments; but a prating fool shall fall.

He that walketh uprightly walketh surely; but he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow; but a prating fool shall fall.

The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

Hatred stirreth up strifes; but love covereth all sins.

In the lips of him that hath understanding, wisdom is found, but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge; but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city; the destruction of the poor is ¹their poverty.

¹the rich man's

The labour of the righteous tendeth to life; the fruit of the wicked to sin.

He is in the way of life that keepeth instruction; but he that refuseth reproof erreth.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.

The tongue of the just is as choice silver; the heart of the wicked is little worth.

The lips of the righteous feed many; but fools die for want of wisdom.

The blessing of the LORD, it maketh rich, and He addeth no sorrow with it.

It is as ¹sport to a fool to do mischief; but a man of understanding hath wisdom. *¹a thing to flaunt*

The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.

As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that send him.

The fear of the LORD prolongeth days; but the years of the wicked shall be shortened.

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

The way of the LORD is strength to the upright; but destruction shall be to the workers of iniquity.

The righteous shall never be removed; but the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out.

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

A false balance is abomination to the LORD; but a just weight is His delight.

When pride cometh, then cometh shame; but with the lowly is wisdom.

The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

Riches profit not in the Day of Wrath; but righteousness delivereth from death.

The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbor; but a man of understanding holdeth his peace.

A ¹talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. *¹gossipper/tattletaler*

Where no counsel is, the people fall; but in the multitude of counsellors there is safety.

He that is ¹surety for a stranger shall ²smart for it; and he that hateth suretiship is sure.
¹one that takes collateral in exchange for giving something to be paid back ²stung/hurt

A gracious woman retaineth honour; and strong men retain riches.

The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the LORD; but such as are upright in their way are His delight.

Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout, so is a ¹fair woman which is without discretion. *¹lovely*

The desire of the righteous is only good; but the expectation of the wicked is wrath.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made ¹fat; and he that watereth shall be watered also himself. *¹prosperous*

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind; and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

A good man obtaineth favour of the LORD; but a man of wicked devices will He condemn.

A man shall not be established by wickedness; but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are right; but the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them.

The wicked are overthrown, and are not; but the house of the righteous shall stand.

A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his ¹beast; but the tender mercies of the wicked are cruel. *¹pet/animal*

He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.

The wicked desireth the net of evil men; but the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips; but the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him.

The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise.

A fool's wrath is presently known; but a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness; but a false witness, deceit.

There ¹is that speaketh like the piercings of a sword; but the tongue of the wise is health. *¹are those who*

The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

There shall no evil happen to the just; but the wicked shall be filled with mischief.

Lying lips are abomination to the LORD; but they that deal truly are his delight.

A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule; but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.

The righteous is more excellent than his neighbor; but the way of the wicked seduceth them.

The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.

In the way of righteousness is life; and in the pathway thereof there is no death.

A wise son heareth his father's instruction; but a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.

He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.

Righteousness keepeth him that is upright in the Way; but wickedness overthroweth the sinner.

¹There is that maketh himself rich, yet hath nothing; ¹there is that maketh himself poor, yet hath great riches. *¹there are those who*

The ransom of a man's life are his riches; but the poor heareth not rebuke.

The Light of the righteous rejoiceth; but the lamp of the wicked shall be put out.

Only by pride cometh contention; but with the well advised is wisdom.

Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.

Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

Whoso despiseth the Word shall be destroyed; but he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life, to depart from the snares of death.

Good understanding giveth favour; but the way of transgressors is hard.

Every prudent man dealeth with knowledge; but a fool layeth open his folly.

A wicked messenger falleth into mischief; but a faithful ambassador is health.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul; but it is abomination to fools to depart from evil.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

Evil pursueth sinners; but to the righteous good shall be repayed.

A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.

He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.

Every wise woman buildeth her house; but the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the LORD; but he that is perverse in his ways despiseth Him.

In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them.

Where no oxen are, the crib is clean; but much increase is by the strength of the ox.

A faithful witness will not lie; but a false witness will utter lies.

A scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that understandeth.

Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way; but the folly of fools is deceit.

Fools make a mock at sin; but among the righteous there is favour.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

The simple believeth every word; but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil; but the fool rageth, and is confident.

He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

The simple inherit folly; but the prudent are crowned with knowledge.

The evil bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his own neighbor; but the rich hath many friends.

He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he.

Do they not err that devise evil? But mercy and truth shall be to them that devise good.

In all labour there is profit; but the talk of the lips tendeth only to penury.

The crown of the wise is their riches; but the foolishness of fools is folly.

A true witness delivereth souls; but a deceitful witness speaketh lies.

In the fear of the LORD is strong confidence; and His children shall have a place of refuge.

The fear of the LORD is a fountain of life, to depart from the snares of death.

In the multitude of people is the king's honour; but in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh; but envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker; but he that honoureth Him hath mercy on the poor.

The wicked is driven away in his wickedness; but the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known.

Righteousness exalteth a nation; but sin is a reproach to any people.

The king's favour is toward a wise servant; but his wrath is against him that causeth shame.

A soft answer turneth away wrath; but grievous words stir up anger.

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

The eyes of the LORD are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction; but he that regardeth reproof is prudent.

In the house of the righteous is much treasure; but in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge; but the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the LORD; but the prayer of the upright is His delight.

The way of the wicked is an abomination unto the LORD; but He loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the Way; and he that hateth reproof shall die.

¹Hell and destruction are before the LORD; how much more, then, the hearts of the children of men. ^{1grave}

A scorner loveth not one that reproveth him; neither will he go unto the wise.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.

Better is ¹little with the fear of the LORD than great treasure and trouble therewith. ^{1poverty coupled with}

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.

A wise son maketh a glad father; but a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

Without counsel, purposes are disappointed; but in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!

The way of life is above to the wise, that he may depart from ¹hell beneath. *¹the grave*

The LORD will destroy the house of the proud; but He will establish the border of the widow.

The thoughts of the wicked are an abomination to the LORD; but the words of the pure are pleasant words.

He that is greedy ¹of gain troubleth his own house; but he that hateth ²gifts shall live. *¹for profit ²bribes*

The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.

The LORD is far from the wicked; but He heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart, and a good report maketh the bones fat.

The ear that heareth the reproof of life abideth among the wise.

He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.

The fear of the LORD is the instruction of wisdom; and before honour is humility.

The preparations of the heart in man, and the answer of the tongue, is from the LORD.

All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

Commit thy works unto the LORD and thy thoughts shall be established.

The LORD hath made all things for Himself; yea, even the wicked - for the day of evil.

Every one that is proud in heart is an abomination to the LORD; though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil.

When a man's ways please the LORD, He maketh even his enemies to be at peace with him.

Better is a little with righteousness than great revenues without right.

A man's heart deviseth his way; but the LORD directeth his steps.

A divine sentence is in the lips of the king; his mouth transgresseth not in judgment.

A just weight and balance are the LORD's; all the weights of the bag are His work.

It is an abomination to kings to commit wickedness; for the throne is established by righteousness.

Righteous lips are the delight of kings; and they love him that speaketh right.

The wrath of a king is as messengers of death; but a wise man will pacify it.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold! And to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul.

Pride goeth before destruction, and an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

He that handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy is he.

The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

He that laboreth, laboreth for himself; for his mouth craveth it of him.

An ungodly man diggeth up evil; and in his lips there is as a burning fire.

A froward man soweth strife; and a ¹whisperer separateth ²chief friends. *¹gossipper ²best friends*

A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

The ¹hoary head is a crown of glory, *if* it be found in the way of righteousness. *¹white haired/the elderly*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold; but the LORD trieth the hearts.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men; and the glory of children are their fathers.

Excellent speech cometh not a fool; much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

He that covereth a transgression seeketh love; but he that ¹repeateth a matter separateth very friends.

¹retells/gossips

A reproof entereth more into a wise man than an hundred stripes into a fool.

An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

A friend loveth at all times, and a brother is born for adversity.

A man void of understanding striketh hands, and cometh surety in the presence of his friend.

He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.

He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.

He that begetteth a fool doeth it to his sorrow, and the father of a fool hath no joy.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

A wicked man taketh a ¹gift out of the bosom to pervert the ways of judgment.

¹bribe

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

A foolish son is a grief to his father, and bitterness to her that bare him.

Also, to punish the just is not good, nor to strike princes for equity.

He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

A fool hath no delight in understanding, but that his heart may discover itself.

When the wicked cometh, then cometh also contempt; and, with ignominy, reproach.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

It is not good to ¹accept the person of the wicked, to overthrow the righteous in judgment.

¹to give preferential treatment to the wicked just because they are a person of importance or of higher rank or position in life

A fool's lips enter into contention, and his mouth calleth for strokes.

A fool's mouth is his destruction, and his lips are the snare of his soul.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

He also that is slothful in his work is brother to him that is a great waster.

The name of the LORD is a Strong Tower; the righteous runneth into it, and is safe.

The rich man's wealth is his strong city, and as an high wall in his own conceit.

Before destruction the heart of man is haughty, and before honour is humility.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity; but a wounded spirit - who can bear?

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

A man's gift maketh room for him, and bringeth him before great men.

He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

The ¹lot causeth contentions to cease, and parteth between the mighty. *¹tallied vote/final decision of a vote*

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

A man's belly shall be satisfied with the ¹fruit of his mouth; and with the increase of his lips shall he be filled. *¹results of his words*

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

The poor useth ¹intreaties; but the rich answereth roughly. *¹to plead/encourage*

A man that hath friends must shew himself friendly: and there is a Friend that sticketh closer than a brother.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

The foolishness of man perverteth his way, and his heart fretteth against the LORD.

Wealth maketh many friends; but the poor is separated from his neighbour.

A false witness shall not be unpunished, and he that speaketh lies shall not escape.

Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him; how much more do his friends go far from him? He ¹pursueth them with words, yet they ²are wanting to him. *¹pleads with them ²do/ give/provide nothing*

He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

A false witness shall not be unpunished, and he that speaketh lies shall perish.

Delight is not seemly for a fool; much less for a servant to have rule over princes.

The discretion of a man deferreth his anger; and it is his glory to ¹pass over a transgression. *¹over look/ignore/forgive*

The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

A foolish son is the calamity of his father; and the contentions of a wife are a continual ¹dropping. *¹dripping*

House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul; but he that despiseth His Ways shall die.

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him ¹again. *¹back/repay*

Chasten thy son while there is hope, and let not thy soul spare for his crying.

A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

The desire of a man is his kindness; and a poor man is better than a liar.

The fear of the LORD tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

Judgments are prepared for scorers, and stripes for the back of fools.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

The fear of a king is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul.

It is an honour for a man to cease from strife; but every fool will be meddling.

The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Most men will proclaim, every one, his *own* goodness; but a faithful man, who can find?

The just man walketh in his integrity; his children are blessed after him.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

Who can say, *"I have made my heart clean, I am pure from my sin"*?

Divers weights and divers measures, both of them are alike abomination to the LORD.

Even a child is known by his doings, whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye, the LORD hath made even both of them.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

"It is naught, it is naught", saith the buyer; but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger; and take a pledge of him for a strange woman.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel; and with good advice make war.

He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

Say not thou, "*I will recompense evil*"; but wait on the LORD, and He shall save thee.

Divers weights are an abomination unto the LORD; and a false balance is not good.

Man's goings are of the LORD; how can a man then understand his *own way*?

It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

A wise king scattereth the wicked, and bringeth the wheel over them.

The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

Mercy and truth preserve the king; and his throne is upholden by mercy.

The glory of young men is their strength; and the beauty of old men is the gray head.

The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly.

The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will.

Every way of a man is right in his own eyes; but the LORD pondereth the hearts.

To do justice and judgment is more acceptable to the LORD than sacrifice.

An high look, and a proud heart, and the plowing of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them, because they refuse to do judgment.

The way of man is froward and strange; but as for the pure, his work is right.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

The soul of the wicked desireth evil; his neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger; and a reward in the bosom, strong wrath.

It is joy to the just to do judgment; but destruction shall be to the workers of iniquity.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.

The wicked shall be a ransom for the righteous, and the transgressor for the upright.

It is better to dwell in the wilderness, than with a contentious and an angry woman.

There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

He that followeth after righteousness and mercy findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Proud and haughty - *scorner* is his name who dealeth in proud wrath.

The desire of the slothful killeth him; for his hands refuse to labour.

He coveteth greedily all the day long; but the righteous giveth and spareth not.

The sacrifice of the wicked is abomination; how much more, when he bringeth it with a wicked mind?

A false witness shall perish; but the man that heareth speaketh constantly.

A wicked man hardeneth his face; but as for the upright, He directeth his way.

There is no wisdom nor understanding nor counsel against the LORD.

The horse is prepared against the day of battle; but safety is of the LORD.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together; the LORD is the Maker of them all.

A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

By humility and the fear of the LORD are riches, and honour, and life.

Thorns and snares are in the way of the forward; he that doth keep his soul shall be far from them.

Train up a child in the way he should go; and when he is old he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

He that loveth pureness of heart - for the grace of his lips the king shall be his friend.

The eyes of the LORD preserve knowledge, and He overthroweth the words of the transgressor.

The slothful man saith, *“There is a lion without, I shall be slain in the streets!”*

The mouth of strange women is a deep pit; he that is abhorred of the LORD shall fall therein.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

That thy trust may be in the LORD, I have made known to thee this day, even to thee.

Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the Words of Truth; that thou mightest answer the Words of Truth to them that send unto thee?

Rob not the poor, because he is poor; neither oppress the afflicted in the gate; for the LORD will plead their cause and spoil the soul of those that spoiled them.

Make no friendship with an angry man; and with a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul.

Be not thou one of them that strike hands, or of them that are sureties for debts.

If thou hast nothing to pay, why should he take away thy bed from under thee?

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.

When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his ¹dainties, for they are deceitful meat. ¹*delicacies*

Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for, as he thinketh in his heart, so is he. *“Eat and drink!”* saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool; for he will despise the wisdom of thy words.

Remove not the old landmark, and enter not into the fields of the fatherless; for their Redeemer is mighty; He shall plead their cause with thee.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Withhold not correction from the child; for, if thou ¹beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from ²hell. ¹*spank/discipline (without abuse)* ²*the grave/death*

My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice when thy lips speak right things.

Let not thine heart envy sinners; but be thou in the fear of the LORD all the day long. For surely there is an end; and thine expectation shall not be cut off.

Hear thou, my son, and be wise, and guide thine heart in the Way.

Be not among winebibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Buy the Truth and sell it not - also wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? - they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. *"They have stricken me,"* shalt thou say, *"and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again."*

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief.

Through wisdom is an house builded and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength. For, by wise counsel thou shalt make thy war, and in multitude of counsellors there is safety.

Wisdom is too high for a fool; he openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin; and the scorner is an abomination to men.

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them that are drawn unto death and those that are ready to be slain, if thou sayest, *"Behold, we knew it not!"* - doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?

My son, eat thou honey because it is good, and the honeycomb which is sweet to thy taste; so shall the

knowledge of wisdom be unto thy soul. When thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place! For a just man falleth seven times and riseth up again; but the wicked shall fall into mischief.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth - lest the LORD see it, and it displease him, and He turn away His wrath from ¹him. *¹the enemy*

Fret not thyself because of evil men, neither be thou envious at the wicked. For, there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the LORD and the king; and meddle not with them that are given to ¹change. For their calamity shall rise suddenly; and who knoweth the ruin of them both? *¹repeating their errors*

These things also belong to the wise:

It is not good ¹to have respect of persons in judgment. He that saith unto the wicked, "Thou art righteous," him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them. *¹to give preferential treatment*

Every man shall kiss his lips that giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Say not, "*I will do so to him as he hath done to me; I will render to the man according to his work!*"

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and ¹received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep - so shall thy poverty come as one that travelleth; and thy want as an armed man. *¹I learned a lesson*

These are also proverbs of Solomon,
which the men of Hezekiah, king of Judah, copied out:

It is the glory of God to conceal a thing; but the honour of kings is to search out a matter. The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

Take away the ¹dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness. *¹impurities*

Put not forth *thyself* in the presence of the king and stand not in the place of great men; for, ¹better it is that it be said unto thee, "Come up hither!", than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

¹basically, it is better to be called to them than it is to go to them without being called and then become ashamed when they throw you out for your presumption

Go not forth hastily to strive, lest thou know not what to do in the end thereof when thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour *himself*; and ¹discover not a secret to another - lest he that heareth it put thee to shame, and thine ²infamy turn not away. *¹gossip/blab ²scandal/evil reputation*

A word fitly spoken is like apples of gold in pictures of silver.

As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Hast thou found honey? Eat ¹so much as is sufficient for thee, lest thou be filled therewith, and vomit it. *¹only as much as what is necessary*

¹Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee. *¹do not overstay your welcome*

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

As cold waters to a thirsty soul, so is good news from a far country.

A righteous man, falling down before the wicked, is as a troubled fountain, and a corrupt spring.

It is not good to eat *much* honey; so for men to search their own glory is not glory.

He that hath no rule over his own spirit is like a city that is broken down and without walls.

As snow in summer and as rain in harvest, so honour is not seemly for a fool.

As the bird by wandering, as the swallow by flying, so the curse, causeless, shall not come.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. *NOTE: It takes wisdom from the Holy Spirit to know which is appropriate*

He that sendeth a message by the hand of a fool cutteth off the feet and drinketh damage.

The legs of the lame are not equal; so is a parable in the mouth of fools.

As he that ¹bindeth a stone in a sling, so is he that giveth honour to a fool.

¹ties (a stone tied to a sling will not shoot but will bounce back with the sling and hit you in the face)

As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit, so a fool returneth to his folly.

NOTE: Dogs often return to eat their own vomit

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

The slothful man ¹saith, "*There is a lion in the way; a lion is in the streets!*"

¹makes up absurd excuses for their laziness

As the door turneth upon his hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

The sluggard ¹is wiser in his own conceit than seven men that can render a reason.

¹thinks he is

He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, "*Am not I in sport?*"

¹look at me, I'm so cool!

Where no wood is, there the fire goeth out; so, where there is no talebearer, the strife ceaseth.

As coals are to burning coals and wood to fire, so is a contentious man to kindle strife.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Burning lips and a wicked heart are like a ¹potsherd covered with silver ²dross.

¹broken piece of pottery ²impurities

He that hateth dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not; for there are seven abominations in his heart.

¹Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

¹the person whose

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Boast not thyself of to morrow - for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine *own* mouth - a stranger, and not thine *own* lips.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

Open rebuke is better than secret love. Faithful are the wounds ¹of a friend; but the kisses of an enemy are deceitful. *¹from/given by*

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his place.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity - for better is a neighbour that is near than a brother far off.

My son, be wise, and make my heart glad, that I may answer Him that reproacheth me.

A prudent man foreseeth the evil and hideth himself; but the simple pass on, and are punished.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

A continual dropping in a very rainy day, and a contentious woman, are alike. Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Whoso keepeth the fig tree shall eat the fruit thereof; so, he that waiteth on his master shall be honoured.

As in water, face answereth to face, so the heart of man to man.

¹Hell and destruction are never full; ²so, the eyes of man are never satisfied. *¹the grave ²and so too*

As the fining pot for silver, and the furnace for gold; so is a man to his praise.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever; and doth the crown endure to every generation? The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

The wicked flee when no man pursueth; but the righteous are bold as a lion.

For the transgression of a land many are the princes thereof; but, by a man of understanding and knowledge the state thereof shall be prolonged.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked; but such as keep the law contend with them.

Evil men understand not judgment; but they that seek the LORD understand all things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

When righteous men do rejoice, there is great glory; but when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief.

As a roaring lion and a ranging bear; so is a wicked ruler over the poor people.

The prince that ¹wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days. *¹lacks/is in need of*

A man that doeth violence to the blood of any person shall flee to the pit; let no man ¹stay him. *¹support/help/harbor*

Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good; for, for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

Whoso robbeth his father or his mother and saith, "*It is no transgression*", the same is the companion of a destroyer.

He that is of a proud heart stirreth up strife; but he that putteth his trust in the LORD shall be made fat.

He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves; but when they perish, the righteous increase.

He that, being often reprov'd, hardeneth his neck shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

Whoso loveth wisdom rejoiceth his father; but he that keepeth company with harlots spendeth his substance.

The king by judgment establisheth the land; but he that receiveth ¹gifts overthroweth it. *¹bribes*

A man that flattereth his neighbour spreadeth a net for his feet.

In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice.

The righteous considereth the cause of the poor; but the wicked regardeth not to know it.

Scornful men bring a city into a snare; but wise men turn away wrath.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

The bloodthirsty hate the upright; but the just seek his soul.

A fool uttereth all his mind; but a wise man keepeth it in till afterwards.

If a ruler hearken to lies, all his servants are wicked.

The poor and the deceitful man meet together; the LORD lighteneth both their eyes.

The king that faithfully judgeth the poor, his throne shall be established for ever.

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.

When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.

Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.

Where there is no vision, the people perish; but he that keepeth the law, happy is he.

A servant will not be corrected by words; for though he understand, he will not answer.

Seest thou a man that is hasty in his words? There is more hope of a fool than of him.

He that delicately bringeth up his servant ¹from a child shall have him become his son at the length. *¹from childhood*

An angry man stirreth up strife, and a furious man aboundeth in transgression.

A man's pride shall bring him low; but honour shall uphold the humble in spirit.

Whoso is partner with a thief hateth his own soul; he heareth cursing, and bewrayeth it not.

The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be safe.

Many seek the ruler's favour; but every man's judgment cometh from the LORD.

An unjust man is an abomination to the just; and he that is upright in the Way is abomination to the wicked.

The words of Agur the son of Jakeh, even the prophecy:

The man spake unto Ithiel, even unto Ithiel and Ucal, "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy."

Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name - and what is His *Son's* name - if thou canst tell?

Every Word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His Words, lest He reprove thee, and thou be found a liar!

Two things have I required of thee; deny me them not before I die. Remove far from me vanity and lies. Give me neither poverty nor riches; feed me with food convenient for me - lest I be full and deny Thee and say, *Who is the LORD?* or lest I be poor, and steal, and take the name of my God in vain.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation - O how lofty are their eyes! And their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth and the needy from among men.

The ¹horseleach hath two daughters, crying, "Give! Give!"

¹a leech

There are three things that are never satisfied - yea, four things say not, "It is enough!":

- The grave;
- and the barren womb;
- the earth that is not filled with water;
- and the fire that saith not, "It is enough."

The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.

There be three things which are too wonderful for me, yea, four which I know not:

- The way of an eagle in the air;
- 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 maid.

Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, "I have done no wickedness."

For three things the earth is disquieted, and for four which it cannot bear:

- For a servant when he reigneth;
- and a fool when he is filled with meat;
- for an odious woman when she is married;
- and an handmaid that is heir to her mistress.

There be four things which are little upon the earth, but they are exceeding wise:

- The ants are a ¹people not strong, yet they prepare their meat in the summer. *'folk*
- The conies are but a feeble folk, yet make they their houses in the rocks.
- The locusts have no king, yet go they forth all of them by ¹bands. *'troops*
- The spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going:

- A lion which is strongest among beasts, and turneth not away for any.
- A greyhound;
- an he-goat also;
- and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood - so the forcing of wrath bringeth forth strife.

The words of King Lemuel, the prophecy that his mother taught him:

What, my son?! And what, the son of my womb?! And what, the son of my vows?! Give not thy strength unto women, nor thy ways to that which destroyeth kings!

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink - lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let *him* drink, and forget his poverty, and remember his misery no more.

Open thy mouth for the ¹dumb in the cause of all such as are appointed to destruction.

'mute/those who cannot properly communicate

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her

mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

The words of the Preacher,
the son of David, king in Jerusalem.

“Vanity of vanities,” saith the Preacher, “vanity of vanities; all is vanity!”

What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done - and there is no new thing under the sun. Is there any thing whereof it may be said, “See, this is new?” It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

I, the Preacher, was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, “Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.”

And I gave my heart to know wisdom, and to know madness and folly. I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

I Said in mine heart, “Go to now, I will prove thee with mirth, therefore enjoy pleasure!” And, behold, this also is vanity.

I said of laughter, “It is mad!” And of mirth, “What doeth it?”

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

I made me great works; I builded me houses; I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that

bringeth forth trees. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem. Also, my wisdom remained with me.

And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labour, and this was my portion of all my labour.

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king? Even that which hath been already done.

Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness. And I, myself, perceived also that ¹one event happeneth to them all.
¹the same thing/outcome

Then said I in my heart, "As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?" Then I said in my heart that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which *now is*, in the days to come, shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet, to a man that hath *not* laboured therein shall he leave it for *his* portion. This also is vanity and a great evil. For, what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For, who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in His sight *wisdom*, and *knowledge*, and *joy*. But, to the sinner He giveth travail, to gather and to heap up, that He may give to him ¹that is good before God. This also is vanity and vexation of spirit.
¹what is/that which is

To every thing there is a season, and a time to every purpose under the heaven:

- a time to be born and a time to die;
- a time to plant and a time to pluck up that which is planted;
- a time to kill and a time to heal;
- a time to break down and a time to build up;
- a time to weep and a time to laugh;
- a time to mourn and a time to dance;
- a time to cast away stones and a time to gather stones together;
- a time to embrace and a time to refrain from embracing;
- a time to get and a time to lose;

- a time to keep and a time to cast away;
- a time to rend and a time to sew;
- a time to keep silence and a time to speak;
- a time to love and a time to hate;
- a time of war and a time of peace.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail which God hath given to the sons of men, to be exercised in it. He hath made every thing beautiful in his time. Also, He hath set the world in their heart, so that no man can find out the work that God maketh - from the beginning to the end. I know that there is no good in them, but for a man to rejoice and to do good in his life. And also, that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God.

I know that, whatsoever God doeth, it shall be for ever. Nothing can be put to it, nor any thing taken from it. And God doeth it, that men should fear before Him. That which hath been is now, and that which is to be hath already been; and God requireth that which is past. And moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, "God shall judge the righteous *and* the wicked - for there is a time there for every purpose and for every work."

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For, that which befalleth the sons of men befalleth beasts! Even ¹one thing befalleth them: as the one dieth, so dieth the other - yea, they have all ¹one breath, so that a man hath no preeminence above a beast (for all is vanity). All go unto ¹one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion - for, who shall bring him to see what shall be after him? *¹the same*

So I returned and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter! Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that, for *this* a man is envied of his neighbour. This is also vanity and vexation of spirit.

The fool foldeth his hands together, and eateth his own flesh.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit!

Then I returned and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother, yet is there no end of all his labour. Neither is his eye satisfied with riches; neither saith he, "For whom do I labour, and bereave my soul of good?" This is also vanity; yea, it is a sore travail!

Two are better than one, because they have a good reward for their labour. For, if they fall, the one will lift up his fellow. But woe to him that is alone when he falleth; for he hath not another to help him up!

Again, if two lie together, then they have heat; but how can one be warm alone?

And, if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more ¹be admonished. For, out of

prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

¹accept correction/counsel

I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them. They also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Keep thy foot when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God - for God is in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools! Pay that which thou hast vowed. Better is it that thou shouldst *not* vow, than that thou shouldst vow and not pay!

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error. ¹Wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities; but fear thou God. *¹why give God a reason to*

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter. For He that is higher than the highest regardeth; and there be higher than they.

Moreover, the profit of the earth is for *all*; the king himself is served by the field.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. This is also vanity.

When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

The sleep of a labouring man is sweet - whether he eat little or much. But the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun; namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil: that, in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen. It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him. For it is his portion.

Every man also - to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour - this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he ¹wanteth nothing for his soul of all that he desireth - yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease. *¹lack*

If a man beget an hundred children and live many years so that the days of his years be many, ¹and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he! For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover, he hath not seen the sun, nor known any thing; this hath more rest than the other. ¹and yet

Yea, though he live a thousand years twice told, yet hath he seen no good. Do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living?

Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man; neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life - all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?

A good name is better than precious ointment, and the day of death than the day of one's birth.

It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.

Surely oppression maketh a wise man ¹mad; and a ²gift destroyeth the heart. ¹insane/lunatic ²bribe

Better is the end of a thing than the beginning thereof; and the patient-in-spirit is better than the proud-in-spirit. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Say not thou, "What is the cause that the former days were better than these?" For thou dost not inquire wisely concerning this.

Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence - but the excellency of *knowledge* is that wisdom giveth life to them that have it.

Consider the work of God! For who can make that straight which He hath made crooked?

In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity. There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much; neither make thyself over wise. Why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish. Why shouldest thou die before thy time?

It is good that thou shouldest take hold of this - yea, also from this withdraw not thine hand: for, he that feareth God shall come forth of them all.

Wisdom strengtheneth the wise more than ten mighty men which are in the city. For there is not a just man upon earth that doeth good and sinneth not.

Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee. For oftentimes also thine own heart knoweth that thou *thyself* likewise hast cursed others!

All this have I proved by wisdom: I said, "I will be wise;" but it was far from me. That which is far off and exceeding deep, who can find it out?

I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her; but the sinner shall be taken by her. "Behold, this have I found," saith the preacher, "counting one by one, to find out the account; which yet my soul seeketh, but I find not. One man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found: that God hath made man upright; but they have sought out many ¹inventions!" *¹new things with which to do evil*

Who is as the wise man? And, who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandment, and *that*, in regard of the oath of God. Be not hasty to go out of His sight. Stand not in an evil thing; for He doeth whatsoever pleaseth Him.

Where the word of a king is, there is power; and who may say unto him, "What doest thou?!"

Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be - for who can tell him *when* it shall be?

There is no man that hath power over the spirit, to retain the spirit. Neither hath he power in the day of death. And there is no ¹discharge in that war; neither shall wickedness deliver those that are given to it. *¹release (as a soldier sent home from war)*

All this have I seen, and applied my heart unto every work that is done under the sun. There is a time wherein one man ruleth over another to his own hurt.

And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

Because ¹sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *¹God's sentence of punishment*

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him. But it shall *not* be well with the wicked, neither shall He prolong his days (which are as a shadow); because he feareth not before God.

There is a vanity which is done upon the earth: that there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the

righteous. I said that this also is vanity! Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry. For that shall abide with him, of his labour, the days of his life which God giveth him under the sun.

When I applied mine heart to know wisdom and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes). Then I beheld all the work of God, that a man cannot find out the work that is done under the sun. Because, though a man labour to seek it out, yet he shall not find it. Yea further; though a wise man think to know it, yet shall he not be able to find it.

For all this I considered in my heart even to declare all this: that the righteous, and the wise, and their works, are in the hand of God. No man knoweth either love or hatred by all that is before them.

All things come alike to all: there is ¹one event to the righteous *and* to the wicked; to the good *and* to the clean *and* to the unclean; to him that sacrificeth *and* to him that sacrificeth not. As is the good, so is the sinner; and he that sweareth, as he that feareth an oath. *¹the same*

This is an evil among all things that are done under the sun: that there is one event unto all. Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For, to him that is joined to all the living there is hope (for a living dog is better than a dead lion).

For the living *know* that they shall die - but the dead know not *any thing*. Neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now *perished*; neither have they any more a portion for ever in *any thing* that is done under the sun. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest *all* the days of the life of thy vanity which He hath given thee under the sun, all the days of thy vanity; for that is thy portion in this life and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might! For there is *no work, nor device, nor knowledge, nor wisdom* in the grave whither thou goest!

I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill - but time and chance happeneth to them all. For man also knoweth not his time, as the fishes that are taken in an evil net and as the birds that are caught in the snare; so are the sons of men snared in an evil time when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me:

There was a little city, and few men within it. And there came a great king against it, and besieged it, and built great bulwarks against it. Now, there was found in it a poor wise man, and he, by his wisdom, ¹delivered the city; yet no man remembered that same poor man. *¹saved*

Then said I, "Wisdom is better than strength!" Nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

Desd flies cause the ointment of the ¹apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour. A wise man's heart is at his right hand; but a fool's heart at his left. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. *¹one who makes medicines, ointments and perfumes*

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacieth great offences.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him! Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. If the iron be blunt and he do not whet the edge, then must he put to more strength. But wisdom is profitable to direct. Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also is full of words; a man cannot tell what shall be and what shall be after him - who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season - for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A feast is made for laughter, and wine maketh merry; but money answereth all things.

Curse not the king, no, ¹not in thy thought; and curse not the rich in thy bedchamber - for a ²bird of the air shall carry the voice, and that which hath wings shall tell the matter. *¹not even ²spy/tattletaller/eavesdropper*

Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, ¹there it shall be.

¹this statement refutes Existentialism, as when they say, "If a tree falls in the forest and no one witnesses it, does it still make a sound?" or "If you put a kitten in a box so that you cannot see it, is it still there?" or "Since we cannot see God, is He really there or did we invent Him?" Solomon is here saying that, if a tree falls, you will find it where it fell if you seek for it... and thus is the same with God.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

¹if you are always worried about bad things happening, you will never go out and work and thereby prosper

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand - for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. But if a man live many years and rejoice in them all, yet let him remember the days of darkness - for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes. But know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh when thou shalt say, 'I have no pleasure in them;' while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain in the day when the keepers of the house shall tremble and the strong men shall bow themselves and the grinders cease because they are few and those that look out of the windows be darkened and the doors shall be shut in the streets, when the sound of the grinding is low and he shall ¹rise up at the voice of the bird and all the daughters of musick shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail - because man goeth to ²his long home, and the mourners go about the streets, or ever the ³silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

¹be so on edge that the mere sound of bird startles him out of sleep ²his grave ³death/end of life

"Vanity of vanities," saith the preacher; "all is vanity!"

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of Truth.

The words of the wise are as ¹goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

¹like a cattle prod, or a horse spurs, to urge you on

And further, by these, my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the *whole* duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil!

The Song of Songs, which is Solomon's:

(Note: it is believed that the Song of Songs, or "Song of Solomon", is meant to be a love story in parable between God and His People, as He is our Husband and we are His bride)

Let him kiss me with the kisses of his mouth; for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the ¹virgins love thee. Draw me, we will run after thee!

¹those who are virtuous

The king hath brought me into his chambers; we will be glad and rejoice in thee, we will remember thy love more than wine. The upright love thee.

I am ¹black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am ¹black, because the sun hath looked upon me. My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where *thou* feedest, where *thou* makest thy flock to rest at noon. For why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

¹from the Hebrew שָׁדָד "shekar" - dark and hard to see, as at the time of dusk

I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver.

While the king sitteth at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my Wellbeloved unto me; he shall lie all night ¹betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of En-gedi. Behold, thou art fair, my love! Behold, thou art fair! Thou hast doves' eyes! Behold, thou art fair, my beloved - yea, pleasant; also our bed is ²green. The beams of our house are cedar, and our rafters of fir.

¹at my bosom ²lush/luxuriant

I am the Rose of Sharon, and the Lily of the Valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

Stay me with flagons, comfort me with apples: for I am ¹sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please!

¹love sick/totally in love

The voice of my beloved! Behold, he cometh - leaping upon the mountains, skipping upon the hills! My beloved is like a roe or a young hart. Behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice! My beloved spake and said unto me, "Rise up, my love, my fair one, and come away! For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the ¹turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away!"

¹turtledoves

O my dove, that art in the clefts of the rock, in the secret places of the stairs. Let me see thy countenance! Let me hear thy voice! For sweet is thy voice, and thy countenance is comely! ¹Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

¹let us catch

My beloved is mine, and I am his! He feedeth among the lilies. Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether. By night on my bed I sought him whom my soul loveth. I sought him, but I found him not. I will rise now and go about the city in the streets; and in the broad ways I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, "Saw ye him whom my soul loveth?" It was 'but a little that I passed from them, but I found him whom my soul loveth! I held him and would not let him go until I had brought him into my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please!

¹a brief amount, either in time or in distance

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his bed, which is ¹Solomon's; ²threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war. Every man hath his sword upon his thigh because of fear in the night.

¹i.e. the royal bed of Israel ²60

¹King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold ¹King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart!

¹שֵׁלֹמֹה הַמֶּלֶךְ (Shelomoh haMelech) - literally "The King of Peace", as Jesus is the King of kings and the Prince of Peace - Solomon's name is most likely used here figuratively of Christ, and not referring to the man Solomon himself

Behold, thou art fair, my love! Behold, thou art fair! Thou hast doves' eyes within thy ¹locks! Thy hair is as a flock of goats that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like

a thread of scarlet, and thy speech is comely; thy temples are like a piece of a pomegranate within thy ¹locks. Thy neck is like the Tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love; there is no spot in thee. ¹locks of hair

Come with me from Lebanon, my spouse, with me from Lebanon! Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards! Thou hast ravished my heart, ¹my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine, and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb, honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits - camphire, with spikenard, spikenard and saffron, calamus and cinnamon - with all trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon.

"my sister" is a spiritual reference, as when Jesus said, "For whosoever shall do the will of God, the same is My brother, and my SISTER, and mother." For, spouses who obey God are also brother and sister to each other.

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends! Drink! Yea, drink abundantly, O beloved!

I sleep, but my heart waketh. It is the voice of my beloved that knocketh, saying, "Open to me, my sister, my love, my dove, my undefiled! For my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

My beloved put in his hand by the hole of the door, and my ¹bowels were moved for him. I rose up to ²open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved - but my beloved had withdrawn himself and was gone!

¹my insides ached/I had butterflies in my tummy ²open the door/welcome in

My soul ¹failed when he spake. I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. ¹fainted

What is *thy* beloved more than another beloved, O thou fairest among women? What is *thy* beloved more than another beloved, that thou dost so charge us? My beloved is ¹white and ruddy, the ²chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars! His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!

¹dazzling and rosy ²most outstanding

Whither is *thy* beloved gone, O thou fairest among women? Whither is *thy* beloved turned aside? That we may seek him with thee. *My* beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine! He feedeth among the lilies.

Thou art beautiful, O my love, as ¹Tirzah! Comely as Jerusalem! Terrible as an army with banners! Turn away thine eyes from me, for they have overcome me! Thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of a pomegranate are thy temples within thy locks. There are ²threescore queens, and ³fourscore concubines, and virgins without number. ¹"my delight" ²60 ³80

My dove, my undefiled ¹is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. ¹she is the only one

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib. Return! Return, O ¹Shulamite! Return! Return, that we may look upon thee! What will ye see in the Shulamite? As it were the company of two armies.

¹a term of endearment, from the Hebrew root of "Shelom/Shalom"/"Shalam"/"Salem" (which is, "Peace"), with the name "Shulam-ite" having the general sense and meaning of "my peaceful one" or "the one who is at peace with me" – even as Solomon (Shelomoh) means "he of peace". By this we see [Solomon – "he of peace"] is Christ, and [Shulamite – "my peaceful one"] is the Bride of Christ.

How beautiful are thy feet ¹with shoes, O prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet which ²wanteth not liquor. Thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools in ⁵Heshbon by the gate of Bath-rabbim. Thy nose is as the Tower of Lebanon which looketh toward Damascus. Thine head upon thee is like ³Carmel, and the hair of thine head like purple; the king is ⁴held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, "I will go up to the palm tree, I will take hold of the boughs thereof!" Now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved that goeth down sweetly, causing the lips of those that are asleep to speak.

¹This concurs with the New Testament directive that believers should have "your feet shod with [or, covered with the shoes of] the preparation of the Gospel of Peace" ²never lacks ³Mount Carmel, upon which God proved Himself with fire before the priests of Baal ⁴captivated by the ringlets of hair ⁵an important city east of River Jordan in the region where God buried Moses, with "the Gate of Bath-Rabbim" meaning "the entrance into [the city of] Many Daughters".

I am my beloved's, and his desire is toward me. Come, my beloved! Let us go forth into the field; let us lodge in the villages! Let us get up early to the vineyards! Let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth - there will I give thee my loves! The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved!

O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me. I would cause thee to drink of spiced wine of the juice of my pomegranate. His left hand ¹should be under my head, and his right hand ¹should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please! ¹would

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree. There thy mother brought thee forth. There she brought thee forth that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm. For love is strong as death. Jealousy is cruel as the grave. The coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it. If a man ¹would give all the substance of his house for love, it would utterly be ²contemned. ¹could/if it were possible ²despised

We have a little sister, and she hath no breasts. What shall we do for our sister in the ¹day when she shall be spoken for? If she ²be a wall, we will build upon her a palace of silver; and if she ³be a door, we will ⁴inclose her with boards of ⁵cedar. I ³am a wall, and my breasts like towers; then was I in his eyes as one that found favour.

¹when she will be betrothed ²well endowed (as her breasts are large in front of her like a "wall of protection") ³have ample breasts (as an "open double door") ⁴barricade ⁵most expensive/highest quality wood

¹Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is *mine*, is before me. Thou, O ¹Solomon, must have a thousand, and ²those that keep the fruit thereof two hundred. Thou that dwellest in the gardens - the companions hearken to thy voice: cause me to hear it. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

¹שֵׁלֹמֹה (Shelomoh) - literally "He of peace", as Jesus is the Prince of Peace – Solomon's name is most likely used here figuratively of Messiah, and not meaning Solomon himself ²these may refer to the angels of God, as it is written, "He shall give His angels charge concerning thee".

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:

Hear, O heavens, and give ear, O earth! For the LORD hath spoken, "I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider. Ah sinful nation! A People laden with iniquity, a seed of evildoers, children that are corrupters. They have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward."

Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it - but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire. Your land - strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of Hosts had left unto us a very small remnant, we should have ¹been as Sodom, and we should have ¹been like unto Gomorrah.

¹destroyed/obliterated from the world

Hear the Word of the LORD, ye rulers of Sodom! Give ear unto the Law of our God, ye people of Gomorrah! "To what purpose is the multitude of your sacrifices unto Me?!" saith the LORD; "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats! When ye come to appear before Me, who hath required this at your hand, to tread My courts?! Bring no more vain oblations! Incense is an abomination unto Me! The new moons and Sabbaths, the calling of assemblies, I cannot ¹away with! It is iniquity, even the solemn meeting! Your new moons and your appointed feasts My soul hateth! They are a trouble unto Me! I am weary to bear them! And when ye spread forth your hands, I will hide Mine eyes from you! Yea, when ye make many prayers, I will not hear - your hands are full of blood!

¹endure it

"Wash you! Make you clean! Put away the evil of your doings from before Mine eyes! Cease to do evil! Learn to do well! Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow!

"Come now, and let us reason together," saith the LORD, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But, if ye refuse and rebel, ye shall be devoured with the sword - for the mouth of the LORD hath spoken it!

"How is the Faithful City become an harlot! It was full of ¹judgment! Righteousness lodged in it; but now murderers! Thy silver is become ²dross, thy wine mixed with water, thy princes are rebellious and companions of thieves! Every one loveth ³gifts, and followeth after rewards! They ⁴judge not the fatherless,

neither doth the cause of the widow come unto them!”

¹justice ²imperfection ³bribes ⁴give no justice

Therefore saith the Lord, the LORD of Hosts, the mighty One of Israel, “Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies! And I will turn My hand upon thee, and purely purge away thy ¹dross, and take away all thy ²tin! And I will restore thy judges as at the first, and thy counsellors as at the beginning - *afterward* thou shalt be called **The City of Righteousness, The Faithful City!** Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed! For they shall be ashamed of the ³oaks which ye have desired, and ye shall be confounded for the ⁴gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as ⁵tow, and the Maker of it as a spark, and they shall both burn together, and none shall quench them!”

¹imperfections in silver ²an alloy to delute pure silver ³literally “strength” – as the oak which the pagans worship ⁴where idols and shrines are placed ⁵tinder for burning

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem:

And it shall come to pass in the Last Days that the Mountain of the LORD’s House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, “Come ye, and let us go up to the Mountain of the LORD, to the House of the God of Jacob; and He will teach us of His ways and we will walk in his paths!”

For out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem; and He shall judge among the nations and shall rebuke many people. And they shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more. O House of Jacob! Come ye, and let us walk in the Light of the LORD!

Therefore Thou hast forsaken Thy People, the House of Jacob - because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures. Their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands - that which *their own fingers* have made! And the ¹mean man boweth down, and the great man humbleth himself. Therefore forgive them not!

¹common/base/classless/crude/vulgar

Enter into the rock, and hide thee in the dust, for fear of the LORD and for the glory of His majesty! The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that ¹Day. For the ¹Day of the LORD of Hosts shall be upon every one that is proud and lofty and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains and upon all the hills that are lifted up, and upon every high tower and upon every fenced wall, and upon all the ²ships of Tarshish, and upon all pleasant ³pictures.

¹Day of Wrath ²this usually refers to merchant ships ³vistas/views/scenery

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD *alone* shall be exalted in that Day! And the idols He shall utterly abolish. And they shall go into the holes of the rocks and into the caves of the earth for fear of the LORD and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver and his idols of gold (which they made, each one, for himself to worship) to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rocks for fear of the LORD and for the glory of His majesty, when He ariseth to shake terribly the earth! Cease ye from man, whose breath is in his nostrils. For wherein is he to be accounted of?

For, behold, the Lord - the LORD of Hosts - doth take away from Jerusalem and from Judah the ¹stay and the staff, the whole ²stay of bread and the whole ²stay of water, the mighty man and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty and the honourable man and the counsellor, and the cunning ³artificer and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbor. The child shall behave himself proudly against the ancient, and ⁴the base against the honourable, when a man shall take hold of his brother of the house of his father, saying, "Thou hast clothing - be thou our ruler, and let this ruin be under thy hand!"

In that Day shall he swear, saying, "I will not be an healer; for in my house is neither bread nor clothing - make me not a ruler of the people! For Jerusalem is ruined, and Judah is fallen!" because their tongue and their doings are against the LORD, to provoke the eyes of His glory.

¹supply & support ²supply ³both arts & craftsmen; also, idol makers ⁴the dishonorable

The ¹shew of their countenance doth witness against them; and they ²declare their sin ³as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves!

*¹showing/displaying ²flaunt ³like the people of Sodom did, as it is written, "behold, **this** was the iniquity of thy sister Sodom: pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abomination before Me; therefore I took them away as I saw good."*

Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him! For the reward of his hands shall be given him! "As for My people, children are their oppressors and women rule over them. O My People, they which lead thee cause thee to err and destroy the way of thy paths. The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of His People and the princes thereof - for ye have eaten up the vineyard; the ¹spoils of the poor is in your houses! What mean ye that ye beat My People to pieces and grind the faces of the poor?!" saith the Lord GOD of hosts.

¹property taken by force, deceit, fraud, enticement, or by convenience and advantage (as when the people are overcharged because they have no other fair source from which to get their daily needs)

Moreover the LORD saith, "Because the daughters of Zion are haughty and walk with ¹stretched forth necks and wanton eyes, walking and mincing as they go, and making a ²tinkling with their feet, therefore the Lord will ³smite with a scab the ⁴crown of the head of the daughters of Zion, and the LORD will ⁵discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their ⁶cauls, and their ⁷round tires like the moon, the ⁸chains, and the bracelets, and the ⁹mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the ¹⁰wimples, and the ¹¹crisping pins, the ¹²glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a ¹³rent; and instead of well set hair, baldness; and instead of a ¹⁴stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground."

¹with head held high ²dainty noises ³literally, to separate by scraping out ⁴scalp ⁵literally, to expose the genitals in order to bring shame ⁶veils ⁷a form of ornamentation ⁸necklace chains ⁹heavy veil through which it is hard to speak through ¹⁰garment that fully covers the head and neck with only the face exposed ¹¹money purse ¹²mirrors/looking glass ¹³ripped ¹⁴heavily ornamented garment that covers the front torso

And in that day seven women shall take hold of one man, saying, "We will eat our own bread and wear our own apparel - only, ²let us be called by thy name, to take away our reproach."

¹we will take care of ourselves ²let us pretend we are married

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and shall have

purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. And the LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for, ¹upon all the glory shall be a ³defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. *¹in addition to ²protection from outside harm*

Now will I sing to my Wellbeloved a song of my beloved touching his vineyard. My Wellbeloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. And he looked, that it should bring forth grapes, and it brought forth wild grapes.

“And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now ¹go to! I will *tell* you what I will do to My vineyard! I will take away the hedge thereof and it shall be eaten up; and break down the wall thereof and it shall be trodden down; and I will lay it waste! It shall not be pruned, nor digged; but there shall come up briars and thorns! I will also command the clouds that they rain no rain upon it!” *¹see here!/pay attention*

For the vineyard of the LORD of Hosts is the House of Israel, and the men of Judah His pleasant plant; and He looked for ¹judgment - but behold, oppression! For righteousness - but behold, a cry! *¹justice*

“Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In Mine ears,” said the LORD of Hosts, “Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah!

“Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of His hands. Therefore My people are gone into captivity - because they have no knowledge! And their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it! And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled! But the LORD of Hosts shall be exalted in judgment, and God that is Holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

“Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope, that say, ¹Let Him make speed and hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!” *¹basically, let God prove Himself*

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward and take away the righteousness of the righteous from him! Therefore, as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the Law of the LORD of Hosts and despised the Word of the Holy One of Israel!”

Therefore is the anger of the LORD kindled against His People, and he hath stretched forth His hand against them and hath smitten them; and the hills did tremble and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still! And He will lift up an ensign to the nations from far, and will ¹hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly. None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken, whose arrows are

sharp and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions. Yea, they shall roar and lay hold of the prey, and shall carry it away safe and none shall deliver it. And in that Day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. ¹whistle

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His ¹train filled the temple. Above it stood the ²seraphims. Each one had six wings; with ³twain he covered his face, and with ³twain he covered his feet, and with ³twain he did fly. And one cried unto another, and said, "Holy, holy, holy, is the LORD of Hosts! The whole earth is full of His glory!" And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

¹the bulk of a robe or garment that trails behind ²a type or rank of angels which, according to nearly all resources, appear as a kind of fiery serpent, possibly the original creatures Moses copied to make the fiery serpents on the staff, to which the people who were bitten by snakes saw and were healed. ³two

NOTE: Seraph (serr-af) is singular, Seraphim (serr-af-eem) is plural.

Then said I, "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips - for mine eyes have seen the King, the LORD of Hosts!"

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the Altar. And he laid it upon my mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Also I heard the voice of the Lord, saying, "Whom shall I send, and who will go for ¹Us?"

¹as in Genesis, God again refers to Himself in the plural (Father, Son, Holy Ghost)

Then said ¹I, "Here am I! Send Me!"

¹Messiah, God the Son

And He said, "Go, and tell this people: *Hear ye indeed, but understand not; and see ye indeed, but perceive not!* Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Then said I, "LORD, how long?"

And He answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a ¹tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

¹10%/a tithe of people

And it came to pass in the days of Ahaz (the son of Jotham, the son of Uzziah, king of Judah), that Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward ¹Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, "Syria is confederate with ²Ephraim!" And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

¹capitol of the southern Kingdom of Judah ²representing the northern Kingdom of Israel

Then said the LORD unto Isaiah, "Go forth now to meet Ahaz - thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the Fuller's Field; and say unto him: Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands - for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, '*Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal!*'

"Thus saith the Lord GOD: It shall not stand, neither shall it come to pass! For the head of Syria is Damascus, and the head of Damascus is Rezin (and within ¹threescore and five years shall Ephraim be

broken, that it be not a people). And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established." ¹65 years

Moreover the LORD spake again unto Ahaz, saying, "Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above."

But Ahaz said, "I will not ask, neither will I tempt the LORD."

And ¹he said, "Hear ye now, O House of David! Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign! Behold, a ²virgin shall conceive and bear a Son, and shall call His name:

³*Immanuel.*

Butter and honey shall he eat, that He may know to refuse the evil and choose the good. For, before the Child shall know to refuse the evil and choose the good, the land that thou abhorrest shall ⁴be forsaken of both her kings."

¹either God, or Isaiah speaking for God ²from the Hebrew "Almah" – a young, unmarried, sexually untouched maiden or damsel, a virgin ³Immanuel/Emanuel meaning "God with us (in person)" ⁴at the time He comes, Israel and Judah will no longer be ruled by their own kings.

The LORD shall bring upon thee, and upon thy people, and upon thy father's House, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall ¹hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.

And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day, that every place shall be - where there were a thousand vines at a thousand silverlings - it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Moreover the LORD said unto me, "Take thee a great roll, and write in it with a man's pen concerning ¹Maher-shalal-hash-baz. And I took unto me faithful witnesses to recor - Uriah the priest, and Zechariah the son of Jeberechiah." ¹meaning "swift is booty, speedy is prey"

And I went unto the prophethess; and she conceived, and bare a son. Then said the LORD to me, "Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, '*My father*' and '*My mother*', the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

The LORD spake also unto me again, saying, "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son... Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far

countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand - for God is with us."

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, "Say ye not, *A confederacy*, to all them to whom this people shall say, "A confederacy"; neither fear ye their fear, nor be afraid. Sanctify the LORD of Hosts Himself; and let *Him* be your fear, and let *Him* be your dread. And He shall be for a sanctuary - but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the Testimony, seal the Law among My disciples. And I will wait upon the LORD, that hideth His face from the House of Jacob, and I will look for Him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of Hosts which dwelleth in Mount Zion.

"And when they shall say unto you, '*Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter*'; should not a people seek unto their God? For the living to the dead? To the ¹Law and to the ²Testimony - if they speak not according to this Word, it is because there is no light in them!

"And they shall pass through it, hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

¹Old Testament ²New Testament

Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan - in Galilee of the nations. The people that walked in darkness have seen a Great Light! They that dwell in the land of the shadow of death, upon them hath the Light shined!

Thou hast multiplied the nation, and not increased the joy. They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil. For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a Child is born! Unto us a Son is given! And the government shall be upon His shoulder! And His name shall be called:

Wonderful,
Counsellor,
The Mighty God,
The Everlasting Father,
The Prince of Peace

Of the increase of His government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The Zeal of the LORD of Hosts will perform this.

The Lord sent a Word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria that say in the pride and stoutness of heart, "The bricks are fallen down, but we will build with hewn stones; the sycomores are cut down, but we will change them into cedars."

Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together - the Syrians before, and the Philistines behind - and they shall devour Israel with open mouth.

For all this His anger is not turned away, but his hand is stretched out still.

For the people turneth not unto Him that smiteth them, neither do they seek the LORD of Hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows. For every one is an hypocrite and an evildoer, and every mouth speaketh folly.

For all this His anger is not turned away, but His hand is stretched out still.

For wickedness burneth as the fire. It shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied. They shall eat, every man, the flesh of his own arm - Manasseh, Ephraim; and Ephraim, Manasseh - and they together shall be against Judah.

For all this His anger is not turned away, but His hand is stretched out still.

Woe unto them that decree unrighteous decrees and that write grievousness which they have prescribed, to turn aside the needy from judgment and to take away the right from the poor of My People, that widows may be their prey and that they may rob the fatherless!

And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory? Without Me they shall bow down under the prisoners, and they shall fall under the slain.

For all this His anger is not turned away, but His hand is stretched out still.

O Assyrian, the rod of Mine anger and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil and to take the prey and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?" As My hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, "By the strength of *my* hand I have done it, and by *my* wisdom; for I am prudent, and I have removed the ¹bounds of the people, and have robbed their treasures, and *I* have put down the inhabitants like a valiant man. And *my* hand hath found, as a nest, the riches of the people, and as one gathereth eggs

that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.”

¹borders

Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood! Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day, and shall consume the glory of his forest, and of his fruitful field, both soul and body - and they shall be as when a standardbearer fainteth! And the rest of the trees of his forest shall be few, that a child may ¹write them.

¹be able to write down the details of every one of them

And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in Truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For, though thy people Israel be as the sand of the sea, yet a remnant of them shall return. The consumption decreed shall overflow with righteousness. For the Lord GOD of Hosts shall make a consumption, even determined, in the midst of all the land.

Therefore thus saith the Lord GOD of Hosts: O My People that dwellest in Zion, be not afraid of the Assyrian. He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and Mine anger in their destruction. And the LORD of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so shall He lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing!

He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. They are gone over the passage. They have taken up their lodging at Geba. Ramah is afraid. Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim! Cause it to be heard unto Laish, O poor Anathoth! Madmenah is removed. The inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day. He shall shake his hand against the Mount of the daughter of Zion, the Hill of Jerusalem. Behold, the Lord, the LORD of Hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the LORD shall rest upon Him - the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make Him of quick understanding in the fear of the LORD, and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears - but with *righteousness* shall He judge the poor and reprove with equity for the meek of the earth. And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ¹cockatrice' den. They shall not hurt nor destroy in all My Holy Mountain - for the earth shall be full of the knowledge of the LORD as the waters cover the sea!

¹an extremely deadly serpent (in ancient myths, the cockatrice was a fierce serpent hatched from the egg of a cock – a rooster – whose very gaze could kill a man. However, since a male chicken cannot lay eggs, and since nothing can give birth to anything but its own species, the cockatrice mentioned here is not the one of myth. The intent of the translators was to convey the deadliness of the snake mentioned in this verse by comparing it to the deadly serpent of the myth, to show that it will have no power to kill in the kingdom of the Messiah – the 'Rod of Jesse'.

And in that day there shall be a Root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day that the Lord shall set His hand again the second time to ²recover the remnant of His People which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the ³Philistines toward the west. They shall spoil them of the east together; they shall lay their hand upon ⁴Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the ⁵Egyptian sea; and with His mighty wind shall He shake His hand over ⁶the river, and shall smite it in the seven streams, and make men go over ⁷dryshod. And there shall be an highway for the remnant of His People which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

¹return again/come a second time/The 2nd Coming ²“And He shall send His angels with a great sound of a trumpet, and they shall gather together His Elect from the four winds, from one end of heaven to the other... For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.” [Matt. 24:31/1st Thes. 4:16] ³possible reference to the Palistinians who dwell in the West Bank and Gaza ⁴northwestern Arabia and Jordan ⁵believed to be the Red Sea ⁶possibly the Nile River, or River of Egypt on the Israeli border; or it could refer to Euphrates which Revelation says will be dried up in the last days for the armies of the East to pass over ⁷dry shoes/upon dry ground

And in that day thou shalt say, “O LORD, I will praise Thee! Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my Salvation! I will trust, and not be afraid - for the LORD JEHOVAH is my Strength and my Song; He also is become my Salvation!”

Therefore with joy shall ye draw water out of the Wells of Salvation. And in that day shall ye say, “Praise the LORD! Call upon His Name! Declare His doings among the people! Make mention that His Name is exalted! Sing unto the LORD; for He hath done excellent things - this is known in all the earth! Cry out and shout, thou inhabitant of Zion! For great is the Holy One of Israel in the midst of thee!

The Burden of Babylon, which Isaiah the son of Amoz did see:

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together - the LORD of Hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of His indignation, to destroy the whole land.

Howl ye; for the Day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt; and they shall be afraid. Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

Behold, the Day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more ¹precious than fine gold; even a man than the golden wedge of Ophir.

¹valuable/rare

Therefore I will shake the heavens and the earth shall remove out of her place in the wrath of the LORD of Hosts and in the Day of His fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up; they shall, every man, turn to his own people and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon - the glory of kingdoms, the beauty of the Chaldees' excellency - shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of ¹doleful creatures; and owls shall dwell there, and ²satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and ³dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

¹howling/wild creatures ²from the Hebrew Sa'ar, "shaggy/hairy" as a goat, a devil ³great beasts/monsters/serpentine creatures of land or sea

For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the House of Jacob. And the people shall take them and bring them to their place; and the House of Israel shall possess them in the land of the LORD for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, "How hath the oppressor ceased! The golden city ceased!"

The LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, "Since thou art laid down, no feller is come up against us." ¹Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, "Art thou also become weak as we? Art thou become like unto us?" Thy pomp is brought down to the grave, and the noise of thy viols. The worm is spread under thee, and the worms cover thee. *¹the grave*

How art thou fallen from heaven, O ¹Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, "I will ascend into heaven! I will exalt my throne above the stars of God! I will sit also upon the Mount of the Congregation, in the sides of the north! I will ascend above the heights of the clouds! I will be like the Most High!" Yet thou shalt be brought down to ²hell, to the sides of the pit! They that see thee shall narrowly look upon thee, and consider thee, saying, "Is *this* the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners?!" All the kings of the nations, even all of them, lie in glory, every one in his own house. But *thou* art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people. The seed of evildoers shall never be renowned!

¹Satan, the once and future king of Babylon from whence the beast and Antichrist arises. Some Bible versions translate "Lucifer" as "Morning Star" – this is absolutely false, as the title of Morning Star belongs solely to Jesus Christ, as stated in the last chapter of Revelation, "I Jesus...am the bright and Morning Star". The name Lucifer [הִילָל or "Halel" in Hebrew] literally means "shining one", from the word Lucent, to give off light, as it is written in 2nd Corinthians, "for Satan himself is transformed into an angel of light" and has the connotation of "self praiser/self glorifier/boasting his own light". The word "star" is כִּכָּב "kokab" in Hebrew and appears nowhere in this verse. ²the grave

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD! I will also make it a possession for the ¹bittern, and pools of water; and I will sweep it with the ²besom of destruction, saith the LORD of Hosts!

¹a type of bird, the heron ²broom

The LORD of Hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his ¹yoke depart from off them, and his burden depart from off their shoulders."

¹a wooden bar placed upon the necks of a pair of beasts of burden to control them – symbolic of servitude to a foreign power

This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the LORD of Hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?

In the year that king Ahaz died was this burden.

Rejoice not thou, whole ¹Palestina, because the rod of him that smote thee is broken! For out of the serpent's root shall come forth a ²cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

¹Palestine ²extremely deadly serpent

Howl, O gate! Cry, O city! Thou, whole Palestina, art dissolved! For there shall come from the north a smoke, and none shall be alone in his appointed times. What shall one then answer the messengers of the nation? That, "The LORD hath founded Zion, and the poor of His People shall trust in it!"

The Burden of Moab:

Because, in the night, Ar of Moab is laid waste and brought to silence; because, in the night, Kir of Moab is laid waste and brought to silence. He is gone up to Bajith, and to Dibon, the high places, to weep. Moab shall howl over Nebo, and over Medeba. On all their heads shall be baldness, and every beard cut off. In their streets they shall gird themselves with sackcloth. On the tops of their houses, and in their streets, every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh. Their voice shall be heard even unto Jahaz. Therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old. For, by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be desolate; for the hay is withered away, the grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood - for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

¹Send ye the Lamb to the ruler of the land from Sela to the wilderness - unto the Mount of the ²daughter of Zion.

¹This is a clear prophecy of Messiah, as the Lamb of God, being brought before Pontius Pilate – the Roman Prefect (or Procurator) over Judaea as far as Sela in Idumaea (formerly of Moab) - to be crucified on Mount Zion of the Mountain Range of Moria. ²a euphemism for Israel/God's People, especially when they physically dwell in Jerusalem

For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to

them from the face of the spoiler - for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and He shall sit upon it in Truth in the Tabernacle of David, judging, and seeking judgment, and hastening righteousness.

We have heard of the pride of Moab (he is very proud!), even of his haughtiness, and his pride, and his wrath - but his lies shall not be so! Therefore shall Moab howl for Moab, every one shall howl. For the foundations of Kir-hareseth shall ye mourn; surely they are stricken. For the fields of Heshbon languish, and the vine of Sibmah. The lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, they are gone over the sea.

Therefore I will bewail, with the weeping of Jazer, the vine of Sibmah. I will water thee with My tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting. The treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. Wherefore My bowels shall sound like an harp for Moab, and Mine inward parts for Kir-hareseth. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

This is the Word that the LORD hath spoken concerning Moab since that time. But now the LORD hath spoken, saying, "Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble."

The Burden of Damascus:

Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken. They shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria. They shall be as the glory of the children of Israel, saith the LORD of Hosts.

And in that day it shall come to pass that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet, gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

In that day shall his strong cities be as a forsaken bough and an uppermost branch, which they left because of the children of Israel; and there shall be desolation. Because thou hast forgotten the God of thy Salvation, and hast not been mindful of the Rock of thy Strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish - but the harvest shall be a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people which make a noise like the noise of the seas; and to the rushing of nations that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide, trouble; and before the morning, he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"

All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the LORD said unto me, "I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For, afore the harvest, when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the LORD of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD of Hosts - the Mount Zion."

The Burden of Egypt:

Behold, the LORD rideth upon a swift cloud and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof. And they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of Hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up. The reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof - all that make sluices and ponds for fish.

Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish. How say ye unto Pharaoh, "I am the son of the wise, the son of ancient kings?" Where are they? Where are thy wise men? And let them tell thee now, and let them know what the LORD of Hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The LORD hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women, and it shall be afraid and fear because of the shaking of the hand of the LORD of Hosts which He shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of Hosts which He hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of Hosts. One shall be called *The City of Destruction*. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of Hosts in the land of Egypt. For they shall cry unto the LORD because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to

Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. And the LORD shall smite Egypt - He shall smite and heal it - and they shall return even to the LORD, and He shall be intreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the LORD of Hosts shall bless, saying, "Blessed be Egypt, My People! And Assyria, the work of My hands! And Israel, Mine inheritance!"

In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it; at the same time spake the LORD by Isaiah the son of Amoz, saying, "Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot." And he did so, walking naked and barefoot.

And the LORD said, "Like as My servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt! And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this isle shall say in that day, "*Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria; and how shall we escape?*"

The Burden of the Desert of the Sea:

As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam! Besiege, O Media! All the sighing thereof have I made to cease. Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth. I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watchtower, eat, drink. Arise, ye princes, and anoint the shield.

For thus hath the Lord said unto me, "Go, set a watchman, let him declare what he seeth."

And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed. And he cried, "A lion! My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights. And, behold, here cometh a chariot of men, with a couple of horsemen."

And he answered and said, "Babylon is fallen! Is fallen! And all the graven images of her gods He hath broken unto the ground!"

O my threshing, and the corn of my floor - that which I have heard of the LORD of Hosts, the God of Israel, have I declared unto you.

The Burden of Dumah:

He calleth to me out of Seir, "Watchman, what of the night? Watchman, what of the night?"

The watchman said, "The morning cometh, and also the night; if ye will inquire, inquire ye. Return, come."

The Burden upon Arabia:

In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they ¹prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail! And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished! for the LORD God of Israel hath spoken it." *¹to stand in the presence of*

The Burden of the Valley of Vision:

What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city. Thy slain men are not slain with the sword, nor dead in battle. All thy rulers are fled together, they are bound by the archers; all that are found in thee are bound together, which have fled from far. Therefore said I, "Look away from me! I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of Hosts in the Valley of Vision, breaking down the walls, and of crying to the mountains."

And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have seen also the breaches of the City of David, that they are many; and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago. And in that day did the Lord GOD of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth. And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine ("let us eat and drink; for to morrow we shall die!"). And it was revealed in mine ears by the LORD of Hosts, "Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of Hosts!"

Thus saith the Lord GOD of Hosts, "Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say: What hast thou here? And whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country! There shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall He pull thee down! And it shall come to pass in that day, that I will call My servant ¹Eliakim the son of ²Hilkiah. And I will clothe Him with thy robe, and strengthen Him with thy girdle, and I will commit thy government into His hand, and He shall be a father to the inhabitants of Jerusalem, and to the House of Judah. And the key of the House of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open. And I will fasten Him as a nail in a sure place; and He shall be for a glorious throne to His father's House. And they shall hang upon Him all the glory of His Father's House, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off - for the LORD hath spoken it." *¹literally meaning "The Resurrecting God" ²literally meaning "The Son of the Portion of God"*

The Burden of Tyre:

Howl, ye ships of Tarshish! For it is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. Be thou ashamed, O Zidon! For the sea hath spoken, even the strength of the sea, saying, "I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins!" As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle! Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The LORD of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth! Pass through thy land as a river, O daughter of Tarshish; there is no more strength. He stretched out His hand over the sea, He shook the kingdoms; the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. And he said, "Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon! Arise, pass over to Chittim; there also shalt thou have no rest!"

Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness. They set up the towers thereof, they raised up the palaces thereof; and He brought it to ruin. Howl, ye ships of Tarshish! For your strength is laid waste! And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king. After the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten! Make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the LORD; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this Word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the Laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned, and few men left.

The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The City of Confusion is broken down! Every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea!

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, "My leanness! My leanness! Woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt *very* treacherously!" Fear and the pit and the snare are upon thee, O inhabitant of the earth!

And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare - for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again!

And it shall come to pass in that day that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed when the LORD of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously!

O LORD, Thou art my God! I will exalt Thee! I will praise Thy Name! For Thou hast done wonderful things! Thy counsels of old are faithfulness and Truth! For Thou hast made of a city, an heap; of a defenced city, a ruin! A palace of strangers, to be no city! It shall never be built! Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a Strength to the poor, a Strength to the needy in his distress, a Refuge from the storm, a Shadow from the heat when the blast of the terrible ones is as a storm against the wall! Thou shalt bring down the noise of strangers, as the heat in a dry place, even the heat with the shadow of a cloud. The branch of the terrible ones shall be brought low. And in this Mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this Mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His People shall He take away from off all the earth - for the LORD hath spoken it!

And it shall be said in that day, "Lo, this is our God! We have waited for Him, and He will save us! This is the LORD! We have waited for Him! We will be glad and rejoice in His Salvation!" For, in this Mountain shall the hand of the LORD rest, and Moab shall be trodden down under Him even as straw is trodden down for the dunghill!

And He shall spread forth His hands in the midst of them as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust. In that day shall this song be sung in the land of Judah:

We have a strong city! Salvation will God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation which keepeth the Truth may enter in!
Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee.
Trust ye in the LORD for ever! For in the LORD JEHOVAH is everlasting strength!
For He bringeth down them that dwell on high. The lofty city He layeth it low.
He layeth it low, even to the ground. He bringeth it even to the dust.
The foot shall tread it down, even the feet of the poor and the steps of the needy.
The way of the just is uprightness! Thou, Most Upright, dost weigh the path of the just.
Yea, in the way of Thy judgments, O LORD, have we waited for Thee.
The desire of our soul is to Thy name and to the remembrance of Thee.
With my soul have I desired Thee in the night! Yea, with my spirit within me will I seek Thee early!
For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Let favour be shewed to the wicked, yet will he not learn righteousness -
in the land of uprightness will he deal unjustly and will not behold the majesty of the LORD.
LORD, when Thy hand is lifted up, they will not see - but they shall see and be ashamed for their envy at the
people; yea, the fire of thine enemies shall devour them.
LORD, Thou wilt ordain peace for us! For Thou also hast wrought all our works in us.
O LORD our God, other lords beside Thee have had dominion over us!
But by Thee only will we make mention of Thy Name!
They are dead, they shall not live, they are deceased, they shall not rise.
Therefore hast Thou visited and destroyed them and made all their memory to perish.
Thou hast increased the nation, O LORD, thou hast increased the nation.
Thou art glorified! Thou hadst removed it far unto all the ends of the earth.
LORD, in trouble have they visited Thee. They poured out a prayer when Thy chastening was upon them.
Like as a woman with child that draweth near the time of her delivery,
is in pain and crieth out in her pangs - so have we been in Thy sight, O LORD!
We have been with child, we have been in pain, we have as it were brought forth wind.
We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.
Thy dead men shall live, together with my dead body shall they arise! Awake and sing, ye that dwell in dust!
For thy dew is as the dew of herbs, and the earth shall cast out the dead.
Come, My People, enter thou into thy ¹chambers and shut thy doors about thee!
Hide thyself as it were for a little moment, until the ²Indignation be overpast!
For, behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity!
The earth also shall disclose her blood, and shall no more cover her slain!
In that day the LORD, with His sore and great and strong sword, shall punish leviathan the piercing serpent,
even leviathan that crooked serpent; and He shall slay the dragon that is in the sea.
In that day sing ye unto her, "³A vineyard of red wine!" I the LORD do keep it! I will water it every moment!
Lest any hurt it, I will keep it night and day."

*NOTE: much of this song speaks of the End Times, the Resurrection, and the destruction of the dragon, as confirmed in Revelation
¹graves/tombs ²a reference to the Tribulation ³a reference to Messiah who "treads the grapes of the wine of the wrath of God", as
noted in the famous American patriotic song "Battle Hymn of the Republic"*

Fury is not in Me. Who would set the briars and thorns against Me in battle? I would go through them, I
would burn them together. Or let him take hold of My strength, that he may make peace with Me - and he
shall make peace with Me! He shall cause them that come of Jacob to take root; Israel shall blossom and
bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? Or is
he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou
wilt debate with it. He stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity
of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as
chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall
be desolate, and the habitation forsaken, and left like a wilderness. There shall the calf feed, and there shall
he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be
broken off. The women come, and set them on fire; for it is a people of no understanding; therefore He that
made them will not have mercy on them, and He that formed them will shew them no favour.

And it shall come to pass in that day, that the LORD shall beat off from the channel of the River unto the
stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in
that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land
of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the Holy Mount at Jerusalem.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are
on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and
strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall
cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under

feet; and the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it, seeth, while it is yet in his hand he eateth it up.

In that day shall the LORD of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His People, and for a spirit of judgment to Him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.

Whom shall He teach knowledge? And whom shall He make to understand doctrine? - them that are weaned from the milk, and drawn from the breasts! For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will He speak to this people - to whom He said, "This is the Rest wherewith ye may cause the weary to rest; and this is the refreshing." Yet they would not hear. But the Word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the Word of the LORD, ye scornful men that rule this people which is in Jerusalem! Because ye have said, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us. For we have made lies our refuge, and under falsehood have we hid ourselves."

Therefore thus saith the Lord GOD, "Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure Foundation. He that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled and your agreement with hell shall not stand when the overflowing scourge shall pass through, then ye shall be trodden down by it! From the time that it goeth forth it shall take you. For, morning by morning shall it pass over, by day and by night; and it shall be a vexation ¹only to understand the report. For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." *¹just to*

For the LORD shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord GOD of Hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice! Harken, and hear my speech! Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of Hosts, which is wonderful in counsel, and excellent in working.

Woe to Ariel! To Ariel! The city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto Me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be (as of one that hath a familiar spirit) out of the ground, and thy speech shall whisper out of the dust.

Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant, suddenly! Thou shalt be visited of the LORD of Hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire! And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty. Or, as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion!

Stay yourselves, and wonder! Cry ye out, and cry! They are drunken, but not with wine; they stagger, but not with strong drink.

For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, "Read this, I pray thee!" and he saith, "I cannot; for it is sealed!" And the book is delivered to him that is not learned, saying, "Read this, I pray thee!" and he saith, "I am not learned."

Wherefore the Lord said, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men... Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder! For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, "Who seeth us, and who knoweth us?"

Surely your turning of things upside down shall be esteemed as the potter's clay! For, shall the work say of Him that made it, "*He made me not?*" Or shall the thing framed say of Him that framed it, "*He 'had no understanding?*" *'has no idea what he is doing*

Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the Words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off, that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the LORD, who redeemed Abraham, concerning the House of Jacob, "Jacob shall not now be ashamed, neither shall his face now wax pale! But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My Name and sanctify the Holy One of Jacob, and shall fear the God of Israel! They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Woe to the rebellious children, saith the LORD, that take counsel - but not of Me! And that cover with a covering - but not of My spirit, that they may add sin to sin, that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

The Burden of the Beasts of the South:

Into the land of trouble and anguish (from whence come the young and old lion, the viper and fiery flying serpent), they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, "Their strength is to sit still."

Now go; write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the Law of the LORD; which say to the seers, "See not!" and to the prophets, "Prophecy not unto us right things! Speak unto us smooth things! Prophecy deceits! Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us!"

Wherefore thus saith the Holy One of Israel, "Because ye despise this Word, and trust in oppression and perverseness, and stay thereon... Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant! And He shall break it as the breaking of the potters' vessel that is broken in pieces; He shall not spare, so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit! For thus saith the Lord GOD, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength - and ye would not. But ye said, "No! For we will flee upon horses!" Therefore shall ye flee! And, "We will ride upon the swift!" Therefore shall they that pursue you be swift!"

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the LORD wait that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you. For the LORD is a God of judgment. Blessed are all they that wait for Him.

For the people shall dwell in Zion at Jerusalem. Thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, "This is the Way! Walk ye in it!" when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold. Thou shalt cast them away as a ¹menstruous cloth. Thou shalt say unto it, "Get thee hence!" *¹a bloody feminine rag*

Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His People and healeth the stroke of their wound.

Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy. His lips are full of indignation, and His tongue as a devouring fire, and his breath as an overflowing stream, shall reach to the midst of the neck to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err.

Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the Mountain of the LORD, to the Mighty One of Israel. And the LORD shall cause His

glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For, through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will He fight with it. For ¹Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large - the pile thereof is fire and much wood. The breath of the LORD, like a stream of brimstone, doth kindle it!

¹a place of burning or cremation

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

Yet He ¹also is wise, and will bring ²evil, and will not call back His Words; but will arise against the House of the evildoers, and against the help of them that work iniquity!

¹too ²calamity

Now, the Egyptians are men, and not God. And their horses flesh, and not spirit. When the LORD shall stretch out His hand, both he that helpeth shall fall and he that is holpen shall fall down, and they all shall fail together.

For thus hath the LORD spoken unto me: Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them. So shall the LORD of Hosts come down to fight for Mount Zion, and for the Hill thereof. As birds flying, so will the LORD of Hosts defend Jerusalem; defending, also He will deliver it; and passing over, He will preserve it.

Turn ye unto Him, from whom the children of Israel have deeply revolted. For in that Day every man shall cast away his idols of silver and his idols of gold which your own hands have made unto you for a sin!

Then shall the Assyrian fall with the sword (not of a mighty man). And the sword (not of a mean man) shall devour him. But he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and His furnace in Jerusalem.

Behold, a King shall reign in righteousness, and princes shall rule in judgment! And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words - even when the needy speaketh right! But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease! Hear My voice, ye careless daughters! Give ear unto My speech. Many days and years shall ye be troubled, ye careless women. For the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease! Be troubled, ye careless ones! Strip you, and make you bare, and gird sackcloth upon your loins! They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of My People shall come up thorns and briers; yea, upon all the houses of joy in the joyous city, because the palaces shall be forsaken; the multitude of the city shall be left; the forts and

towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from On High, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness - quietness and assurance for ever. And My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

O LORD, be gracious unto us; we have waited for Thee! Be Thou their ¹arm every morning, our Salvation also in the time of trouble! *'strength*

At the noise of the tumult the people fled; at the lifting up of Thyself the nations were scattered. And Your spoil shall be gathered like the gathering of the caterpillar. As the running to and fro of locusts shall He run upon them.

The LORD is exalted; for He dwelleth On High! He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. The fear of the LORD is his treasure.

Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth. Lebanon is ashamed and hewn down. Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

“Now will I rise,” saith the LORD; “Now will I be exalted; now will I lift up Myself!”

Ye shall conceive chaff, ye shall bring forth stubble. Your breath, as fire, shall devour you. And the people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire.

“Hear, ye that are far off, what I have done! And ye that are near, acknowledge My might!”

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high. His place of defence shall be the munitions of rocks. Bread shall be given him. His waters shall be sure. Thine eyes shall see the King in His beauty. They shall behold the land that is very far off.

Thine heart shall meditate terror. Where is the scribe? Where is the receiver? Where is he that counted the towers?

Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the

ords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King! *He* will save us!

Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail. Then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, "I am sick." The people that dwell therein shall be forgiven their iniquity.

Come near, ye nations, to hear! And hearken, ye people! Let the earth hear, and all that is therein - the world, and all things that come forth of it! For the indignation of the LORD is upon all nations, and His fury upon all their armies. He hath utterly destroyed them. He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll. And all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For My Sword shall be bathed in heaven. Behold, it shall come down upon Idumea, and upon the people of My curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams - for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the Day of the LORD's vengeance, and the year of recompences for the controversy of Zion! And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever - from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow. There shall the vultures also be gathered, every one with her mate.

Seek ye out of the Book of the LORD and read! No one of these shall fail, none shall want her mate. For My mouth, it hath commanded; and His Spirit, it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line. They shall possess it for ever, from generation to generation shall they dwell therein.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, "Be strong, fear not!" Behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing - for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a Way - and it shall be called *The Way of Holiness!* The unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk

there. And the Ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Now, it came to pass in the fourteenth year of King Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto King Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

And Rabshakeh said unto them, "Say ye now to Hezekiah: Thus saith the great king, the king of Assyria, '*What confidence is this wherein thou trustest?!*' I say, sayest thou (but they are but vain words) '*I have counsel and strength for war*'. Now, on whom dost thou trust, that thou rebellest against me?! Lo, thou trustest in the staff of this broken reed, on Egypt – whereon, if a man lean, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all that trust in him! But if thou say to me, '*We trust in the LORD our God*'; is it not He, whose high places and whose altars Hezekiah hath taken away and said to Judah and to Jerusalem, '*Ye shall worship before this altar*'? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? The LORD said unto me, '*Go up against this land, and destroy it*'."

Then said Eliakim and Shebna and Joah unto Rabshakeh, "Speak, I pray thee, unto thy servants in the Syrian language (for we understand it); and speak not to us in the Jews' language, in the ears of the people that are on the wall."

But Rabshakeh said, "Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?"

Then Rabshakeh stood and cried with a loud voice in the Jews' language, and said, "Hear ye the words of the great king, the king of Assyria! Thus saith the king: Let not Hezekiah deceive you! For he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, '*The LORD will surely deliver us; this city shall not be delivered into the hand of the king of Assyria*'! Harken not to Hezekiah! For thus saith the king of Assyria: Make an agreement with me by a present, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern - until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, '*The LORD will deliver us*'! Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands that have delivered their land out of my hand - that *the LORD* should deliver Jerusalem out of my hand?!"

gift/bribe

But they held their peace and answered him not a word - for the king's commandment was, saying, "Answer him not."

Then came Eliakim the son of Hilkiyah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when King Hezekiah heard it, that he rent his clothes and covered himself with sackcloth and went into the House of the LORD. And he sent Eliakim who was over the household, and

Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, "Thus saith Hezekiah: This day is a day of trouble, and of rebuke, and of blasphemy! For the children are come to the birth and there is not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard. Wherefore lift up thy prayer for the remnant that is left!"

So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, "Thus shall ye say unto your master: Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

So Rabshakeh returned and found the king of Assyria warring against Libnah (for he had heard that he was departed from Lachish). And he heard-say concerning Tirhakah king of Ethiopia, "He is come forth to make war with thee!" And when he heard it, he sent messengers to Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God in whom thou trustest deceive thee, saying, '*Jerusalem shall not be given into the hand of the king of Assyria*'. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt *thou* be delivered?! Have the gods of the nations delivered them which my fathers have destroyed - as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?"

And Hezekiah received the letter from the hand of the messengers and read it. And Hezekiah went up unto the House of the LORD and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, "O LORD of Hosts, God of Israel that dwellest between the cherubims! Thou art the God, even Thou alone, of all the kingdoms of the earth! Thou hast made heaven and earth! Incline Thine ear, O LORD, and hear! Open Thine eyes, O LORD, and see! And hear all the words of Sennacherib, which hath sent to reproach the living God! Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire - for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the LORD, even Thou only!"

Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus saith the LORD God of Israel: Whereas thou hast prayed to Me against Sennacherib king of Assyria, this is the Word which the LORD hath spoken concerning him:

"The virgin, the daughter of Zion, hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel! By thy servants hast thou reproached the Lord, and hast said, '*By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up*'.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. Because thy rage against Me, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest!

"And this shall be a sign unto thee: Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same. And in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the House of Judah shall again take root downward,

and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion. The zeal of the LORD of Hosts shall do this!

“Therefore thus saith the LORD concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for Mine own sake, and for My servant David’s sake.” Then the angel of the LORD went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when ¹they arose early in the morning, behold, they were all dead corpses. *¹the survivors*

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of ¹Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

¹The ancient historian Josephus associated the eagle-god Nisroch with the god Dagon whose temple Samson destroyed. Some Hebrew writings say that Sennacherib made this idol from a plank of wood he found that was believed to be part of Noah’s Ark. In all other ancient writings, Nisroch is identified as a fallen angel – a devil.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, “Thus saith the LORD: Set thine house in order; for thou shalt die, and not live.”

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, “Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight!” And Hezekiah wept sore.

Then came the Word of the LORD to Isaiah, saying, “Go, and say to Hezekiah: Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears. Behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: Behold, I will bring again the shadow, of the degrees which is gone down in the Sun Dial of Ahaz, ten degrees backward.” So ¹the sun returned ten degrees, by which degrees it was gone down.

¹As in the day when the Lord stayed the sun and moon in the sky for Joshua, so again God worked a mighty astronomical miracle of stupendous magnitude – for, in order for the shadow on a sun dial to reverse by ten degrees, the Lord would have had to either rotate the earth backwards on its axis by ten degrees (a truly planet-destroying calamitous event if it were to ever occur naturally), or, the Lord moved the sun itself in space by ten degrees, along with all of the other planets in the solar system, to match the new orbit – which also, if it were to occur naturally, would be utterly disastrous.

The Writing of Hezekiah King of Judah,
when he had been sick, and was recovered of his sickness:

I said, in the cutting off of my days, “I shall go to the gates of the grave; I am deprived of the residue of my years!”

I said, “I shall not see the LORD, even the LORD, in the land of the living; I shall behold man no more with the inhabitants of the world!”

Mine age is departed, and is removed from me as a shepherd’s tent. I have cut off, like a weaver, my life. He will cut me off with pining sickness; from day even to night wilt Thou make an end of me. I reckoned till morning, that, as a lion, so will He break all my bones; from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter. I did mourn as a dove; mine eyes fail with looking upward.

O LORD, I am oppressed; ¹undertake for me!

¹literally, to butt into a situation and get involved

What shall I say? He hath both spoken unto me, and Himself hath done it. I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit. So wilt Thou recover me, and make me to live!

Behold, for peace I had great bitterness. But Thou hast, in love to my soul, delivered it from the pit of corruption! For Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death can not celebrate Thee. They that go down into the pit cannot hope for Thy Truth. The living, the living - *he* shall praise Thee, as I do this day!

The father to the children shall make known Thy Truth. The LORD was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the House of the LORD. For Isaiah had said, "Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover."

Hezekiah also had said, "What is the sign that I shall go up to the House of the LORD?"

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah (for he had heard that he had been sick, and was recovered). And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures - there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? And from whence came they unto thee?"

And Hezekiah said, "They are come from a far country unto me, even from Babylon."

Then said he, "What have they seen in thine house?"

And Hezekiah answered, "All that is in mine house have they seen; there is nothing among my treasures that I have not shewed them."

Then said Isaiah to Hezekiah, "Hear the Word of the LORD of Hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon! Nothing shall be left, saith the LORD! And of thy sons that shall issue from thee which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon!"

Then said Hezekiah to Isaiah, "Good is the Word of the LORD which thou hast spoken." He said moreover, "For there shall be peace and truth in my days."

Comfort ye, comfort ye My People, saith your God! Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned! For she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, "Prepare ye the Way of the LORD! Make straight in the desert a highway for our God! Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain! And the glory of the LORD shall be revealed, and all flesh shall see it together - for the mouth of the LORD hath spoken it!"

The voice said, "Cry!"

And he said, "What shall I cry?"

"All flesh is grass and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the LORD bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever!"

O Zion, that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength! Lift it up! Be not afraid! Say unto the cities of Judah, "Behold your God! Behold, the Lord GOD will come with strong hand, and His arm shall rule for Him! Behold, His reward is with Him, and His work before Him! He shall feed His flock like a shepherd! He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young! Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or, being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance. Behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity. To whom, then, will ye liken God? Or, what likeness will ye compare unto Him?"

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no ¹oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. *¹thing to sacrifice*

Have ye not known?! Have ye not heard?! Hath it not been told you from the beginning?! Have ye not understood from the foundations of the earth?! It is *He* that sitteth upon the circle of the earth (and the inhabitants thereof are as grasshoppers), that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in, that bringeth the princes to nothing - He maketh the judges of the earth as vanity! Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth! And He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble!

"To whom then will ye liken Me, or shall I be equal?" saith the Holy One. "Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number! He calleth them all by names by the greatness of His might, for that He is strong in power! Not one faileth!"

Why sayest thou, O Jacob, and speakest, O Israel, "My way is hid from the LORD, and my judgment is passed over from my God?" Hast thou not known? Hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength! Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint!

Keep silence before Me, O islands, and let the people renew their strength! Let them come near; then let them speak; let us come near together to judgment.

Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. He

pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the First, and with the Last; I am He! The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, "Be of good courage!" So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, "It is ready for the soldering", and he fastened it with nails that it should not be moved.

But thou, Israel, art My servant – Jacob, whom I have chosen - the seed of Abraham My friend. Thou, whom I have taken from the ends of the earth and called thee from the chief men thereof and said unto thee, "Thou art My servant!" I have chosen thee, and not cast thee away. Fear thou not; for I am with thee! Be not dismayed; for I am thy God! I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness! Behold, all they that were ¹incensed against thee shall be ashamed and confounded! They shall be as nothing; and they that strive with thee shall perish! Thou shalt seek them and shalt not find them - even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. For I, the LORD thy God, will hold thy right hand saying unto thee, "Fear not; I will help thee! Fear not, thou worm Jacob, and ye men of Israel! I will help thee!" saith the LORD and thy Redeemer - the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel. *¹infuriated/angry*

When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them! I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together, that they may see and know and consider and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

"Produce your cause!" saith the LORD. "Bring forth your strong reasons!" saith the King of Jacob. "Let them bring them forth and shew Us what shall happen; let them shew the former things, what they be, that We may consider them and know the latter end of them; or declare Us things for to come. Shew the things that are to come hereafter, that We may know that ye are gods. Yea, do good, or do evil, that We may be dismayed and behold it together. Behold, ye are of nothing, and your work of nought; an abomination is he that chooseth you.

I have raised up One from the north, and He shall come; from the rising of the sun shall He call upon My name; and He shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? And beforetime, that we may say, "He is righteous?" Yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, "Behold, behold them; and I will give to Jerusalem one that bringeth good tidings." For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing. Their molten images are wind and confusion.

Behold My Servant, whom I uphold - Mine Elect, in whom My soul delighteth! I have put My Spirit upon Him! He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench. He shall bring forth judgment unto Truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His Law. Thus saith God the LORD - He that created the heavens and stretched them out, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it and spirit to them that walk therein - I the LORD have called Thee in righteousness and will hold Thine hand and will keep Thee and give Thee for a Covenant of the people, for a Light of the Gentiles,

to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house! I AM *THE LORD*. That is My name. And My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass and new things do I declare - before they spring forth I tell you of them.

Sing unto the LORD a new song and His praise from the end of the earth, ye that go down to the sea, and all that is therein - the isles, and the inhabitants thereof! Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit. Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare His praise in the islands. The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war. He shall cry, yea, roar! He shall prevail against His enemies.

I have long time holden My peace; I have been still and refrained Myself. Now will I cry like a travailing woman! I will destroy and devour at once! I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness *light* before them, and crooked things *straight*. These things will I do unto them and not forsake them!

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, "Ye are our gods!" Hear, ye deaf! And look, ye blind, that ye may see! Who is blind, but My Servant? Or deaf, as My messenger that I sent? Who is blind as He that is perfect, and blind as the LORD's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for His righteousness' sake. He will magnify the Law, and make it honourable. But this is a people robbed and spoiled; they are, all of them, snared in holes, and they are hid in prison houses. They are for a prey and none delivereth; for a spoil, and none saith, "Restore!" Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the LORD, He against whom we have sinned? For they would not walk in His Ways, neither were they obedient unto His Law. Therefore He hath poured upon Him the fury of His anger, and the strength of battle; and it hath set him on fire round about, yet He knew not; and it burned him, yet he laid it not to heart.

But now, thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel: Fear not! For I have redeemed thee! I have called thee by thy name; thou art Mine! When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not! For I am with thee! I will bring thy seed from the east, and gather thee from the west; I will say to the north, "Give up!" and to the south, "Keep not back!" Bring My sons from far, and my daughters from the ends of the earth - even every one that is called by My name - for I have created him for My glory, I have formed him; yea, I have made him! Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled - who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, "It is Truth!"

Ye are My witnesses, saith the LORD, and My servant whom I have chosen, that ye may know and believe Me and understand that I AM He. Before Me there was no God formed, neither shall there be after Me. I, even I, am the LORD; and beside Me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are My witnesses, saith the LORD, that I am God! Yea, before the day was, I AM He; and there is none that can deliver out of My hand. I will work, and who shall ¹let it? *'prevent/stop*

Thus saith the LORD, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon and have

brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the LORD, your Holy One, the creator of Israel, your King!

Thus saith the LORD, which maketh a way in the sea and a path in the mighty waters, which bringeth forth the chariot and horse, the army and the power: They shall lie down together, they shall not rise; they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old! Behold, I will do a new thing. Now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My People - My Chosen. This people have I formed for Myself; they shall shew forth My praise.

But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought Me the small cattle of thy burnt offerings, neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance! Let us ¹plead together! Declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against Me. Therefore I have profaned the princes of the Sanctuary, and have given Jacob to the curse, and Israel to reproaches.

¹debate

Yet now hear, O Jacob My servant; and Israel, whom I have chosen! Thus saith the LORD that made thee and formed thee from the womb, which will help thee: Fear not, O Jacob, My servant; and thou, ¹Jesurun, whom I have chosen! For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour My Spirit upon thy seed, and My blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, "I am the LORD's!" and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

¹"Upright One", a term of endearment for Israel

Thus saith the LORD the King of Israel and His Redeemer the LORD of Hosts: I am the First and I am the Last, and beside Me there is no God! And who (as I) shall call and shall declare it and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid! Have not I told thee from that time, and have declared it? Ye are even My witnesses. Is there a God beside Me? Yea, there is ¹no God; I know not any!

¹no other

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their *own* witnesses - they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men; let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together! The smith with the tongs both worketh in the coals and fashioneth it with hammers and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out his ¹rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest. He planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn, for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, "Aha, I am warm, I have seen the fire" and the residue thereof he maketh a god, even his graven image. He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, "Deliver me; for thou art my god!" They have not known nor understood, for He hath shut their eyes that they cannot see, and their hearts that they cannot understand.

And none considereth in his heart, neither is there knowledge nor understanding to say, "I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it, and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?" He feedeth on ashes. A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, "Is there not a lie in my right hand?" ¹ruler

Remember these, O Jacob and Israel; for thou art My servant! I have formed thee; thou art My servant! O Israel, thou shalt not be forgotten of Me! I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins! Return unto Me; for I have redeemed thee! Sing, O ye heavens; for the LORD hath done it! Shout, ye lower parts of the earth! Break forth into singing, ye mountains, O forest, and every tree therein! For the LORD hath redeemed Jacob, and glorified Himself in Israel.

Thus saith the LORD thy Redeemer and He that formed thee from the womb: I am the LORD that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself, that frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise men backward and maketh their knowledge foolish, that confirmeth the Word of His Servant, and performeth the counsel of His messengers, that saith to Jerusalem, "Thou shalt be inhabited!" and to the cities of Judah, "Ye shall be built, and I will raise up the decayed places thereof!" that saith to the deep, "Be dry, and I will dry up thy rivers!" that saith of Cyrus, "He is My shepherd and shall perform all My pleasure!" even saying to Jerusalem, "Thou shalt be built!" and to the Temple, "Thy foundation shall be laid!"

Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him (and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut): I will go before thee and make the crooked places straight! I will break in pieces the gates of brass and cut in sunder the bars of iron! And I will give thee the treasures of ¹darkness and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel! For Jacob my servant's sake, and Israel Mine Elect, I have even called thee by thy name! I have surnamed thee, though thou hast not known Me. I am the LORD, and there is none else, there is no God beside Me. I girded thee, though thou hast not known Me, that they may know - from the rising of the sun and from the west - that there is none beside Me! I am the LORD, and there is none else! I form the light, and create darkness. I make peace, and create ²evil. I the LORD do all these things! ¹in dark spaces ²calamity

Drop down, ye heavens, from above and let the skies pour down righteousness! Let the earth open, and let them bring forth salvation, and let righteousness spring up together! I the LORD have created it!

Woe unto him that striveth with his Maker! Let the ¹potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, "What makest thou?" or thy work, "He hath no hands?" Woe unto him that saith unto his father, "What begetteth thou?" or to the woman, "What hast thou brought forth?" Thus saith the LORD, the Holy One of Israel, and his Maker: Ask me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded. I have raised Him up in righteousness, and I will direct all His ways. He shall build My City, and He shall let go My captives, not for ²price nor reward, saith the LORD of Hosts.

¹a piece of broken pottery, symbolic of humans as lowly creations in comparison to God their Maker; here God is telling men to go strive with each other, but not with Him (in modern terminology, God is warning man not to mess with Him) ²a fee/profit

Thus saith the LORD: The labour of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine. They shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, "Surely God is in thee; and there is none else, there is ¹no God." ¹no other

Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour! They shall be ashamed and also confounded, all of them! They shall go to confusion together that are makers of idols! But Israel shall be saved in the LORD with an everlasting salvation! Ye shall not be ashamed nor confounded, ¹world without end! For thus saith the LORD that created the heavens (God Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited): I am the LORD, and there is none else! I have not spoken in secret, in a dark place of the earth. I said not unto the seed of Jacob, "Seek ye Me in vain!" I the LORD speak righteousness, I declare things that are right! ¹*without end in this world*

Assemble yourselves and come! Draw near together, ye that are escaped of the nations! They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? And there is no God else beside Me - a just God and a Saviour - there is none beside Me! Look unto Me and be ye saved, all the ends of the earth! for I am God, and there is none else. I have sworn by *Myself*, the Word is gone out of My mouth in righteousness and shall not return - that unto Me every knee shall bow, every tongue shall swear!

Surely, shall One say, "In the LORD have I righteousness and strength" - even to Him shall men come; and all that are incensed against Him shall be ashamed! In the LORD shall all the seed of Israel be justified, and shall glory.

Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle; your carriages were heavy loaden, they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Hearken unto Me, O House of Jacob and all the remnant of the House of Israel, which are borne by Me from the belly, which are carried from the womb, and even to your old age I AM He; and even to ¹hoar hairs will I carry you. I have made, and I will bear; even I will carry and will deliver you. ¹*white hairs/old age*

To whom will ye liken Me, and make Me equal, and compare Me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god. They fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove. Yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men. Bring it again to mind, O ye transgressors!

Remember the former things of old, for I am God and there is none else. I am God, and there is none like Me, declaring the end from the beginning; and from ancient times, the things that are not yet done, saying, "My counsel shall stand and I will do all My pleasure, calling a ravenous bird from the east, the man that executeth My counsel from a far country - yea, I have spoken it, I will also bring it to pass. I have purposed it, I will also do it!

Hearken unto Me, ye stouthearted that are far from righteousness! I bring near My righteousness; it shall not be far off, and My Salvation shall not tarry, and I will place Salvation in Zion for Israel My glory!

Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground! There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate! Take the millstones and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen! I will take vengeance, and I will not meet thee as a man!

As for our Redeemer - the LORD of Hosts is His name, the Holy One of Israel. Sit thou silent and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called *The Lady of Kingdoms*.

I was wroth with My People; I have polluted Mine inheritance, and given them into thine hand. ¹Thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, "I shall be a lady for ever!" so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this - thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, "I am, and none else beside me! I shall not sit as a widow, neither shall I know the loss of children!" But these two things shall come to thee in a moment in one day: the loss of children, and widowhood! They shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, "None seeth me!" Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, "I am, and none else beside me!" Therefore shall evil come upon thee! Thou shalt not know from whence it riseth; and mischief shall fall upon thee! Thou shalt not be able to put it off, and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments and with the multitude of thy sorceries wherein thou hast laboured from thy youth, *if* so be thou shalt be able to profit, *if* so be thou mayest prevail! Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee! Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame. There shall not be a coal to warm at, nor fire to sit before it. *Thus* shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth! They shall wander, every one, to his quarter; none shall save thee!

¹Whore of Babylon, spoken of in the Book of Revelation

Hear ye this, O house of Jacob, which are called by the name of "Israel" and are come forth out of the waters of Judah, which swear by the name of the LORD and make mention of the God of Israel (but not in truth, nor in righteousness; for they call themselves of the Holy City and stay themselves upon the God of Israel -The LORD of Hosts is His name!): I have declared the former things from the beginning, and they went forth out of My mouth and I shewed them; I did them suddenly, and they came to pass! Because I knew that thou art obstinate and thy neck is an iron sinew and thy brow brass, I have even from the beginning declared it to thee; before it came to pass I shewed it thee, lest thou shouldest say, "Mine idol hath done them, and my graven image, and my molten image, hath commanded them".

Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, "Behold, I knew them." Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened - for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb! For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off! Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine *own* sake - even for Mine own sake - will I do it; for how should My name be polluted? And I will not give My glory unto another!

Hearken unto Me, O Jacob and Israel, My Called! I AM He! I am the First, I also am the Last. Mine hand also hath laid the foundation of the earth and My right hand hath spanned the heavens. When I call unto them, they ¹stand up together. All ye, assemble yourselves, and hear: Which among them hath declared these things? The LORD hath loved Him - He will do His pleasure on Babylon, and His arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called Him. I have brought Him, and He shall make His way prosperous.

¹stand at attention

Come ye near unto Me! Hear ye this! I have not spoken in secret from the beginning - from the time that it was, there am I - and now the Lord GOD and His Spirit hath sent Me. Thus saith the LORD thy Redeemer, the Holy One of Israel: I am the LORD thy God which teacheth thee to profit, which leadeth thee by the Way that thou shouldest go. O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea! Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me. Go ye

forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, "The LORD hath redeemed His servant Jacob!!" And they thirsted not when He led them through the deserts. He caused the waters to flow out of the rock for them. He clave the rock also, and the waters gushed out. "There is no peace," saith the LORD, "unto the wicked!"

Listen, O isles, unto Me; and hearken, ye people, from far! The LORD hath called Me from the womb; from the bowels of My mother hath He made mention of My name. And He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me, and said unto Me, "Thou art My Servant, O Israel, in whom I will be glorified!"

Then I said, "I have laboured in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the LORD, and My work with My God."

"And now," saith the LORD that formed Me from the womb to be His Servant to bring Jacob again to Him, "Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength."

And He said, "It is a light thing that Thou shouldest be My Servant to raise up the Tribes of Jacob and to restore the Preserved of Israel. I will *also* give Thee for a Light to the Gentiles - that Thou mayest be My Salvation unto the end of the earth! Thus saith the LORD, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and He shall choose Thee."

Thus saith the LORD, "In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee. And I will preserve Thee and give Thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, "*Go forth!*" To them that are in darkness, "*Shew yourselves!*" They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them, for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the ¹land of Sinim!"

¹land of the people of Sin/Zin

Sing, O heavens! And be joyful, O earth! And break forth into singing, O mountains! For the LORD hath comforted His People and will have mercy upon His afflicted!

"But," Zion said, "the LORD hath forsaken me, and my Lord hath forgotten me!"

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee! Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about and behold! All these gather themselves together and come to thee! As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth! For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away! The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, '*The place is too ¹strait for me; give place to me that I may dwell*'. Then shalt thou say in thine heart, '*Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro? And, Who hath brought up these? Behold, I was left alone; these, where had they been?*'

¹narrow/crowded/tight

Thus saith the Lord GOD: Behold, I will lift up Mine hand to the Gentiles and set up My Standard to the people; and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders! And kings shall be thy nursing fathers, and their queens thy nursing mothers - they shall bow down to thee with their face toward the earth and lick up the dust of thy feet, and thou shalt know that I am the LORD! For they shall not be ashamed that wait for Me!

Shall the prey be taken from the mighty, or the lawful ¹captive delivered? But thus saith the LORD: Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered - for I will contend with him that contendeth with thee and I will save thy children! And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob! *¹prisoner be set free*

Thus saith the LORD: Where is the ¹bill of your mother's divorcement, whom I have put away? Or, which of My creditors is it to whom I have sold you? Behold, for your iniquities have ye sold *yourselves*, and for *your* transgressions is your mother ²put away. Wherefore, when I came, was there no man? When I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at My rebuke I dry up the sea! I make the rivers a wilderness! Their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. *¹bill/document of divorce ²divorced*

The Lord GOD hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord GOD hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. For the Lord GOD will help Me; therefore shall I not be confounded, therefore have I set My face like a flint and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? Let us stand together! Who is Mine adversary? Let him come near to Me! Behold, the Lord GOD will help Me; who is he that shall condemn Me? Lo, they all shall wax old as a garment; the moth shall eat them up!

Who is among you that feareth the LORD, that obeyeth the voice of His Servant, that walketh in darkness and hath no light? Let him trust in the name of the LORD and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of Mine hand: ye shall lie down in sorrow!

Hearken to Me, ye that follow after righteousness, ye that seek the LORD! Look unto the Rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you - for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion. He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the Garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto Me, My People; and give ear unto Me, O My Nation! For a Law shall proceed from Me and I will make My judgment to rest for a Light of the people. My righteousness is near; My Salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner - but My Salvation shall be for ever, and My righteousness shall not be abolished!

Hearken unto Me, ye that know righteousness, the people in whose heart is My Law! Fear ye not the reproach of men, neither be ye afraid of their revilings! For the moth shall eat them up like a garment, and the worm shall eat them like wool - but My righteousness shall be for ever, and My Salvation from generation to generation!

Awake, awake, put on strength, O Arm of the LORD! Awake, as in the ancient days, in the generations of old! Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea - the waters of the great deep - that hath made the depths of the sea a way for the ransomed to pass over? Therefore the Redeemed of the LORD shall return and come with singing unto Zion, and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away.

I, even I, am He that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die and of the son of man which shall be made as grass - and forgettest the LORD thy Maker that hath stretched forth the heavens and laid the foundations of the earth - and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where *is* the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy God that divided the sea whose waves roared! (The LORD of Hosts is His name). And I have put My Words in Thy mouth, and I have covered Thee in the shadow of Mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, "Thou art My People!"

Awake! Awake! Stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury! Thou hast drunken the dregs of the cup of trembling, and wrung them out!

There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

These two things are come unto thee; who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword. By whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the LORD, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken (but not with wine), thus saith thy Lord - the LORD and thy God - that pleadeth the cause of His People: Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury. Thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy soul, "Bow down, that we may go over!" And thou hast laid thy body as the ground, and as the street, to them that went over.

Awake! Awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the Holy City! For henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD: Ye have sold yourselves for nought; and ye shall be redeemed without money.

For thus saith the Lord GOD: My People went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

"Now therefore, what have I here," saith the LORD, "that My People is taken away for nought? They that rule over them make them to howl, saith the LORD; and My name continually every day is blasphemed! Therefore My People shall know My name; therefore they shall know in that day that I am He that doth speak - behold, it is I!"

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth!" Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem! For the LORD hath comforted His People! He hath redeemed Jerusalem! The LORD ¹hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the Salvation of our God. Depart ye! Depart ye! Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean ²that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight; for the LORD will go before

you, and the God of Israel will be your ³re-ward.

¹basically, "rolled up His sleeves and exposed His mighty arms that can only act righteously" (God's execution of judgment is never done with abuse of power but with equity, justice, and mercy) ²those of you that ³re-reward, compensation, recompense

"Behold, My Servant shall deal prudently, He shall be exalted and extolled and be very high." As many were ¹astonied at Thee; His ²visage was so ³marred, more than any man; and His form, more than the sons of men! So shall He ⁴sprinkle many nations; the kings shall shut their mouths at Him, for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? And to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground. ⁵He hath no form nor comeliness, and, when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows and acquainted with grief; and we hid as it were our faces from Him. He was despised, and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted - but He was wounded for *our* transgressions, He was bruised for *our* iniquities. The chastisement of our peace was upon Him; and with His stripes we are healed! All we, like sheep, have gone astray. We have turned, every one, to his *own* way; and the LORD hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment - and who shall declare His generation? For He was cut off out of the land of the living - for the transgression of My People was He stricken. And He made His grave with the wicked and with the rich in His death, because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him. He hath put Him to grief. When Thou shalt make His soul an offering for sin; He shall see His seed; He shall prolong His days; and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied. By His knowledge shall My Righteous Servant justify many - for He shall bear their iniquities. Therefore will I divide Him a portion with the great and He shall divide the spoil with the strong, because He hath poured out His soul unto death. And He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

¹astonished ²image/appearance/body & face ³disfigured/mutilated/mangled ⁴NOTE: it was the duty of the high priest to cover the People with a sprinkling of the sacrificial lamb's blood to demonstrate how their sins are covered (hidden from the judgement of God), but this verse foretells the blood sacrifice of Messiah, the Lamb of God, who will sprinkle His blood of forgiveness, not just upon Israel, but upon "many nations" ⁵He is physically unattractive to keep us from being lured by good looks

"Sing, O barren, thou that didst not bear! Break forth into singing and cry aloud, thou that didst not travail with child! For, more are the children of the desolate than the children of the married wife!" saith the LORD. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations - spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not! For thou shalt not be ashamed, neither be thou confounded! For thou shalt not be put to shame! For thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine Husband - the LORD of Hosts is His name, and thy Redeemer the Holy One of Israel, *The God of the Whole Earth* shall He be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused," saith thy God. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee," saith the LORD thy Redeemer. For this is as the waters of Noah unto Me - for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the Covenant of My Peace be removed!" saith the LORD that hath mercy on thee.

"O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colours and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children! In righteousness shalt thou be established! Thou shalt be far from oppression! For thou shalt not fear - and from terror, for it shall not come near thee! Behold, they shall

surely gather together, but not by Me. Whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn! *This* is the heritage of the servants of the LORD, and their righteousness is of Me!” saith the LORD.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price! Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me! Hear, and your soul shall live! And I will make an everlasting covenant with you, even the sure mercies of David!

Behold, I have given Him for a Witness to the people, a leader and commander to the people. Behold, Thou shalt call a nation that Thou knowest not, and nations that knew not Thee shall run unto Thee because of the LORD Thy God, and for the Holy One of Israel; for He hath glorified Thee.

Seek ye the LORD while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon. “For My thoughts are not your thoughts, neither are your ways My ways,” saith the LORD. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth forth out of My mouth - it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.”

Thus saith the LORD, “Keep ye judgment, and do justice! For My Salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the LORD, speak, saying, *‘The LORD hath utterly separated me from His People!’* Neither let the eunuch say, *‘Behold, I am a dry tree!’* For thus saith the LORD unto the eunuchs that keep My Sabbaths and choose the things that please Me and take hold of My covenant: Even unto them will I give, in Mine House and within My walls, a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off! Also the sons of the stranger that join themselves to the LORD, to serve Him and to love the name of the LORD, to be His servants - every one that keepeth the Sabbath from polluting it and taketh hold of My covenant - even *them* will I bring to My Holy Mountain and make them joyful in My House of Prayer! Their burnt offerings and their sacrifices shall be accepted upon Mine Altar; for Mine House shall be called An House of Prayer for *all* people!” The Lord GOD which gathereth the outcasts of Israel saith, “Yet will I gather others to Him, beside those that are ¹gathered unto Him!”

1already gathered

All ye beasts of the field, come to devour, yea, all ye beasts in the forest! His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber! Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. “Come ye!” say they, “I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant!”

The Righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the Righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye ¹sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? Among the smooth stones of the stream is thy portion; they, they are thy lot - even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed, even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto ²hell! Thou art wearied in the greatness of thy way; yet saidst thou not, "There is ³no hope." Thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest Me not? I will declare thy righteousness and thy works; for they shall not profit thee! When thou criest, let thy companies deliver thee! But the wind shall carry them all away; vanity shall take them! But he that putteth his trust in *Me* shall possess the land and shall inherit My Holy Mountain, and shall say, "Cast ye up! Cast ye up! Prepare the way! Take up the stumblingblock out of the way of My People."
¹flaunt ²death/the grave ³no hope in what we do

For thus saith the High and Lofty One that inhabiteth eternity, whose name is HOLY: I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth (for the spirit ¹should fail before Me and the souls which I have made). For the iniquity of his covetousness was I wroth and smote him. I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips. "Peace, peace to him that is far off, and to him that is near," saith the LORD; "and I will heal him." But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace," saith my God, "to the wicked."
¹would then

Cry aloud, spare not, lift up thy voice like a trumpet, and shew My People their transgression, and the House of Jacob their sins. Yet they seek Me daily and delight to know My Ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of Me the ordinances of justice; they take delight in approaching to God. "Wherefore have we fasted," say they, "and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?" Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall *not* fast as ye do this day, to make your voice to be heard on high! Is it such a fast that I have chosen - a day for a man to afflict his soul?! Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this 'a fast' and 'an acceptable day to the LORD'? Is not *this* the fast that I have chosen - to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own ¹flesh? *Then* shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee - the glory of the LORD shall be thy rereward! *Then* shalt thou call, and the LORD shall answer! Thou shalt cry, and He shall say, "Here I am!" If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and, if thou draw out thy soul to the hungry, and satisfy the afflicted soul, *then* shall thy light rise in obscurity, and thy darkness be as the noonday, and the LORD shall guide thee continually and satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not! And they

that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The Repairer of the Breach, The Restorer of Paths to Dwell In! If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day, and call the Sabbath '*A Delight, the Holy of the LORD, Honourable*', and shalt honour Him - not doing thine *own* ways, nor finding thine *own* pleasure, nor speaking thine *own* words - *then* shalt thou delight thyself in the LORD and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it! *'kin*

Behold, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear! But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear! For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth! They trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch '*cockatrice*' eggs, and weave the spider's web! He that eateth of their eggs dieth, and that which is crushed breaketh out into a viper! Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity - wasting and destruction are in their paths! The Way of Peace they know not, and there is no judgment in their goings; they have made them crooked paths (whosoever goeth therein shall not know peace)! *'the eggs of a deadly poisonous snake*

Therefore is judgment far from us, neither doth justice overtake us. We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes. We stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves. We look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us. And as for our iniquities, we know them - in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for Truth is fallen in the street, and equity cannot enter. Yea, Truth faileth; and he that departeth from evil maketh himself a prey. And the LORD saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought Salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly He will repay - fury to His adversaries, recompence to His enemies; to the islands He will repay recompence.

So shall they fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for Me, *this* is My covenant with them, saith the LORD: My spirit that is upon Thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Arise! Shine! For thy Light is come, and the glory of the LORD is risen upon thee! For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy Light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see. All they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come. They shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on Mine Altar, and I will glorify the House of My glory.

Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the Name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My Sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come, bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, *'The City of the LORD - The Zion of the Holy One of Israel'*.

Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer - the Mighty One of Jacob. For brass, I will bring gold; and for iron, I will bring silver; and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls *Salvation*, and thy gates *Praise*. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but *the LORD* shall be unto thee an everlasting Light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting Light, and the days of thy mourning shall be ended. Thy people also shall be all righteous. They shall inherit the land for ever - the branch of My planting, the work of My hands - that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the LORD will hasten it in his time!

The Spirit of the Lord GOD is upon Me, because the LORD hath anointed Me to preach ¹good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *'Trees of Righteousness, the Planting of the LORD'*, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But *ye* shall be named *'The Priests of the LORD'*! Men shall call you *'The Ministers of Our God'*! Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double - everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

'literally "the Gospel", God's good news

I will greatly rejoice in the LORD! My soul shall be joyful in my God! For He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself

with ornaments, and as a bride adorneth herself with her jewels. For, as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth, so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as brightness and the Salvation thereof as a lamp that burneth. And the Gentiles shall see Thy Righteousness, and all kings Thy glory; and ¹thou shalt be called by a new name which the mouth of the LORD shall name! Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed "Forsaken". Neither shall thy land any more be termed "Desolate". But thou shalt be called ²*Hephzi-bah*, and thy land ³*Beulah*; for the LORD delighteth in thee, and thy land shall be married. For, as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee!

¹NOTE: many segments of Scripture hold a veiled meaning, often speaking of the land of Israel on the surface but spiritually speaking of the Messiah, as in the case where this verse speaks of God giving physical Israel a new name and yet also spiritually referring to the new name that will be given to Messiah at the end of all things, as spoken in Revelation, "He had a name written that no man knew but He himself", and, "Him that overcometh will I make a pillar in the Temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name", and, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." ²meaning "My delight is in her" ³meaning "[she who is] married".

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The LORD hath sworn by His right hand and by the arm of His strength, "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it and praise the LORD, and they that have brought it together shall drink it in the courts of My holiness."

Go through, go through the gates! Prepare ye the way of the people! Cast up, cast up the highway! Gather out the stones! Lift up a standard for the people! Behold, the LORD hath proclaimed unto the end of the world: Say ye to the daughter of Zion, "Behold, thy ¹Salvation cometh! Behold, His reward is with Him, and His work before Him!"

¹in Hebrew "Yehsa" or "Yeshua" ("Yahweh the Savior") – in English "Jesus"

And they shall call them, 'The Holy People - The Redeemed of the LORD', and thou shalt be called, 'Sought Out: A City Not Forsaken'!

"Who is this that cometh from Edom, with dyed garments from Bozrah - this, that is glorious in His apparel, travelling in the greatness of His strength?"

"I, that speak in righteousness, mighty to save!"

"Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?"

"I have trodden the winepress alone; and of the people, there was none with Me! For I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment! For the Day of Vengeance is in Mine heart, and the year of My Redeemed is come! And I looked, and there was none to help; and I wondered that there was none to uphold. Therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth!"

I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the House of Israel which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, "Surely they are My People, children that will not lie!" So He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them, and He bare them and carried them all the days of old.

But they rebelled and vexed His Holy Spirit! Therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and His people, saying, "Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst Thou lead Thy People, to make Thyself a glorious name! Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory! Where is Thy zeal and Thy strength, the sounding of Thy ¹bowels and of Thy mercies toward me? Are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not. *Thou, O LORD, art our Father, our Redeemer; Thy name is from everlasting! O LORD, why hast Thou made us to err from Thy Ways, and hardened our heart from Thy fear? Return, for Thy servants' sake, the Tribes of Thine inheritance! The People of Thy holiness have possessed it but a little while; our adversaries have trodden down Thy Sanctuary. We are Thine! Thou never barest rule over them; they were not called by Thy name.*"

¹the guts, symbolic of tenderheartedness

Oh that Thou wouldest rend the heavens! That thou wouldest come down! That the mountains might flow down at Thy presence as when ¹the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways. Behold, Thou art wroth; for we have sinned; in those is continuance, and we shall be saved.

¹a possible reference to lava

But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities. But now, O LORD, Thou art our Father! We are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever! Behold, see, we beseech Thee, we are all Thy People! Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation! Our holy and our beautiful House, where our fathers praised Thee, is burned up with fire; and all our pleasant things are laid waste! Wilt Thou refrain Thyself for these things, O LORD? Wilt Thou hold Thy peace, and afflict us very sore?

I Am sought of them that asked not for Me. I am found of them that sought Me not. I said, "Behold Me! Behold Me!" unto a nation that was not called by My name. I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts - a people that provoketh Me to anger continually to My face, that sacrificeth in gardens and burneth incense upon altars of brick, which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels, which say, "Stand by Thyself, come not near to me; for I am holier than Thou!" These are a smoke in My nose, a fire that burneth all the day!

Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom your iniquities and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed Me upon the hills. Therefore will I measure their former work into

their bosom. Thus saith the LORD: As the new wine is found in the cluster, and one saith, "Destroy it not, for a blessing is in it!" so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of My mountains; and Mine Elect shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the Valley of Achor a place for the herds to lie down in, for My People that have sought Me.

But ye are they that forsake the LORD, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword and ye shall all bow down to the slaughter, because, when I called ye did not answer, when I spake ye did not hear, but did evil before Mine eyes and did choose that wherein I delighted not. Therefore thus saith the Lord GOD: Behold, My servants shall eat, but ye shall be hungry! Behold, My servants shall drink, but ye shall be thirsty! Behold, My servants shall rejoice, but ye shall be ashamed! Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit! And ye shall leave your name for a curse unto My Chosen - for the Lord GOD shall slay thee, and call His servants by another name, that he who blesseth himself in the earth shall bless himself in the God of Truth, and he that sweareth in the earth shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from Mine eyes. "For, behold, ¹I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create - for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days (for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed). And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and *another* inhabit! They shall not plant and *another* eat! For, as the days of a tree are the days of My people, and Mine Elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain," saith the LORD!

'this is explained further in the last two chapters of Revelation, when God reveals that He will destroy this current physical realm of existence and create a new heaven and a new earth where we will reside with God eternally (contrary to human tradition which says we will dwell forever in heaven).

THUS saith the LORD: "The heaven is My throne, and the earth is My footstool! Where is the house that ye build unto Me? And where is the place of My rest? For all those things hath *Mine* hand made, and all those things have been, saith the LORD! But to *this* man will I look: even to him that is poor and of a contrite spirit, and trembleth at My Word.

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I *also* will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before Mine eyes, and chose that in which I delighted not!"

Hear the Word of the LORD, ye that tremble at His Word: "Your brethren that hated you, that cast you out for My name's sake, said, "Let the LORD be glorified!" But he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the Temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. "Shall I bring to the birth, and not cause to bring forth?" saith the LORD. "Shall I cause to bring forth, and shut the womb?" saith thy God.

"Rejoice ye with Jerusalem and be glad with her, all ye that love her! Rejoice for joy with her, all ye

that mourn for her! That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward His servants, and His indignation toward His enemies.

“For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His Sword will the LORD plead with all flesh; and the slain of the LORD shall be many. They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts.

“It shall come that I will gather all nations and tongues; and they shall come, and see My glory. And I will set a Sign among them, and I will send those that escape of them unto the nations - to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off - that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the House of the LORD. And I will also take of them for priests and for Levites,” saith the LORD. For, as the new heavens and the new earth which I will make shall remain before Me, saith the LORD, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the LORD. And they shall go forth and look upon the carcasses of the men that have transgressed against Me - for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

The Words of Jeremiah

the Son of Hilkiyah of the priests that were in Anathoth in the land of Benjamin
to whom the Word of the LORD came in the days of Josiah the son of Amon king of Judah
in the thirteenth year of his reign.

¹It came also in the days of Jehoiakim (the son of Josiah king of Judah) unto the end of the eleventh year of Zedekiah (the son of Josiah king of Judah), unto the carrying away of Jerusalem captive in the fifth month.

the Word of the Lord

Then the Word of the LORD came unto me, saying, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Then said I, “Ah, Lord GOD! Behold, I cannot speak! For I am a child!”

But the LORD said unto me, “Say not, *I am a child!* For thou *shalt* go to all that I shall send thee, and whatsoever I command thee thou shalt speak! Be not afraid of their faces; for I am with thee to deliver thee, saith the LORD!”

Then the LORD put forth His hand and touched my mouth. And the LORD said unto me, “Behold, I have put My Words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down and to destroy, and to throw down, to build, and to plant.”

Moreover the Word of the LORD came unto me, saying, “Jeremiah, what seest thou?”

And I said, “I see a rod of an almond tree.”

Then said the LORD unto me, "Thou hast well seen - for I will hasten My Word to perform it."

And the Word of the LORD came unto me the second time, saying, "What seest thou?"

And I said, "I see a seething pot; and the face thereof is toward the north."

Then the LORD said unto me, "Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north," saith the LORD; "and they shall come, and they shall set, every one, his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter My judgments against them touching all their wickedness who have forsaken Me and have burned incense unto other gods and worshipped the works of their own hands. Thou, therefore, gird up thy loins and arise, and speak unto them all that I command thee. Be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee, for I am with thee," saith the LORD, "to deliver thee."

Moreover the Word of the LORD came to me, saying, "Go and cry in the ears of Jerusalem, saying, Thus saith the LORD: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the LORD and the firstfruits of His increase; all that devour him shall offend; evil shall come upon them," saith the LORD.

Hear ye the Word of the LORD, O House of Jacob, and all the families of the House of Israel, "Thus saith the LORD: What iniquity have your fathers found in Me that they are gone far from Me and have walked after vanity and are become vain? Neither said they, '*Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt*'. And I brought you into a plentiful country to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled My land, and made Mine heritage an abomination! The priests said not, *Where is the LORD?* And they that handle the Law knew Me not. The pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after things that do not profit! Wherefore I will yet plead with you," saith the LORD, "and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But My People have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate!" saith the LORD. "For My People have committed two evils:

- they have forsaken Me - the Fountain of Living Waters,
- and
- hewed them out cisterns - *broken* cisterns, that can hold no water!

Is Israel a servant? Is he a homeborn slave? Why is he spoiled? The young lions roared upon him and yelled, and they made his land waste; his cities are burned without inhabitant. Also the children of ¹Noph and ²Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when He led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of ³Sihor? Or, what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know therefore and see that it is an evil thing and bitter that thou hast forsaken the LORD thy God, and that My fear is not in thee!" saith the Lord GOD of hosts. "For of old time I have broken thy yoke and burst thy bands. And thou saidst, *I will not transgress* - when upon *every* high hill and under *every* green tree thou wanderest, playing the harlot!! Yet I had planted thee a *noble* vine, wholly a *right* seed; how then art thou turned into the degenerate plant of a strange vine unto Me? For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before Me!" saith the Lord GOD. "How canst thou say, '*I am not polluted; I*

have not gone after Baalim? **See** thy way in the valley! **Know** what thou hast done! Thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst! But thou saidst, *There is no hope: no; for I have loved strangers, and after them will I go.* As the thief is ashamed when he is found, so is the House of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, *Thou art my father*; and to a stone, *Thou hast brought me forth*; for they have turned their back unto Me and not their face - but in the time of their trouble they will say, *Arise, and save us!* But where are thy gods that thou hast made thee? Let *them* arise, if they can save thee in the time of thy trouble! For, according to the number of thy cities are thy gods, O Judah!"

¹Egyptian city of Memphis ²the Egyptian city of Daphne ³a stream of Egypt

"Wherefore will ye plead with Me? Ye all have transgressed against Me," saith the LORD. "In vain have I smitten your children; they received no correction. Your own sword hath devoured your prophets, like a destroying lion. O generation, *see ye the Word of the LORD!* Have I been a wilderness unto Israel? A land of darkness? Wherefore say My People, *'We are lords! We will come no more unto Thee!'*? Can a maid forget her ornaments, or a bride her attire? Yet My People have forgotten Me days without number! Why trimmest thou thy way to seek love? Therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents. I have not found it by secret search, but upon all these. Yet thou sayest, *'Because I am innocent, surely His anger shall turn from me'*. Behold, I will plead with thee, because thou sayest, *'I have not sinned'*. Why gaddest thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head; for the LORD hath rejected thy confidences, and thou shalt not prosper in them."

They say, *'If a man put away his wife and she go from him and become another man's, shall he return unto her again? Shall not that land be greatly polluted?'* But thou hast played the harlot with *many* lovers - yet return again to Me!" saith the LORD. "Lift up thine eyes unto ¹the high places, and see where thou hast not been ²alien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness! Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed! Wilt thou not from this time cry unto Me, *'My Father, thou art the Guide of my youth? Will He reserve His anger for ever? Will He keep it to the end?'* Behold, thou hast spoken and done evil things as thou couldst!"

¹the places of idol worship ²lied down with (meaning that the people committed adultery against God by worshipping other gods)

The LORD said also unto me in the days of Josiah the king, "Hast thou seen that which backsliding Israel hath done?! She is gone up upon every high mountain and under every green tree, and there hath played the harlot! And I said, after she had done all these things, *'Turn thou unto me!'* But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly," saith the LORD.

And the LORD said unto me, "The backsliding Israel hath justified herself more than treacherous Judah! Go and proclaim these words toward the north, and say: Return, thou backsliding Israel, saith the LORD; and I will not cause Mine anger to fall upon you. For I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and, ye have not obeyed My voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you! And I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied

and increased in the land, in those days, saith the LORD, they shall say no more, *'The Ark of the Covenant of the LORD!'* neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem *The Throne of the LORD*, and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, *'How shall I put thee among the Children, and give thee a pleasant land, a goodly heritage of the hosts of nations?'* And I said, *'Thou shalt call Me **My Father**,* and shalt not turn away from Me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O House of Israel, saith the LORD."
"Let us seek to/ask of..."

"A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the LORD their God. Return, ye backsliding children, and I will heal your backslidings!"

Behold, we come unto Thee; for Thou art the LORD our God!

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the LORD our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

"If thou wilt return, O Israel," saith the LORD, "Return unto Me! And if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, *'The LORD liveth, in truth, in judgment, and in righteousness!'* and the nations shall bless themselves in Him, and in Him shall they glory."

For thus saith the LORD to the men of Judah and Jerusalem, "Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins *of your heart*, ye men of Judah and inhabitants of Jerusalem! Lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Declare ye in Judah and publish in Jerusalem, and say, *'Blow ye the trumpet in the land!'* Cry, gather together, and say, *'Assemble yourselves, and let us go into the defenced cities!'* Set up the standard toward Zion. Retire, stay not! For I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant."

For this gird you with sackcloth, lament and howl; for the fierce anger of the LORD is not turned back from us!

"And it shall come to pass at that day," saith the LORD, "that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder."

Then said I, "Ah, Lord GOD! Surely Thou hast greatly deceived this people and Jerusalem, saying, *'Ye shall have peace'*, whereas the sword reacheth unto the soul!"

"At that time shall it be said to this people and to Jerusalem, *'A dry wind of the high places in the wilderness toward the daughter of My People - not to fan, nor to cleanse - even a full wind from those places shall come unto Me'*, now also will I give sentence against them.

Behold, he shall come up as clouds, and his chariots shall be as a whirlwind, his horses are swifter than eagles. Woe unto us! For we are spoiled.

“O Jerusalem, wash thine heart from wickedness, that thou mayest be saved! How long shall thy vain thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from Mount Ephraim. Make ye mention to the nations. Behold, publish against Jerusalem, that watchers come from a far country and give out their voice against the cities of Judah. As keepers of a field are they against her round about, because she hath been rebellious against Me,” saith the LORD. “Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.”

“My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me. I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled. Suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?”

“For My People is foolish, they have not known Me; they are sottish children, and they have none understanding. They are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by His fierce anger.”

For thus hath the LORD said, “The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks. Every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, *‘Woe is me now! For my soul is wearied because of murderers!’*”

“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, *‘The LORD liveth!’* surely they swear falsely.”

O LORD, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction. They have made their faces harder than a rock; they have refused to return. Therefore I said, “Surely these are poor; they are foolish! For they know not the Way of the LORD, nor the judgment of their God!”

“I will get me unto the great men and will speak unto them; for they have known the Way of the LORD, and the judgment of their God. But these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this? Thy children have forsaken Me, and sworn by them that are no gods! When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots’ houses! They were as fed horses in the morning; every one neighed after his neighbour’s wife. Shall I not visit for these things?” saith the LORD; “And shall not My soul be avenged on such a nation as this?”

“Go ye up upon her walls, and destroy; but make not a full end. Take away her battlements; for they are not the LORD’s. For the House of Israel and the House of Judah have dealt very treacherously against Me,” saith the LORD. “They have belied the LORD, and said, *‘It is not He; neither shall evil come upon us; neither shall we*

see sword nor famine'. And the prophets shall become wind, and the Word is not in them; thus shall it be done unto them."

Wherefore thus saith the LORD God of hosts, "Because ye speak this word, behold, I will make My Words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat. They shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword."

"Nevertheless in those days," saith the LORD, "I will not make a full end with you. And it shall come to pass, when ye shall say, *'Wherefore doeth the LORD our God all these things unto us?'* then shalt thou answer them, *'Like as ye have forsaken Me and served strange gods in your land, so shall ye serve strangers in a land that is not yours.'* Declare this in the House of Jacob and publish it in Judah, saying, Hear now this, O foolish people and without understanding, which have eyes and see not, which have ears and hear not: *'Fear ye not Me? saith the LORD. Will ye not tremble at My presence which have placed the sand for the bound of the sea by a perpetual decree that it cannot pass it, and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?'*"

"But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, *'Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season; He reserveth unto us the appointed weeks of the harvest'*. Your iniquities have turned away these things, and your sins have withholden good things from you! For among My People are found wicked men. They lay wait as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked. They judge not the cause - the cause of the fatherless - yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things?" saith the LORD. "Shall not My soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and My People love to have it so. And what will ye do in the end thereof?"

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem; for evil appeareth out of the north, and great destruction."

"I have likened the daughter of Zion to a comely and delicate woman. The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. Prepare ye war against her!"

"Arise, and let us go up at noon!"

"Woe unto us! For the day goeth away, for the shadows of the evening are stretched out!"

"Arise, and let us go by night, and let us destroy her palaces."

For thus hath the LORD of Hosts said, "Hew ye down trees, and cast a mount against Jerusalem. *This* is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness. Violence and spoil is heard in her; before Me continually is grief and wounds. Be thou instructed, O Jerusalem, lest My soul depart from thee; lest I make thee desolate, a land not inhabited!"

Thus saith the LORD of Hosts, "They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grapegatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken. Behold, the Word of the LORD is unto them a reproach; they have no delight in It. Therefore I am full of the fury of the LORD; I am weary with holding in! I will pour it out upon the children abroad, and upon the assembly of young men together! For even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out My hand upon the inhabitants of the land," saith the LORD. "For, from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely! They have healed also the hurt of the daughter of My People slightly, saying, '*Peace! Peace!*' - when there is no peace."

"Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. Therefore they shall fall among them that fall. At the time that I visit them they shall be cast down," saith the LORD.

Thus saith the LORD, "Stand ye in the ways, and see, and ask for the old paths where is the good Way, and walk therein, and ye shall find rest for your souls. But they said, '*We will not walk therein!*' Also I set watchmen over you, saying, '*Hearken to the sound of the trumpet!*' But they said, '*We will not hearken!*' Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth! Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My Words, nor to My Law, but rejected it! To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me!"

Therefore thus saith the LORD, "Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish."

Thus saith the LORD, "Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy. Their voice roareth like the sea; and they ride upon horses set in array as men for war against thee, O daughter of Zion!"

"We have heard the fame thereof. Our hands wax feeble. Anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side."

"O daughter of My People, gird thee with sackcloth, and wallow thyself in ashes!"

"Make thee mourning as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us!"

"I have set Thee for a Tower and a Fortress among My People, that Thou mayest know and try their way. They are all grievous revolvers, walking with slanders. They are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain, for the wicked are not plucked away. '*Reprobate silver*' shall men call them, because the LORD hath rejected them."

The Word that came to Jeremiah from the LORD, saying, "Stand in the gate of the LORD's House and proclaim there this Word, and say:

"Hear the Word of the LORD, all ye of Judah that enter in at these gates to worship the LORD! Thus saith the LORD of Hosts, the God of Israel:

"Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, '*The Temple of the LORD, The Temple of the LORD, The Temple of the LORD, are these!*' For if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his

neighbor, if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever! Behold, ye trust in lying words that cannot profit. Will ye steal, murder and commit adultery and swear falsely and burn incense unto Baal and walk after other gods whom ye know not, and come and stand before Me in this House which is called by My Name, and say, '*We are delivered to do all these abominations*'? Is this House, which is called by My Name, become a den of robbers in your eyes?! Behold, even I have seen it, saith the LORD. But go ye now unto My place which was in Shiloh, where I set My Name at the first, and see what I did to it for the wickedness of My People Israel! And now, because ye have done all these works, saith the LORD (and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not), therefore will I do unto this House (which is called by My Name wherein ye trust) and unto the place which I gave to you and to your fathers as I have done to Shiloh. And I will cast you out of My sight as I have cast out all your brethren, even the whole seed of Ephraim! Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me - for I will not hear thee!

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire and the women knead their dough to make cakes to ¹the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke Me to anger? saith the LORD. Do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord GOD: Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. *¹the Babylonian goddess Semiramis whose idol and icon is a woman holding a child*

"Thus saith the LORD of Hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh! For I spake *not* unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices! But *this* thing commanded I them, saying: OBEY MY VOICE, AND I WILL BE YOUR GOD AND YE SHALL BE MY PEOPLE! AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU, THAT IT MAY BE WELL UNTO YOU!

"But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them. Yet they hearkened not unto Me, nor inclined their ear, but hardened their neck - they did *worse* than their fathers!

"Therefore thou shalt speak all these words unto them; but they will not hearken to thee. Thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them:

"This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction! Truth is perished and is cut off from their mouth! Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in My sight, saith the LORD! They have set their abominations in the House which is called by My Name, to pollute it. And they have built the high places of Tophet, which is in The Valley of the Son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My heart!

"Therefore, behold, the days come, saith the LORD, that it shall no more be called *Tophet* nor *The Valley of the Son of Hinnom*, but *The Valley of Slaughter* - for they shall ¹bury in Tophet till there be ²no place! And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away! Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride - for the land shall be desolate! *¹bury the dead ²no place left for burial*

"At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun and the moon and all the host of heaven, whom they have loved and whom they have served and after whom they have walked and whom they have sought and whom they have worshipped. They shall not be gathered, nor be buried; they shall be for dung upon the face of the earth! And *death* shall be chosen rather than life by all the residue of them

that remain of this evil family which remain in all the places whither I have driven them, saith the LORD of Hosts! Moreover thou shalt say unto them,

“Thus saith the LORD: Shall they fall, and not arise? Shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright. No man repented him of his wickedness, saying, ‘*What have I done?!*’ Every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but My People know not the judgment of the LORD. How do ye say, ‘*We are wise, and the law of the LORD is with us?*’ Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others and their fields to them that shall inherit them; for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely. For they have healed the hurt of the daughter of My People slightly, saying, ‘*Peace! Peace!*’ when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall. In the time of their visitation they shall be cast down, saith the LORD.

“I will surely consume them, saith the LORD. There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. ‘*Why do we sit still? Assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came; and for a time of health, and behold trouble!*’ The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD. When I would comfort Myself against sorrow, My heart is faint in Me.

“Behold the voice of the cry of the daughter of My People because of them that dwell in a far country! Is not the LORD in Zion? Is not her king in her? Why have they provoked Me to anger with their graven images and with strange vanities? ‘*The harvest is past, the summer is ended, and we are not saved.*’ For the hurt of the daughter of My People am I hurt! I am ‘black; astonishment hath taken hold on Me! Is there no balm in Gilead; is there no physician there? Why, then, is not the health of the daughter of My People recovered?

¹קדר (qadar) to be darkened [with grief, as when covered with sackcloth in mourning]

“Oh that My head were waters and Mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of My People! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave My People, and go from them! For they be all adulterers, an assembly of treacherous men! And they bend their tongues like their bow for lies, but they are not valiant for the Truth upon the earth; for they proceed from evil to evil, and they know not Me, saith the LORD! Take ye heed, every one, of his neighbour and trust ye not in any brother! For every brother will utterly supplant, and every neighbour will walk with slanders! And they will deceive every one his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity! Thine habitation is in the midst of deceit; *through* deceit they refuse to know Me, saith the LORD!

“Therefore thus saith the LORD of Hosts: Behold, I will melt them, and try them; for how shall I do for the daughter of My People? Their tongue is as an arrow shot out; it speaketh deceit. One speaketh peaceably to his neighbour with his mouth, but in heart he ¹layeth his wait. Shall I not visit them for these things? saith the LORD. Shall not My soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up so that none can pass through them; neither can men hear the voice of the cattle - both the fowl of the heavens and the beast are fled; they are gone! And I will make Jerusalem ²heaps and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. ¹waits for the chance to do him harm ²heaps of rubble

“Who is the wise man that may understand this? And who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

“And the LORD saith: Because they have forsaken My Law which I set before them, and have not

obeyed My voice, neither walked therein - but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them.

“Therefore thus saith the LORD of Hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink! I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them!

“Thus saith the LORD of Hosts: Consider ye, and call for the mourning women that they may come; and send for cunning women that they may come! And let them make haste and take up a wailing for Us, that Our eyes may run down with tears and Our eyelids gush out with waters! For a voice of wailing is heard out of Zion, *‘How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out!’*

“Yet hear the Word of the LORD, O ye women, and let your ear receive the Word of His mouth and teach your daughters, wailing; and every one her neighbor, lamentation! For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak: Thus saith the LORD:

“Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

“Thus saith the LORD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this - that he understandeth and knoweth Me, that I Am the LORD which exercise lovingkindness, judgment, and righteousness in the earth - for in these things I delight, saith the LORD.

“Behold, the days come, saith the LORD, that I will punish all them which are circumcised *with* the uncircumcised - Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost ¹corners, that dwell in the wilderness; for *all* these nations are ‘uncircumcised’ and all the House of Israel are uncircumcised in the heart!”

¹the four corners (compass points) of the earth

Hear ye the Word which the LORD speaketh unto you, O House of Israel! Thus saith the LORD:

“Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not. They are upright as the palm tree, but speak not. They must ¹needs be borne, because they cannot ²go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good!”

¹be carried about ²move by themselves

Forasmuch as there is none like unto Thee, O LORD; Thou art great and Thy Name is great in might! Who would not fear Thee, O King of Nations? For, to Thee doth it appertain. Forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee! But they are altogether brutish and foolish; the ¹stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman and of the hands of the ²founder - blue and purple is their clothing; they are all the work of cunning men. But the *LORD* is the True God, He is the Living God, and an Everlasting King! At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

¹wood used for idolatry ²goldsmith

Thus shall ye say unto them: The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens! He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures.

Every man is brutish in his knowledge. Every founder is confounded by the graven image. For his molten image is falsehood, and there is no breath in them They are vanity, and the work of errors; in the time of their visitation they shall perish. The portion of Jacob is not like them, for He is the former of all things; and

Israel is the rod of His inheritance - The LORD of Hosts is His Name!

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the LORD, "Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so. Woe is Me for My hurt! My wound is grievous! But I said, *'Truly this is a grief, and I must bear it'*. My Tabernacle is spoiled, and all My cords are broken. My children are gone forth of Me, and they are not. There is none to stretch forth My Tent any more, and to set up My curtains. For the pastors are become brutish and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the ¹bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate and a den of dragons."

¹a bruit is a type of sudden and startling noise, such as the unexpected crash of thunder or the clashing of armies in battle, or even an unexpected news report

O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O LORD, correct me, but with ¹judgment; not in Thine anger, lest Thou bring me to nothing! Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate!

¹not with angry emotion but with carefully considered reasoning coupled with mercy

The Word that came to Jeremiah from the LORD, saying, "Hear ye the Words of this Covenant and speak unto the men of Judah and to the inhabitants of Jerusalem, and say thou unto them:

"Thus saith the LORD God of Israel: Cursed be the man that obeyeth not the Words of this Covenant which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, *'Obey My voice, and do them, according to all which I command you; so shall ye be My People and I will be your God'*, that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day."

Then answered I, and said, "So be it, O LORD!"

Then the LORD said unto me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying:

"Hear ye the Words of this Covenant and do them! For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, *'Obey My voice!'* Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. Therefore I will bring upon them all the Words of this Covenant which I commanded them to do but they did them not."

And the LORD said unto me, "A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem!! They are turned back to the iniquities of their forefathers which refused to hear My Words; and they went after other gods to serve them. The House of Israel and the House of Judah have broken My covenant which I made with their fathers! Therefore *thus* saith the LORD: Behold, I will bring evil upon them which they shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them!

"Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. For, according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal! Therefore, pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto Me for their trouble! What hath My Beloved to do in Mine House, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? When thou doest evil, then thou rejoices!"

The LORD called thy name *'A Green Olive Tree - Fair And Of Goodly Fruit'*. With the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken. For the LORD of Hosts that planted thee hath

pronounced evil against thee for the evil ¹of the House of Israel and of the House of Judah, which they have done against themselves to provoke Me to anger in offering incense unto Baal!" ¹done by

"And the LORD hath given Me knowledge of it, and I know it. Then Thou shewedst Me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against Me, saying, '*Let us destroy the Tree with the fruit thereof, and let us cut Him off from the land of the living that His name may be no more remembered!*' But, O LORD of Hosts that judgest righteously, that triest the reins and the heart, let Me see Thy vengeance on them; for unto Thee have I revealed My cause."

NOTE: this is a messianic prophecy

Therefore thus saith the LORD ¹of the men of Anathoth that seek thy life, saying, '*Prophecy not in the name of the LORD, ²that thou die not by our hand!*' Therefore thus saith the LORD of Hosts:

"Behold, I will punish them! The young men shall die by the sword, their sons and their daughters shall die by famine, and there shall be no remnant of them; for I will bring evil upon the men of Anathoth, even the year of their visitation."

¹about/regarding ²or we will kill you

Righteous art Thou, O LORD, when I plead with Thee. Yet, let me talk with Thee of Thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root. They grow, yea, they bring forth fruit. Thou art near in their mouth, and far from their reins. But Thou, O LORD, knowest me. Thou hast seen me and tried mine heart toward Thee. Pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn and the herbs of every field wither for the wickedness of them that dwell therein? The beasts are consumed, and the birds; because they said, '*He shall not see our last end!*'

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren and the House of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee. Believe them not, though they speak fair words unto thee.

I have forsaken Mine House, I have left Mine heritage; I have given the dearly beloved of My soul into the hand of her enemies. Mine heritage is unto Me as a lion in the forest; it crieth out against Me, therefore have I hated it. Mine heritage is unto Me as a speckled bird, the birds round about are against her. *Come ye, assemble all the beasts of the field, come to devour!* Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto Me; the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wilderness; for the Sword of the LORD shall devour from the one end of the land even to the other end of the land - no flesh shall have peace. They have sown wheat, but shall reap thorns. They have put themselves to pain, but shall not profit. And they shall be ashamed of your revenues because of the fierce anger of the LORD.

Thus saith the LORD against all Mine evil neighbours that touch the inheritance which I have caused My People Israel to inherit, "Behold, I will pluck them out of their land, and pluck out the House of Judah from among them. And it shall come to pass after that I have plucked them out, I will return and have compassion on them and will bring them again, every man to his heritage and every man to his land. And it shall come to pass, if they will diligently learn the ways of My People, to swear by My name '*The LORD liveth!*' (¹as they taught My People to swear by Baal), then shall they be built in the midst of My People. But if they will *not* obey, I will utterly pluck up and destroy that nation, saith the LORD." ¹the same way

Thus saith the LORD unto me, "Go and get thee a linen girdle, and put it upon thy loins, and put it not in water."

So I got a girdle according to the Word of the LORD, and put it on my loins. And the Word of the LORD came unto me the second time, saying, "Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock."

So I went and hid it by Euphrates, as the LORD commanded me. And it came to pass after many days that the LORD said unto me, "Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there."

Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it. And, behold, the girdle was marred, it was profitable for nothing. Then the Word of the LORD came unto me, saying, "Thus saith the LORD: After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people which refuse to hear My Words, which walk in the imagination of their heart, and walk after other gods, to serve them and to worship them, shall even be as this girdle which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole House of Israel and the whole House of Judah, saith the LORD, that they might be unto Me for a people, and for a name, and for a praise, and for a glory - but they would not hear. Therefore thou shalt speak unto them this Word:

"Thus saith the LORD God of Israel: Every bottle shall be filled with wine. And they shall say unto thee, '*Do we not certainly know that every bottle shall be filled with wine?*' Then shalt thou say unto them:

"Thus saith the LORD: Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD. I will not pity, nor spare, nor have mercy, but destroy them."

Hear ye, and give ear! Be not proud! For the LORD hath spoken. Give glory to the LORD your God, before He cause darkness and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death and make it gross darkness.

But, if ye will *not* hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

Say unto the king and to the queen, "Humble yourselves! Sit down! For your principalities shall come down, even the crown of your glory! The cities of the south shall be shut up, and none shall open them. Judah shall be carried away captive, all of it; it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north. Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee? For thou hast taught them to be captains, and as chief over thee. Shall not sorrows take thee, as a woman in travail? And if thou say in thine heart, '*Wherefore come these things upon me?*' For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare!

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil! Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measures from Me, saith the LORD, because thou hast forgotten Me and trusted in falsehood. Therefore will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries and thy neighings the lewdness of thy whoredom and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! Wilt thou not be made clean? When shall it once be?"

The Word of the LORD that came to Jeremiah concerning the dearth:

Judah mourneth and the gates thereof languish; they are ¹black unto the ground, and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters. They came to the pits, and found no water. They returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is ²chapt (for there was no rain in the earth) the plowmen were ashamed, they covered their heads. Yea, the ³hind also ⁴calved in the field and forsook it because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail because

there was no grass.

¹doubled over in the darkness of grief ²parched ³a 'hind' is a female red deer (a 'hart' is a male red deer) ⁴to give birth to a calf

O LORD, though our iniquities testify against us, do Thou it for Thy name's sake. For our backslidings are many; we have sinned against Thee. O The Hope of Israel, The Saviour thereof in time of trouble - why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O LORD, art in the midst of us, and we are called by Thy Name - leave us not!

Thus saith the LORD unto this people, "Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; He will now remember their iniquity and visit their sins."

Then said the LORD unto me, "Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them. But I will consume them by the sword, and by the famine, and by the pestilence."

Then said I, "Ah, Lord GOD! Behold, the prophets say unto them, '*Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place*'."

Then the LORD said unto me, "The prophets prophesy lies in My name! I sent them not, neither have I commanded them, neither spake unto them! They prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart! Therefore thus saith the LORD concerning the prophets that prophesy in My name and I sent them not, yet they say, '*Sword and famine shall not be in this land*' - by sword and famine shall those prophets be consumed!! And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them - them, their wives, nor their sons, nor their daughters - for I will pour their wickedness upon them. Therefore thou shalt say this word unto them: Let Mine 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 blow. If I go forth into the field, then behold the slain with the sword! And if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not."

Hast Thou utterly rejected Judah? Hath Thy soul lothed Zion? Why hast Thou smitten us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; For we have sinned against Thee. Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory. Remember, break not Thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not Thou He, O LORD our God? Therefore we will wait upon Thee, for Thou hast made all these things.

Then said the LORD unto me, "Though Moses and Samuel stood before Me, yet My mind could not be toward this people! Cast them out of My sight, and let them go forth! And it shall come to pass if they say unto thee, '*Whither shall we go forth?*' then thou shalt tell them:

"Thus saith the LORD: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity! And I will appoint over them four kinds, saith the LORD - the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? Or, who shall bemoan thee? Or, who shall go aside to ask how thou doest? Thou hast forsaken Me," saith the LORD, "thou art gone backward. Therefore will I stretch out My hand against thee and destroy thee; I am weary with ¹repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy My People, since they

return not from their ways. Their widows are increased to Me above the sand of the seas; I have brought upon them against the mother of the young men a spoiler at noonday; I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day. She hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD."

'repeatedly turning away My anger/repeatedly giving you another chance

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me!

The LORD said, "Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in Mine anger, which shall burn upon you."

O LORD, Thou knowest! Remember me, and visit me, and revenge me of my persecutors! Take me not away in Thy longsuffering; know that for *Thy* sake I have suffered rebuke! Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart - for I am called by Thy name, O LORD God of Hosts! I sat not in the assembly of the mockers, nor rejoiced! I sat alone because of Thy hand; for Thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt Thou be altogether unto me as a liar, and as waters that fail?

Therefore thus saith the LORD, "If thou return, then will I bring thee again, and thou shalt stand before Me. And if thou take forth the precious from the vile, thou shalt be as My mouth. Let them return unto thee; but return not thou unto *them*! And I will make thee unto this people a fenced brasen wall, and they shall fight against thee but they shall not prevail against thee, for I am with thee to save thee and to deliver thee," saith the LORD. "And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

The Word of the LORD came also unto me, saying, "Thou shalt not take thee a wife, neither shalt thou have sons or daughters, in this place. For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

"They shall die of grievous deaths, they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth, and they shall be consumed by the sword and by famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the LORD: Enter not into the house of mourning, neither go to lament nor bemoan them; for I have taken away My peace from this people," saith the LORD, "even lovingkindness and mercies. Both the great and the small shall die in this land. They shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

"For thus saith the LORD of Hosts, the God of Israel: Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. And it shall come to pass, when thou shalt shew this people all these Words, and they shall say unto thee, '*Wherefore hath the LORD pronounced all this great evil against us?*' Or, '*What is our iniquity?*' Or, '*What is our sin that we have committed against the LORD our God?*' Then shalt thou say unto them, '*Because your fathers have forsaken Me, saith the LORD, and have walked after other gods and have served them and have worshipped them, and have forsaken Me and have not kept My Law - and ye have done worse than your fathers! For, behold, ye walk every one after the imagination of his evil heart,*

that they may not hearken unto Me! Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night where I will not shew you favour! Therefore, behold, the days come," saith the LORD, "that it shall no more be said, '*The LORD liveth, that brought up the children of Israel out of the land of Egypt,*' but, '*The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them*'. And I will bring them again into their land that I gave unto their fathers.

"Behold, 'I will send for many fishers,'" saith the LORD, "and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways; they are not hid from My face, neither is their iniquity hid from Mine eyes. And first I will recompense their iniquity and their sin *double*; because they have defiled My land, they have filled Mine inheritance with the carcasses of their detestable and abominable things!" *'prophecy of the calling of the Apostles by Messiah Jesus who said, "I will make you fishers of men."*

O LORD, my Strength and my Fortress and my Refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth and shall say, '*Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself and they are no gods?*'

"Therefore, behold, I will this once cause them to know; I will cause them to know Mine hand and My might; and they shall know that My name is *The LORD*. The sin of Judah is written with a pen of iron, and with the point of a diamond. It is graven upon the table of their heart, and upon the horns of your altars - whilst their children remember their altars and their groves by the green trees upon the high hills! O My mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not - for ye have kindled a fire in Mine anger, which shall burn for ever.

"Thus saith the LORD: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

"The heart is deceitful above all things, and desperately wicked; who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

"As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning is the place of Our Sanctuary! O LORD The Hope of Israel, all that forsake Thee shall be ashamed! "And they that depart from Me shall be written in the earth, because they have forsaken the LORD, the Fountain of Living Waters."

Heal me, O LORD, and I shall be healed! Save me, and I shall be saved! For Thou art my Praise! Behold, they say unto me, "Where is the Word of the LORD? Let it come now!" As for me, I have not hastened from being a pastor to follow Thee; neither have I desired the woeful day, Thou knowest! That which came out of my lips was right before Thee. Be not a terror unto me! Thou art my Hope in the day of evil! Let *them* be confounded that persecute me, but let not me be confounded. Let *them* be dismayed, but let not me be dismayed. Bring upon them the day of evil, and destroy them with double destruction.

Thus said the LORD unto me, "Go and stand in the gate of the children of the people whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them:

"Hear ye the Word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of

Jerusalem, that enter in by these gates; thus saith the LORD:

“Take heed to yourselves and bear no burden on the Sabbath Day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath Day, neither do ye any work; but hallow ye the Sabbath Day as I commanded your fathers (but they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction). And it shall come to pass, if ye diligently hearken unto Me,” saith the LORD, “to bring in no burden through the gates of this city on the Sabbath Day, but hallow the Sabbath Day to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem - and this city shall remain for ever! And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the House of the LORD. But if ye will not hearken unto Me to hallow the Sabbath Day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath Day, then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem and it shall not be quenched!”

‘make holy, treat as sacred

The Word which came to Jeremiah from the LORD, saying, “Arise, and go down to the potter’s house, and there I will cause thee to hear My Words.”

Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. And the vessel that He made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the Word of the LORD came to me, saying, “O House of Israel, cannot I do with you as *this* potter?” saith the LORD. “Behold, as the clay is in the potter’s hand, so are ye in *Mine* hand, O House of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it, if it do evil in My sight, that it obey not My voice, then I will repent of the good wherewith I said I would benefit them.

“Now therefore go to speak to the men of Judah and to the inhabitants of Jerusalem, saying, “Thus saith the LORD: Behold, I frame evil against you, and devise a device against you! Return ye now every one from his evil way, and make your ways and your doings good.”

And they said, “There is no hope! But we will walk after our own devices, and we will every one do the imagination of his evil heart!”

Therefore thus saith the LORD, “Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? Or, shall the cold flowing waters that come from another place be forsaken? Because My People hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing - every one that passeth thereby shall be astonished, and wag his head - I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.”

Then said they, “Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words!”

“Give heed to me, O LORD, and hearken to the voice of them that contend with me! Shall evil be recompensed for good? For they have digged a pit for my soul. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be

heard from their houses when Thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. Yet, LORD, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before Thee; deal thus with them in the time of Thine anger.”

Thus saith the LORD, “Go and get a potter’s earthen bottle, and take of the ancients of the people and of the ancients of the priests; and go forth unto the Valley of the Son of Hinnom (which is by the entry of the east gate) and proclaim there the words that I shall tell thee, and say, “Hear ye the Word of the LORD, O kings of Judah and inhabitants of Jerusalem! Thus saith the LORD of Hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth his ears shall tingle. Because they have forsaken Me and have estranged this place, and have burned incense in it unto other gods whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents. They have built also the high places of Baa to burn their sons with fire for burnt offerings unto Baal, which I commanded not nor spake it, neither came it into My mind! Therefore, behold, the days come,” saith the LORD, “that this place shall no more be called *Tophet* nor *The Valley of the Son of Hinnom*, but *The Valley of Slaughter*. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee and shalt say unto them: Thus saith the LORD of Hosts, ‘*Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury*’. Thus will I do unto this place,” saith the LORD, “and to the inhabitants thereof, and even make this city as Tophet. And the houses of Jerusalem and the houses of the kings of Judah shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.”

Then came Jeremiah from Tophet ¹whither the LORD had sent him to prophesy; and he stood in the Court of the LORD’s House and said to all the people, “Thus saith the LORD of Hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My Words!” *the place that*

Now Pashur, the son of Immer the priest, who was also chief governor in the House of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet and put him in the stocks that were in the high gate of Benjamin, which was by the House of the LORD. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him, “The LORD hath not called thy name ¹*Pashur*, but ²*Magor-missabib*. For thus saith the LORD: Behold, I will make thee a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it. And I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.” *meaning “liberty”* ²*meaning “a terror on every side”*

“O LORD, Thou hast deceived me, and I was deceived! Thou art stronger than I, and hast prevailed! I am in derision daily, every one mocketh me. For, since I spake, I cried out, I cried, ‘*Violence and spoil!*’ because the Word of the LORD was made a reproach unto me, and a derision, daily.” Then I said, “I will not make

mention of Him, nor speak any more in His name.” But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. *‘Report,’* say they, *‘and we will report it.’* All my ¹familiars watched for my halting, saying, *“Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.”* But the LORD is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail. They shall be greatly ashamed; for they shall not prosper. Their everlasting confusion shall never be forgotten. But, O LORD of Hosts that triest the righteous and seest the reins and the heart, let me see Thy vengeance on them; for unto Thee have I opened my cause! Sing unto the LORD, *‘Praise ye the LORD!’* for He hath delivered the soul of the poor from the hand of evildoers.

“¹Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the LORD overthrew, and repented not; and let Him hear the cry in the morning, and the shouting at noontide, because He slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?”

¹NOTE: This statement is a quote from Job

The Word which came unto Jeremiah from the LORD when king Zedekiah sent unto him Pashur the son of Melchiah and Zephaniah the son of Maaseiah the priest, saying, “Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all His wondrous works, that He may go up from us.”

Then said Jeremiah unto them, “Thus shall ye say to Zedekiah:

“Thus saith the LORD God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I *Myself* will fight against you with an outstretched hand and with a strong arm, even in anger and in fury and in great wrath! And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence! And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword. He shall not spare them, neither have pity, nor have mercy. And unto this people thou shalt say:

“Thus saith the LORD: Behold, I set before you the Way of life, and the Way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set My face against this city for evil, and not for good, saith the LORD. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.

“And touching the house of the king of Judah, say: Hear ye the Word of the LORD; O House of David, thus saith the LORD:

“Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest My fury go out like fire and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley and rock of the plain,” saith the LORD, “which say, *‘Who shall come down against us? Or, who shall enter into our habitations?’* But I will punish you according to the fruit of your doings,” saith the LORD; “and I will kindle a fire in the forest thereof, and it shall devour all things round about it.”

Thus saith the LORD, “Go down to the house of the king of Judah, and speak there this Word, and say:

“Hear the Word of the LORD, O king of Judah that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates! Thus saith the LORD: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor. And do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing

indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these Words, I swear by Myself," saith the LORD, "that this house shall become a desolation! For thus saith the LORD unto the king's house of Judah: Thou art Gilead unto Me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, 'Wherefore hath the LORD done thus unto this great city?' Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshipped other gods and served them.' Weep ye not for the dead, neither bemoan him! But weep sore for him that goeth away; for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more, but he shall die in the place whither they have led him captive, and shall see this land no more.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work, that saith, 'I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.' Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him. Was not this to know Me?" saith the LORD. "But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence," to do it.

"Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, 'Ah my brother!' or, 'Ah sister!' They shall not lament for him, saying, 'Ah lord!' or, 'Ah his glory!' He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages. For all thy lovers are destroyed.

"I spake unto thee in thy prosperity; but thou saidst, 'I will not hear!' This hath been thy manner from thy youth, that thou obeyedst not My voice! The wind shall eat up all thy pastors, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickedness.

"O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! As I live," saith the LORD, "though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest - even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out and thy mother that bare thee into another country where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth! Earth! Earth! Hear the Word of the LORD! Thus saith the LORD: Write ye this man 'childless, a man that shall not prosper in his days', for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah!"

"Woe be unto the pastors that destroy and scatter the sheep of My pasture!" saith the LORD. "Therefore thus saith the LORD God of Israel against the pastors that feed My People: Ye have scattered my flock and driven them away, and have not visited them! Behold, I will visit upon you the evil of your doings!" saith the LORD. And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking," saith the LORD.

"Behold, the days come," saith the LORD, "that I will raise unto David a Righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is His name whereby He shall be called:

THE LORD OUR RIGHTEOUSNESS.

“Therefore, behold, the days come,” saith the LORD, “that they shall no more say, ‘*The LORD liveth, which brought up the children of Israel out of the land of Egypt!*’ but, ‘*The LORD liveth, which brought up and which led the seed of the House of Israel out of the north country and from all countries*’ whither I had driven them, and they shall dwell in their own land.”

Mine heart within me is broken because of the prophets! All my bones shake! I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the Words of His Holiness. For the land is full of adulterers; for, because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane.

“Yea, in My House have I found their wickedness!” saith the LORD. “Wherefore their way shall be unto them as slippery ways in the darkness. They shall be driven on and fall therein; for I will bring evil upon them, even the year of their visitation,” saith the LORD.

“And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My People Israel to err. I have seen also in the prophets of Jerusalem an horrible thing. They commit adultery, and walk in lies. They strengthen also the hands of evildoers, that none doth return from his wickedness. They are, all of them, unto Me as Sodom, and the inhabitants thereof as Gomorrah.

“Therefore thus saith the LORD of Hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for, from the prophets of Jerusalem is profaneness gone forth into all the land!

“Thus saith the LORD of Hosts: Harken not unto the words of the prophets that prophesy unto you! They make you vain! They speak a vision of their own heart and not out of the mouth of the LORD! They say still unto them that despise Me, ‘*The LORD hath said, Ye shall have peace!*’ and they say unto every one that walketh after the imagination of his own heart, ‘*No evil shall come upon you. For who hath stood in the counsel of the LORD, and hath perceived and heard His Word? Who hath marked His Word and heard it?*’

“Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the LORD shall not¹return until He have executed, and till He have performed the thoughts of His heart; in the latter days ye shall consider it perfectly. I have not sent *these* prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in My counsel and had caused My People to hear *My* Words, then they should have turned them from their evil way and from the evil of their doings. Am I a God at hand,” saith the LORD, “and not a God afar off? Can any hide himself in secret places that I shall not see him?” saith the LORD. “Do not I fill heaven and earth?” saith the LORD. “I have heard what the prophets said, that prophesy lies in My name, saying, ‘*I have dreamed, I have dreamed*’. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart, which think to cause My People to forget My name by their dreams which they tell every man to his neighbour, as their fathers have forgotten My name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word *faithfully*. What is the chaff to the wheat?” saith the LORD. “Is not My Word like as a fire?” saith the LORD, “and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets,” saith the LORD, “that steal My Words every one from his neighbour. Behold, I am against the prophets,” saith the LORD, “that use their tongues, and say, ‘*He saith...*’. Behold, I am against them that prophesy false dreams,” saith the LORD, “and do tell them, and cause My People to err by their lies, and by their lightness; yet I sent them not, nor commanded them. Therefore they shall not profit this people at all,” saith the LORD.

¹*be withdrawn*

“And when this people, or the prophet, or a priest, shall ask thee, saying, ‘*What is the burden of the LORD?*’ Thou shalt then say unto them, ‘*What burden? I will even forsake you, saith the LORD*’. And as for the prophet, and the priest, and the people, that shall say, ‘*The burden of the LORD*’, I will even punish that man and his House. Thus shall ye say every one to his neighbour, and every one to his brother, ‘*What hath the LORD answered?*’ and, ‘*What hath the LORD spoken?*’ And the burden of the LORD shall ye mention no more; for every man’s word shall be his burden, for ye have perverted the Words of the Living God, of the LORD of Hosts our God.

“Thus shalt thou say to the prophet, *‘What hath the LORD answered thee?’* and, *‘What hath the LORD spoken?’* But, since ye say, *‘The burden of the LORD’*, therefore thus saith the LORD: Because ye say this word (*‘The burden of the LORD’*) and I have sent unto you, saying, *‘Ye shall not say, The burden of the LORD!’* Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of My presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.”

The LORD shewed me, and, behold, two baskets of figs were set before the Temple of the LORD after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, “What seest thou, Jeremiah?”

And I said, “Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.”

Again the Word of the LORD came unto me, saying, “Thus saith the LORD, the God of Israel:

“Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know Me, that I am the LORD. And they shall be My People, and I will be their God; for they shall return unto Me with their whole heart.

“And as the evil figs, which cannot be eaten they are so evil; surely thus saith the LORD: So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

The Word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

“From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day (that is, the three and twentieth year), the Word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the LORD hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, *‘Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever; and go not after other gods to serve them, and to worship them, and provoke Me not to anger with the works of your hands; and I will do you no hurt.’*

“Yet ye have not hearkened unto Me,” saith the LORD, “that ye might provoke Me to anger with the works of your hands to your own hurt. Therefore thus saith the LORD of Hosts: Because ye have not heard My Words, behold, I will send and take all the families of the north,” saith the LORD, “and Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land and against the inhabitants thereof and against all these nations round about, and will utterly destroy them and make them an astonishment and an hissing and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation,” saith the LORD, “for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all My Words which I have pronounced against it, even all that is written in this Book which Jeremiah hath prophesied against all the

nations. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.”

For thus saith the LORD God of Israel unto me, “Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.”

Then took I the cup at the LORD’s hand, and made all the nations to drink, unto whom the LORD had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day - Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshach shall drink after them.

“Therefore thou shalt say unto them: Thus saith the LORD of Hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, *‘Thus saith the LORD of Hosts; Ye shall certainly drink!’* For, lo, I begin to bring evil on the city which is called by My Name, and should ye be utterly unpunished? Ye shall *not* be unpunished! For I will call for a sword upon all the inhabitants of the earth,” saith the LORD of Hosts. “Therefore prophesy thou against them all these words, and say unto them: The LORD shall roar from on high and utter His voice from His Holy Habitation; He shall mightily roar upon His habitation. He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations. He will plead with all flesh; He will give them that are wicked to the sword,” saith the LORD. “Thus saith the LORD of Hosts: Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock! For the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel! And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds and an howling of the principal of the flock shall be heard; for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken His covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of His fierce anger.”

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this Word from the LORD, saying, “Thus saith the LORD: Stand in the Court of the LORD’s House, and speak unto all the cities of Judah, which come to worship in the LORD’s House, all the Words that I command thee to speak unto them. Diminish not a Word - if so be they will hearken and turn every man from his evil way, that I may repent Me of the evil which I purpose to do unto them because of the evil of their doings.

“And thou shalt say unto them: Thus saith the LORD: If ye will not hearken to Me, to walk in My Law which I have set before you, to hearken to the Words of My servants the prophets whom I sent unto you, both rising up early and sending them (but ye have not hearkened); then will I make this House like Shiloh, and will make this city a curse to all the nations of the earth.”

So the priests and the prophets and all the people heard Jeremiah speaking these Words in the House of the LORD.

Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, "Thou shalt surely die! Why hast thou prophesied in the name of the LORD, saying, *'This house shall be like Shiloh, and this city shall be desolate without an inhabitant?'*"

And all the people were gathered against Jeremiah in the House of the LORD. When the princes of Judah heard these things, then they came up from the king's house unto the House of the LORD and sat down in the entry of the new gate of the LORD's House. Then spake the priests and the prophets unto the princes and to all the people, saying, "This man is worthy to die! For he hath prophesied against this city, as ye have heard with your ears!"

Then spake Jeremiah unto all the princes and to all the people, saying, "The LORD sent me to prophesy against this House and against this city all the Words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hand. Do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof. For of a truth the LORD hath sent me unto you to speak all these Words in your ears."

Then said the princes and all the people unto the priests and to the prophets, "This man is *not* worthy to die, for he hath spoken to us in the name of the LORD our God!"

Then rose up certain of the elders of the land and spake to all the assembly of the people, saying, "Micah the Morasthite prophesied in the days of Hezekiah king of Judah and spake to all the people of Judah, saying, *'Thus saith the LORD of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.'* Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the LORD and besought the LORD and the LORD repented Him of the evil which He had pronounced against them? Thus might we procure great evil against our souls. And, there was also a man that prophesied in the name of the LORD - Urijah the son of Shemaiah of Kirjath-jearim - who prophesied against this city and against this land according to all the Words of Jeremiah; and when Jehoiakim the king with all his mighty men and all the princes heard his words, the king sought to put him to death. But when Urijah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt (namely, Elnathan the son of Achbor, and certain men with him into Egypt). And they fetched forth Urijah out of Egypt and brought him unto Jehoiakim the king, who slew him with the sword and cast his dead body into the graves of the common people."

Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this Word unto Jeremiah from the LORD, saying, "Thus saith the LORD to me: Make thee bonds and yokes and put them upon thy neck, and send them to the king of Edom and to the king of Moab and to the king of the Ammonites and to the king of Tyrus and to the king of Zidon by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah. And command them to say unto their masters: Thus saith the LORD of Hosts, the God of Israel:

"Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him and his son and his son's son, until the very ^ttime of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass that the nation and kingdom which will not serve the

same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish," saith the LORD, "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. ^{collapse of the empire}

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, *'Ye shall not serve the king of Babylon'*. For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon and serve him, those will I let remain still in their own land," saith the LORD, "and they shall till it and dwell therein.

"I spake also to Zedekiah king of Judah according to all these words, saying: Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, *'Ye shall not serve the king of Babylon'*, for they prophesy a lie unto you. For I have not sent them," saith the LORD, "yet they prophesy a lie in My Name, that I might drive you out and that ye might perish, ye, and the prophets that prophesy unto you.

"Also I spake to the priests and to all this people, saying:

"Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying, *'Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon'*, for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live; wherefore should this city be laid waste? But, *if* they be prophets, and *if* the Word of the LORD be with them, let them now make intercession to the LORD of Hosts, that the vessels which are left in the House of the LORD and in the House of the king of Judah and at Jerusalem go not to Babylon.

"For thus saith the LORD of Hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city which Nebuchadnezzar king of Babylon took not when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; yea, thus saith the LORD of Hosts, the God of Israel, concerning the vessels that remain in the House of the LORD and in the house of the king of Judah and of Jerusalem: they shall be carried to Babylon and there shall they be until the day that I visit them," saith the LORD; "then will I bring them up, and restore them to this place."

And it came to pass the same year (in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month), that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the House of the LORD in the presence of the priests and of all the people, saying, "Thus speaketh the LORD of Hosts, the God of Israel, saying: I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the LORD's House that Nebuchadnezzar king of Babylon took away from this place and carried them to Babylon. And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon," saith the LORD; "for I will break the yoke of the king of Babylon."

Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests and in the presence of all the people that stood in the House of the LORD - even the prophet Jeremiah - said, "Amen! The LORD do so! The LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's House, and all that is carried away captive, from Babylon into this place! Nevertheless hear thou now *this* word that I speak in thine ears, and in the ears of all the people:

"The prophets that have been before me and before thee, of old, prophesied both against many countries and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace - when the word of the prophet shall come to pass, *then* shall the prophet be known that the LORD hath truly sent him."

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, "Thus saith the LORD: Even so will I break the yoke of

Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years!”

And the prophet Jeremiah went his way.

Then the Word of the LORD came unto Jeremiah the prophet (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah), saying, “Go and tell Hananiah, saying: Thus saith the LORD: Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron! For thus saith the LORD of Hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they *shall* serve him; and I have given him the beasts of the field also.”

Then said the prophet Jeremiah unto Hananiah the prophet, “Hear now, Hananiah! The LORD hath not sent thee, but thou makest this people to trust in a lie! Therefore thus saith the LORD: Behold, I will cast thee from off the face of the earth! This year thou shalt die, because thou hast taught rebellion against the LORD!” So Hananiah the prophet died the same year in the seventh month.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon), saying, “Thus saith the LORD of Hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses and dwell in them; and plant gardens and eat the fruit of them. Take ye wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye *have* peace. For thus saith the LORD of Hosts, the God of Israel: Let not your prophets and your diviners that be in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My Name! I have *not* sent them,” saith the LORD. “For thus saith the LORD, that after seventy years be accomplished at Babylon I will visit you and perform My Good Word toward you, in causing you to return to this place.

“For I know the thoughts that I think toward you,” saith the LORD, “thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me and find Me - when ye shall search for Me with all your heart. And I *will* be found of you,” saith the LORD, “and I *will* turn away your captivity, and I *will* gather you from all the nations and from all the places whither I have driven you,” saith the LORD; “and I will bring you again into the place whence I caused you to be carried away captive.

“Because ye have said, ‘*The LORD hath raised us up prophets in Babylon*’, know that thus saith the LORD of the king that sitteth upon the throne of David and of all the people that dwelleth in this city and of your brethren that are not gone forth with you into captivity... *thus* saith the LORD of Hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them; because they have not hearkened to My Words,” saith the LORD, “which I sent unto them by My servants the prophets, rising up early and sending them; but ye would not hear!” saith the LORD. “Hear ye, therefore, the Word of the LORD, all ye of the captivity whom I have sent from Jerusalem to Babylon! Thus saith the LORD of Hosts, the God of Israel, of Ahab the son of Kolaiah and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in My Name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes! And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, ‘*The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire*’,

because they have committed villany in Israel and have committed adultery with their neighbours' wives and have spoken lying words in My Name which I have not commanded them - even I know and Am a witness," saith the LORD.

"Thus shalt thou also speak to Shemaiah the Nehelamite, saying: Thus speaketh the LORD of Hosts, the God of Israel, saying: Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, *'The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the House of the LORD, for every man that is mad and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now, therefore, why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, 'This captivity is long; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.'*" And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

Then came the Word of the LORD unto Jeremiah, saying, "Send to all them of the captivity, saying: Thus saith the LORD concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him *not*, and he caused you to trust in a lie, therefore thus saith the LORD: Behold, I will punish Shemaiah the Nehelamite and his seed! He shall not have a man to dwell among this people; neither shall he behold the good that I will do for My People," saith the LORD, "because he hath taught rebellion against the LORD!"

The Word that came to Jeremiah from the LORD, saying, "Thus speaketh the LORD God of Israel, saying: Write thee all the Words that I have spoken unto thee in a book. For, lo, the days come," saith the LORD, "that I will ¹bring again the captivity of My People Israel and Judah," saith the LORD, "and I will cause them to return to the land that I gave to their fathers, and they shall possess it." *¹bring back the captives*

And these are the Words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD, "We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his ¹loins, as a woman in travail, and all faces are turned into paleness?" *¹tummy/belly*

"Alas! For that day is great so that none is like it! It is even the time of Jacob's trouble - but he shall be saved out of it. For it shall come to pass in that day," saith the LORD of Hosts, "that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him! But they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O My servant Jacob!" saith the LORD. "Neither be dismayed, O Israel! For, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I Am with thee," saith the LORD, "to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of *thee* - but I *will* correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD: Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be ¹bound up - thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds," saith the LORD, "because they called thee *'An Outcast'*, saying, *'This is Zion, whom no man seeketh after'*." *¹bandaged*

Thus saith the LORD, "Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own ¹heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few. I will also glorify them, and they shall not be small. Their

children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me (for who is this that engaged his heart to approach unto Me?),” saith the LORD. “And ye shall be My People, and I will be your God. ^{1ruins}

“Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind. It shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not ¹return until He have done it, and until He have performed the intents of His heart. In the latter days ye shall consider it. ^{1come to an end}

“At the same time,” saith the LORD, “will I be the God of all the families of Israel, and they shall be My People.”

Thus saith the LORD, “The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.”

The LORD hath appeared of old unto me, saying, “Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel. Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria. The planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the Mount Ephraim shall cry, *‘Arise ye, and let us go up to Zion unto the LORD our God!’* For thus saith the LORD: Sing with gladness for Jacob, and shout among the chief of the nations! Publish ye, praise ye, and say, *‘O LORD, save Thy People, the remnant of Israel!’* Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together - a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. For I am a Father to Israel, and Ephraim is My firstborn.

“Hear the Word of the LORD, O ye nations, and declare it in the isles afar off, and say, *‘He that scattered Israel will gather him, and keep him, as a shepherd doth his flock’*. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd. And their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness,” saith the LORD.

Thus saith the LORD, “A voice was heard in Ramah - lamentation, and bitter weeping; ¹Rahel, weeping for her children, refused to be comforted for her children, because they were ²not.”

NOTE: this verse is a prophecy of the slaughter of the infants at the birth of Messiah, as recorded in the Gospels. ¹Rachel the wife of Israel/collective name for Hebrew women ²no more/dead

Thus saith the LORD, “Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded,” saith the LORD; “and they shall come again from the land of the enemy. And there is hope in thine end,” saith the LORD, “that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus: *‘Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke. Turn Thou me, and I shall be turned; for Thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh. I was ashamed, yea, even confounded, because I did bear the reproach of my youth.’* Is Ephraim My dear son? Is he a pleasant child? For, since I spake against him, I do earnestly remember him still; therefore My bowels are troubled for him. I will surely have mercy upon him!” saith the LORD.

“Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest. Turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go

about, O thou backsliding daughter? For the LORD hath created a new thing in the earth - A woman shall compass a man.”

1go around/surround

Thus saith the LORD of Hosts, the God of Israel, “As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity, *‘The LORD bless thee, O habitation of justice, and mountain of holiness!’* And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and My sleep was sweet unto me. Behold, the days come,” saith the LORD, “that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant,” saith the LORD. In those days they shall say no more, *‘The fathers have eaten a sour grape, and the children’s teeth are set on edge’*. But every one shall die for *his* own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.”

“Behold! The days come,” saith the LORD, “that I will make a *new* covenant with the House of Israel and with the House of Judah - *not* according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which My covenant they brake, although I was an Husband unto them), saith the LORD.

“But *this* shall be the covenant that I will make with the House of Israel. After those days,” saith the LORD, “I will put My Law in their inward parts and write it in their hearts. And will be their God, and they shall be My People. And they shall teach no more every man his neighbour, and every man his brother, saying, *‘Know the LORD’*, for they shall *all* know Me, from the least of them unto the greatest of them,” saith the LORD. “For I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar (**The LORD of Hosts** is His Name!) - if *those* ordinances depart from before Me,” saith the LORD, “then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the LORD: If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done,” saith the LORD.

“Behold, the days come,” saith the LORD, “that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.”

The Word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar (for then the king of Babylon’s army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah’s house; for Zedekiah king of Judah had shut him up, saying, “Wherefore dost thou prophesy, and say, *‘Thus saith the LORD: Behold, I will give this city into the hand of the king of Babylon, and he shall take it, and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD, though ye fight with the Chaldeans, ye shall not prosper?’*).

And Jeremiah said, “The Word of the LORD came unto me, saying:

“Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, *‘Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it’*.” So Hanameel, mine uncle’s son, came to me in the court of the prison according to the Word of the LORD, and said unto me, “Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself.” Then I knew that this was the Word of the LORD.

1Jeremiah’s 1st cousin

And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even ¹seventeen shekels of silver. And I ²subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the ³evidence of the purchase, both that which was sealed (according to the law and custom) and that which was open, and I gave the ³evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

¹about 6.84 troy ounces ²wrote out a receipt ³receipt

And I charged Baruch before them, saying, "Thus saith the LORD of Hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed and this evidence which is open; and put them in an earthen vessel, that they may ¹continue many days. For thus saith the LORD of Hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land."

¹be preserved/protected from decay

Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, "Ah Lord GOD! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee! Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them. '*The Great, The Mighty God, The LORD of Hosts*' is His Name – '*Great in Counsel and Mighty in Work*'! For Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings, which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made Thee a name, as at this day; and hast brought forth Thy People Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land which Thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in and possessed it, but they obeyed not Thy voice, neither walked in Thy Law. They have done nothing of all that Thou commandedst them to do. Therefore Thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence. And what Thou hast spoken is come to pass; and, behold, Thou seest it!

"And Thou hast said unto me, O Lord GOD, '*Buy thee the field for money, and take witnesses*'; for the city is given into the hand of the Chaldeans."

Then came the Word of the LORD unto Jeremiah, saying, "Behold, I am the LORD, the God of all flesh - is there any thing too hard for Me? Therefore thus saith the LORD: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it. And the Chaldeans, that fight against this city, shall come and set fire on this city and burn it with the houses upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke Me to anger. For the children of Israel and the children of Judah have only done evil before Me from their youth; for the children of Israel have only provoked Me to anger with the work of their hands," saith the LORD. "For this city hath been to Me as a provocation of Mine anger and of My fury from the day that they built it even unto this day; that I should remove it from before My face because of all the evil of the children of Israel and of the children of Judah which they have done to provoke Me to anger - they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto Me the back and not the face. Though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the House which is called by My Name, to defile it. And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech - which I commanded them not, neither came it into My mind, that they should do this abomination to cause Judah to sin.

"And now, therefore, thus saith the LORD, the God of Israel, concerning this city whereof ye say, '*It*

shall be delivered into the hand of the king of Babylon by the sword and by the famine and by the pestilence': Behold, I will gather them out of all countries whither I have driven them in Mine anger and in My fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be My people, and I will be their God. And I will give them one heart and one Way, that they may fear Me for ever, for the good of them, and of their children after them.

“And I will make an everlasting covenant with them that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul. For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the *good* that I have promised them! And fields shall be bought in this land whereof ye say, *'It is desolate without man or beast; it is given into the hand of the Chaldeans'*. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south - for I will cause their captivity to return,” saith the LORD.

Moreover the Word of the LORD came unto Jeremiah the second time while he was yet shut up in the court of the prison, saying, “Thus saith ¹The LORD the Maker thereof ¹The LORD that formed it to establish it (***The LORD*** is His name): Call unto Me and I will answer thee and shew thee great and mighty things which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city and concerning the houses of the kings of Judah which are thrown down by the mounts and by the sword: They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in Mine anger and in My fury, and for all whose wickedness I have hid My face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth! And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity whereby they have sinned against Me; and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against Me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

¹יהוה – *Yahweh/Jehovah*

Thus saith the LORD, “Again there shall be heard in this place (which ye say shall be desolate without man and without beast - even in the cities of Judah and in the streets of Jerusalem that are desolate without man and without inhabitant and without beast) the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, *'Praise the LORD of Hosts; for the LORD is good, for His mercy endureth for ever'*, and of them that shall bring the sacrifice of praise into the House of the LORD. For I will cause to return the captivity of the land, as at the first,” saith the LORD.

Thus saith the LORD of Hosts, “Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them,” saith the LORD. “Behold, the days come,” saith the LORD, “that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah.

“In those days, and at that time, will I cause ***THE BRANCH OF RIGHTEOUSNESS*** to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved; and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, *The LORD Our Righteousness*. For thus saith the LORD: David shall never ¹want a man to sit upon the throne of the House of Israel. Neither shall the priests, the Levites, ¹want a man before Me to offer burnt offerings and to kindle meat offerings and to do sacrifice continually.”

¹lack/be in short supply

And the word of the LORD came unto Jeremiah, saying, “Thus saith the LORD: If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may

also My covenant be broken with David My servant that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me.”

Moreover the Word of the LORD came to Jeremiah, saying, “Considerest thou not what this people have spoken, saying, *‘The two families which the LORD hath chosen, he hath even cast them off’*? Thus they have despised My People, that they should be no more a nation before them. Thus saith the LORD: If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob - for I will cause their captivity to return, and have mercy on them.”

The Word which came unto Jeremiah from the LORD when Nebuchadnezzar king of Babylon and all his army and all the kingdoms of the earth of his dominion and all the people fought against Jerusalem and against all the cities thereof, saying, “Thus saith the LORD, the God of Israel: Go and speak to Zedekiah king of Judah and tell him:

“Thus saith the LORD: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet, hear the Word of the LORD, O Zedekiah king of Judah! Thus saith the LORD of thee: Thou shalt not die by the sword; but thou shalt die in peace; and with the burnings of thy fathers (the former kings which were before thee) so shall they burn odours for thee; and they will lament thee, saying, *‘Ah lord!’* For I have pronounced the Word,” saith the LORD.

Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem when the king of Babylon’s army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah (for these defenced cities remained of the cities of Judah).

This is the Word that came unto Jeremiah from the LORD after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them, that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

Now, when all the princes and all the people which had entered into the covenant heard that every one should let his manservant and every one his maidservant go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward they turned and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the Word of the LORD came to Jeremiah from the LORD, saying, “Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, *‘At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee.’* But your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned and had done right in My sight in proclaiming liberty every man to his neighbour; and ye had made a covenant before Me in the House which is called by My Name - but ye turned and polluted My Name and caused every man his servant and every man his handmaid whom ye had set at liberty at their pleasure to return, and brought them into subjection, to be unto you for servants and for handmaids! Therefore thus saith the LORD: Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbor! Behold, I proclaim a liberty for you,” saith the LORD, “to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth! And I will give the men that have transgressed My covenant, which have not performed the Words of the covenant which they had made before Me when they cut the calf in twain and passed between the parts thereof - the princes of

Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf. I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command," saith the LORD, "and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire. And I will make the cities of Judah a desolation without an inhabitant."

The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, "Go unto the House of the Rechabites and speak unto them, and bring them into the House of the LORD, into one of the chambers, and give them wine to drink."

Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole House of the Rechabites. And I brought them into the House of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the House of the Rechabites pots full of wine, and cups, and I said unto them, "Drink ye wine."

But they said, "We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, '*Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers.*' Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days - we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, '*Come, and let us go to Jerusalem,*' for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem."

Then came the word of the LORD unto Jeremiah, saying, "Thus saith the LORD of Hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem:

"Will ye not receive instruction to hearken to My Words?" saith the LORD. "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed! For unto this day they drink none, but obey their father's commandment! Notwithstanding *I* have spoken unto you, rising early and speaking; but ye hearkened not unto Me! I have sent also unto you all My servants the prophets, rising up early and sending them, saying, '*Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers,*' but ye have not inclined your ear, nor hearkened unto Me.

"Because the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but *this* people hath not hearkened unto Me, therefore thus saith the LORD God of Hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them - because I have spoken unto them but they have not heard, and I have called unto them but they have not answered!"

And Jeremiah said unto the House of the Rechabites, "Thus saith the LORD of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father and kept all his precepts and done according unto all that he hath commanded you, therefore thus saith the LORD of Hosts, the God of Israel: Jonadab the son of Rechab shall ¹not want a man to stand before Me for ever!" *never lack*

And it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, that this Word came unto Jeremiah from the LORD, saying, "Take thee a ¹roll of a book and write therein all the words that I have spoken unto thee against Israel and against Judah and against all the nations, from the day I spake unto

thee, from the days of Josiah, even unto this day. It may be that the House of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their iniquity and their sin.” ¹scroll

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote ¹from the mouth of Jeremiah all the Words of the LORD which he had spoken unto him upon a roll of a book. And Jeremiah commanded Baruch, saying, “I am shut up; I cannot go into the House of the LORD. Therefore go thou and read in the roll which thou hast written from my mouth the Words of the LORD in the ears of the people in the LORD’s House upon the ²Fasting Day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD and will return every one from his evil way; for great is the anger and the fury that the LORD hath pronounced against this people.”

¹by word-for-word dictation ²Yom Kippur, the Day of Atonement, which is the only commanded day of fasting

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the Words of the LORD in the LORD’s House.

And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the Words of Jeremiah in the House of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD’s House, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the Words of the LORD, then he went down into the king’s house, into the scribe’s chamber - and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the Words that he had heard when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto Baruch, saying, “Take in thine hand the roll wherein thou hast read in the ears of the people, and come.”

So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, “Sit down now, and read it in our ears.” So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, “We will surely tell the king of all these words!”

And they asked Baruch, saying, “Tell us now, how didst thou write all these words at his mouth?”

Then Baruch answered them, “He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.”

Then said the princes unto Baruch, “Go, hide thee - thou and Jeremiah - and let no man know where ye be!”

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe’s chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now, the king sat in the winterhouse in the ninth month, and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four ¹leaves, ²he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll, but he would not hear them. But the king commanded Jerahmeel the son of Hammelech and Seraiah the son of Azriel and Shelemiah the son of Abdeel to ³take Baruch the scribe and Jeremiah the prophet - but the LORD hid them. ¹pages ²the king ³arrest

Then the Word of the LORD came to Jeremiah after that the king had burned the roll and the words which Baruch wrote at the mouth of Jeremiah, saying, "Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah: Thus saith the LORD:

"Thou hast burned this roll, saying, *'Why hast thou written therein, saying the king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?'* Therefore thus saith the LORD of Jehoiakim king of Judah: He shall have ¹none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them (but they hearkened not)." ¹no heir

Then took Jeremiah another roll and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

And King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the Words of the LORD which He spake by the prophet Jeremiah.

And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, "Pray now unto the LORD our God for us!"

Now, Jeremiah came in and went out among the people (for they had not put him into prison). Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the Word of the LORD unto the prophet Jeremiah, saying, "Thus saith the LORD, the God of Israel: "Thus shall ye say to the king of Judah that sent you unto Me to inquire of Me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again and fight against this city, and take it, and burn it with fire.

"Thus saith the LORD: Deceive not yourselves, saying, *'The Chaldeans shall surely depart from us,'* for they shall *not* depart! For, though ye had smitten the whole army of the Chaldeans that fight against you and there remained but wounded men among them, yet should they rise up every man in his tent and burn this city with fire!"

And it came to pass that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, "Thou ¹fallest away to the Chaldean!" ¹your have joined with

Then said Jeremiah, "It is false! I fall not away to the Chaldeans!"

But he hearkened not to him. So Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe (for they had made that the prison).

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days, then Zedekiah the king sent and took him out. And the king asked him secretly in his house, and said, "Is there any Word from the LORD?"

And Jeremiah said, "There is. For," said he, "thou shalt be delivered into the hand of the king of Babylon."

Moreover Jeremiah said unto king Zedekiah, "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?! Where are now your prophets which prophesied unto you, saying, *'The king of Babylon shall not come against you, nor against this land?'* Therefore hear now, I pray thee, O my lord the king! Let my supplication, I pray thee, be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, *'Thus saith the LORD: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD: This city shall surely be given into the hand of the king of Babylon's army, which shall take it.'*

Therefore the princes said unto the king, "We beseech thee, let this man be put to death! For thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt!"

Then Zedekiah the king said, "Behold, he is in your hand; for the king is not he that can do any thing against you."

Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin); Ebed-melech went forth out of the king's house, and spake to the king, saying, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon! And he is like to die for hunger in the place where he is, for there is no more bread in the city!"

Then the king commanded Ebed-melech the Ethiopian, saying, "Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die!"

So Ebed-melech took the men with him and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

And Ebed-melech the Ethiopian said unto Jeremiah, "Put now these old cast clouts and rotten rags under thine armholes under the cords."

And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent and took Jeremiah the prophet unto him into the third entry that is in the House of the LORD; and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

Then Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? And if I give thee counsel, wilt thou not hearken unto me?"

So Zedekiah the king swore secretly unto Jeremiah, saying, "As the LORD liveth that made us this soul, I will *not* put thee to death, neither will I give thee into the hand of these men that seek thy life."

Then said Jeremiah unto Zedekiah, "Thus saith the LORD, the God of Hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine House. But if thou wilt *not* go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."

And Zedekiah the king said unto Jeremiah, "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

But Jeremiah said, "They shall not deliver thee! Obey, I beseech thee, the voice of the LORD which I speak unto thee - so it shall be well unto thee, and thy soul shall live! But, if thou refuse to go forth, this is the Word that the LORD hath shewed me: and, behold, all the women that are left in the king of Judah's House shall be brought forth to the king of Babylon's princes, and those women shall say, '*Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back.*' So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire."

Then said Zedekiah unto Jeremiah, "Let no man know of these words and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee and say unto thee, '*Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death - also what the king said unto thee*', then thou shalt say unto them, '*I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.*'"

Then came all the princes unto Jeremiah and asked him, and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in and sat in the middle gate - even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

And it came to pass that when Zedekiah the king of Judah saw them, and all the men of war, then they fled and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain. But the Chaldeans' army pursued after them and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to

Babylon.

And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan, the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now, Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, "Take him and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes - even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home; so he dwelt among the people.

Now, the Word of the LORD came unto Jeremiah while he was shut up in the court of the prison, saying, "Go and speak to Ebed-melech the Ethiopian, saying:

"Thus saith the LORD of Hosts, the God of Israel: Behold, I will bring My Words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver *thee* in that day," saith the LORD, "and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee because thou hast put thy trust in Me," saith the LORD.

The Word that came to Jeremiah from the LORD after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

And the captain of the guard took Jeremiah, and said unto him, "The LORD thy God hath pronounced this evil upon this place. Now the LORD hath brought it and done according as He hath said, because ye have sinned against the LORD, and have not obeyed His voice; therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee. But, if it seem ill unto thee to come with me into Babylon, forbear. Behold, all the land is before thee. Whither it seemeth good and convenient for thee to go, thither go."

Now, while he was not yet gone back, he said, "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or, go wheresoever it seemeth convenient unto thee to go."

So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

Now, when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon, then they came to Gedaliah to Mizpah - even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, "Fear not to serve the Chaldeans! Dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah to serve the Chaldeans which will come unto us; but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken."

Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan, even all the Jews returned out of all places whither they were driven and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?" But Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?"

But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, "Thou shalt not do this thing, for thou speakest falsely of Ishmael!"

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him - even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war. And it came to pass the second day after he had slain Gedaliah (and no man knew it), that there came ¹certain from Shechem, from Shiloh, and from Samaria, even ²fourscore men, having their beards shaven and their clothes rent and having cut themselves, with offerings and incense in their hand, to bring them to the House of the LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went. ¹certain men ²80

And it came to pass, as he met them, he said unto them, "Come to Gedaliah the son of Ahikam."

And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them and cast them into the midst of the pit - he, and the men that were with him. But ten men were found among them that said unto Ishmael, "Slay us not! For we have treasures in the field, of wheat, and of barley, and of oil, and of honey!" So he forbore, and slew them not among their brethren.

Now, the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) was ¹it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain. ¹that which

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that

are in Gibeon.

Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon. And they departed and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans (for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land).

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshai, and all the people from the least even unto the greatest, came near and said unto Jeremiah the prophet, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant (for we are left but a few of many, as thine eyes do behold us), that the LORD thy God may shew us the way wherein we may walk, and the thing that we may do."

Then Jeremiah the prophet said unto them, "I have heard you. Behold, I will pray unto the LORD your God according to your words; and it shall come to pass that whatsoever thing the LORD shall answer you, I will declare it unto you. I will keep nothing back from you."

Then they said to Jeremiah, "The LORD be a True and Faithful Witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us! Whether it be good, or whether it be evil, we will obey the voice of the LORD our God to whom we send thee, that it may be well with us when we obey the voice of the LORD our God."

And it came to pass after ten days that the Word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, "Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before Him:

"If ye will still abide in this land, then will I build you and not pull you down, and I will plant you and not pluck you up; for I ¹repent Me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him," saith the LORD; "for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you that he may have mercy upon you, and cause you to return to your own land. But, if ye say, '*We will not dwell in this land, neither obey the voice of the LORD your God*', saying, '*No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell*' ... and now therefore hear the Word of the LORD, ye remnant of Judah: Thus saith the LORD of Hosts, the God of Israel: If ye wholly set your faces to enter into Egypt, and go to sojourn there, then it shall come to pass that the sword which ye feared shall overtake you there in the land of Egypt, and the famine whereof ye were afraid shall follow close after you there in Egypt, and there ye shall die! So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence, and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the LORD of Hosts, the God of Israel: As Mine anger and My fury hath been poured forth upon the inhabitants of Jerusalem, so shall My fury be poured forth upon you when ye shall enter into Egypt! And ye shall be an ²execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more!"

¹to turn away/turn back/withdraw from doing [something] ²a thing that is cursed at

¹“The LORD hath said concerning you, O ye remnant of Judah, ‘Go ye not into Egypt!’ Know certainly that I have admonished you this day! For ye ²dissembled in your hearts when ye sent me unto the LORD your God, saying, ‘Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.’ And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which He hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn!”

¹Jeremiah is speaking here ²spoke with a false pretense

And it came to pass that when Jeremiah had made an end of speaking unto all the people all the Words of the LORD their God for which the LORD their God had sent him to them, even all these Words, then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, “Thou speakest falsely! The LORD our God hath not sent thee to say, ‘Go not into Egypt to sojourn there!’ But Baruch the son of Neriah ¹setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon!”

¹pressured/pushed/convinced you

So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven to dwell in the land of Judah - even men, and women, and children, and the king’s daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

So they came into the land of Egypt - for they obeyed not the voice of the LORD; thus came they even to ¹Tahpanhes.

¹the Egyptian city of Daphne in the Nile Delta near Goshan where the Hebrews lived in the days before the Exodus; it is now known as Tell Deffeneh on the Suez Canal

Then came the Word of the LORD unto Jeremiah in Tahpanhes, saying, “Take great stones in thine hand and hide them in the clay in the brickkiln which is at the entry of Pharaoh’s house in Tahpanhes, in the sight of the men of Judah. And say unto them: Thus saith the LORD of Hosts, the God of Israel:

“Behold, I will send and take Nebuchadrezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt and deliver such as are for death to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives! And he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of ¹bethShemesh that is in the land of Egypt, and the ²houses of the gods of the Egyptians shall he burn with fire.”

¹house [temple] of the sun god Shemesh ²temples

The Word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, “Thus saith the LORD of Hosts, the God of Israel:

“Ye have seen all the evil that I have brought upon Jerusalem and upon all the cities of Judah; and, behold, this day they are a desolation and no man dwelleth therein because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, and to serve other gods whom they knew not - neither they, ye, nor your fathers. Howbeit I sent unto you all My servants the prophets, rising early and sending them, saying, ‘Oh, do not this abominable thing that I hate!’ But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore My fury and Mine anger was poured forth and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

“Therefore now thus saith the LORD, the God of Hosts, the God of Israel: ¹Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave

you none to remain, in that ye provoke Me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in My Law, nor in My statutes, that I set before you and before your fathers. Therefore thus saith the LORD of Hosts, the God of Israel: Behold, I will set My face against you for evil, and to cut off all Judah. And I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed and fall in the land of Egypt - they shall even be consumed by the sword and by the famine. They shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence, so that none of the remnant of Judah which are gone into the land of Egypt to sojourn there shall escape or remain that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.”

¹“Why, O why!”

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by (a great multitude), even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, saying, “As for the Word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee! But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done - we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem! For then had we plenty of victuals, and were well, and saw no evil. But since we ¹left off to burn incense to the queen of heaven and to pour out drink offerings unto her, we have ²wanted all things and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven and poured out drink offerings unto her, did we make her cakes to worship her and pour out drink offerings unto her ³without our men?”

¹discontinued ²lacked/deprived of ³without the participation or knowledge of

Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, “The incense that ye burned in the cities of Judah and in the streets of Jerusalem - ye, and your fathers, your kings, and your princes, and the people of the land - did not the LORD remember them, and came it not into His mind? So that the LORD could no longer ¹bear because of the evil of your doings, and because of the abominations which ye have committed - *therefore* is your land a desolation and an astonishment, and a curse, without an inhabitant, as at this day!! *Because* ye have burned incense, and *because* ye have sinned against the LORD and have not obeyed the voice of the LORD, nor walked in His law, nor in His statutes, nor in His testimonies, *therefore* this evil is happened unto you, as at this day!!!”

¹bear it/tolerate it

Moreover Jeremiah said unto all the people, and to all the women, “Hear the Word of the LORD all Judah that are in the land of Egypt! Thus saith the LORD of Hosts the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, ‘*We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her.*’ Ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the Word of the LORD, all Judah that dwell in the land of Egypt! Behold, I have sworn by My great name,” saith the LORD, “that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, ‘*The Lord GOD liveth*’. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them!

“Yet, a *small* number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose words shall stand - Mine, or theirs!

“And *this* shall be a sign unto you,” saith the LORD, “that I will punish you in this place, that ye may

know that My Words shall surely stand against you for evil... Thus saith the LORD: Behold, I will give ¹Pharaoh Hophra, king of Egypt, into the hand of his ²enemies and into the hand of them that seek his life as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, *his enemy*, and that sought his life. *¹Alternate spelling of Pharaoh Apries (589-570 BC). According to historical records this prophecy came true. While Pharaoh Apries (Hophra) unsuccessfully attempted to protect Judah from Babylon and Lybia from Dorian Greeks while at the same time quelling a mutiny in his Aswan garrison, he was then overthrown by his popular ²military general Amasis and fled to a foreign country. Apries then came back with Babylonian troops to retake his throne but died in battle against the traitorous general who had stolen his throne.*

The Word that Jeremiah the prophet spake unto Baruch the son of Neriah when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, "Thus saith the LORD, the God of Israel, unto thee, O Baruch:

"Thou didst say, 'Woe is me now! For the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest!' Thus shalt thou say unto him: The LORD saith thus: Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? Seek them not! For, behold, I will bring evil upon all flesh," saith the LORD; "but thy life will I give unto thee for a prey in all places whither thou goest."

The Word of the LORD which came to Jeremiah the prophet against the Gentiles - against Egypt, against the army of ¹Pharaoh Necho king of Egypt, which was by the River Euphrates in Carchemish which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. "Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? And their mighty ones are beaten down, and are fled apace, and look not back, for fear was round about," saith the LORD. "Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, '*I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.*' Come up, ye horses! And rage, ye chariots! And let the mighty men come forth - the Ethiopians and the Libyans that handle the shield; and the Lydians that handle and bend the bow! For this is the day of the Lord GOD of Hosts, a day of vengeance, that He may avenge Him of His adversaries! And the sword shall devour, and it shall be satiate and made drunk with their blood - for the Lord GOD of Hosts hath a sacrifice in the north country by the River Euphrates! ¹visit [Wikipedia.com](https://en.wikipedia.org/wiki/Necho_II), entry "Necho II", for the details of this battle

"Go up into Gilead, and take balm, O virgin, the daughter of Egypt! In vain shalt thou use many medicines - for thou shalt not be cured! The nations have heard of thy shame, and thy cry hath filled the land! For the mighty man hath stumbled against the mighty, and they are fallen both together!"

The Word that the LORD spake to Jeremiah the prophet how ¹Nebuchadrezzar king of Babylon should come and smite the land of Egypt:

"Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes! Say ye:

"Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? They stood not, because the LORD did drive them. He made many to fall, yea, one fell upon another. And they said, 'Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword'. They did cry there, 'Pharaoh king of Egypt is but a noise; he hath passed the time appointed'.

*"As I live," saith the King whose name is **The LORD of Hosts**, "Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come! O thou daughter dwelling in Egypt, furnish thyself to go into captivity! For Noph shall be waste and desolate without an inhabitant. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together. They did not stand because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest," saith the LORD, "though it cannot be searched; because they are more than the grasshoppers, and are innumerable! The daughter of Egypt shall be confounded; she shall be delivered into*

the hand of the people of the north.

“The LORD of Hosts, the God of Israel, saith: Behold, I will punish the multitude of ¹No, and Pharaoh, and Egypt, with their gods and their kings - even Pharaoh, and all them that trust in him! And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants. And afterward it shall be inhabited, as in the days of old,” saith the LORD.

¹*Min-No/No-amon (Thebes), the capital of Upper Egypt*

“But fear not thou, O My servant Jacob, and be not dismayed, O Israel! For, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob My servant,” saith the LORD, “for I am with thee; for I will make a full end of all the nations whither I have driven thee - but I will not make a full end of *thee*, but correct thee in measure; yet will I not leave thee wholly unpunished.”

The Word of the LORD that came to Jeremiah the prophet against the Philistines before that ¹Pharaoh smote Gaza:

¹*Pharaoh Necho II*

“Thus saith the LORD: Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands, because of the day that cometh to spoil all the Philistines and to cut off from Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley. How long wilt thou cut thyself?

“O thou Sword of the LORD, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? There hath He appointed it.”

Against Moab thus saith the LORD of Hosts, the God of Israel, “Woe unto Nebo! For it is spoiled. Kiriathaim is confounded and taken. Misgab is confounded and dismayed. There shall be no more praise of Moab. In Heshbon they have devised evil against it... *‘come, and let us cut it off from being a nation’*. Also thou shalt be cut down, O Madmen; the sword shall pursue thee!

“A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. Flee, save your lives, and be like the heath in the wilderness. For, because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captivity with his priests and his princes together. And the spoiler shall come upon every city, and no city shall escape. The valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

“Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein.

“Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.

“Therefore, behold, the days come,” saith the LORD, “that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

“And Moab shall be ashamed of Chemosh, as the House of Israel was ashamed of Beth-el their confidence. How say ye, *‘We are mighty and strong men for the war?’* Moab is spoiled and gone up out of her cities, and his chosen young men are gone down to the slaughter,” saith the King whose name is *The LORD of Hosts*. The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, *‘How is the strong staff broken, and the beautiful rod!’* Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer, stand by the way

and espy; ask him that fleeth, and her that escapeth, and say, *'What is done?'*

"Moab is confounded; for it is broken down. Howl and cry; tell ye it in Arnon that Moab is spoiled and judgment is come upon the plain country - upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

"The horn of Moab is cut off, and his arm is broken," saith the LORD. "Make ye him drunken; for he magnified himself against the LORD. Moab also shall wallow in his vomit, and he also shall be in derision. For, was not Israel a derision unto thee? Was he found among thieves? For since thou spakest of him, thou skippedst for joy.

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath," saith the LORD; "but it shall not be so; his lies shall not so effect it. Therefore will I howl for Moab, and I will cry out for all Moab; Mine heart shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer. The spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field and from the land of Moab; and I have caused wine to fail from the winepresses; none shall tread with shouting; their shouting shall be no shouting.

"From the cry of Heshbon even unto Elealeh and even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old; for the waters also of Nimrim shall be desolate.

"Moreover I will cause to cease in Moab," saith the LORD, "him that offereth in the high places, and him that burneth incense to his gods. Therefore Mine heart shall sound for Moab like pipes, and Mine heart shall sound like pipes for the men of Kir-heres, because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof; for I have broken Moab like a vessel wherein is no pleasure," saith the LORD. They shall howl, saying, *'How is it broken down! How hath Moab turned the back with shame!'* So shall Moab be a derision and a dismay to all them about him. For thus saith the LORD: Behold, he shall fly as an eagle and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab," saith the LORD. He that fleeth from the fear shall fall into the pit, and he that getteth up out of the pit shall be taken in the snare; for I will bring upon it, even upon Moab, the year of their visitation," saith the LORD.

"They that fled stood under the shadow of Heshbon because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon and shall devour the corner of Moab and the crown of the head of the tumultuous ones.

"Woe be unto thee, O Moab! The people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days," saith the LORD. "Thus far is the judgment of Moab."

Concerning the Ammonites, thus saith the LORD, "Hath Israel no sons? Hath he no heir? Why then doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come," saith the LORD, "that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire. Then shall Israel be heir unto them that were his heirs," saith the LORD. "Howl, O Heshbon, for Ai is spoiled! Cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter that trusted in her treasures, saying, *'Who shall come unto me?'* Behold, I will bring a fear upon thee," saith the Lord GOD of Hosts, "from all those that be about thee; and ye shall be driven out, every man, right forth; and none shall

gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon," saith the LORD.

Concerning Edom, thus saith the LORD of Hosts, "Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? Flee ye! Turn back! Dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grapegatherers come to thee, would they not leave some gleanings? If thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself. His seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me. For thus saith the LORD: Behold, they, whose judgment was not to drink of the cup, have assuredly drunken. And art thou he that shall altogether go unpunished? Thou shalt *not* go unpunished, but thou shalt surely drink of it! For I have sworn by Myself," saith the LORD, "that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. "I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, '*Gather ye together, and come against her, and rise up to the battle*'. For, lo, I will make thee small among the heathen, and despised among men. Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence" saith the LORD.

"Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof," saith the LORD, "no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her. And who is a chosen man, that I may appoint over her? For who is like Me? And who will appoint Me the time? And who is that shepherd that will stand before Me?"

"Therefore hear the counsel of the LORD that He hath taken against Edom, and His purposes that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out, surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah; and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs."

"Concerning Damascus: Hamath is confounded, and Arpad; for they have heard evil tidings, they are fainthearted. There is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble and turneth herself to flee, and fear hath seized on her - anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of My joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day," saith the LORD of Hosts. And I will kindle a fire in the wall of Damascus and it shall consume the palaces of Ben-hadad.

"Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD: Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away. they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, '*Fear is on every side.*' Flee! Get you far off! Dwell deep, O ye inhabitants of Hazor," saith the LORD; "for Nebuchadrezzar king of Babylon hath taken counsel against you and hath conceived a purpose against you. Arise, get you up unto the wealthy nation that dwelleth without care," saith the LORD, "which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof," saith the LORD. "And Hazor shall be a dwelling for dragons and a desolation for ever. There shall no man abide there, nor any son of man dwell in it."

The Word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, "Thus saith the LORD of Hosts: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring

evil upon them, even My fierce anger," saith the LORD; "and I will send the sword after them till I have consumed them. And I will set My throne in Elam, and will destroy from thence the king and the princes," saith the LORD. "But it shall come to pass in the latter days that I will bring again the captivity of Elam," saith the LORD.

The Word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not. Say, "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces! For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast. In those days and in that time," saith the LORD, "the children of Israel shall come - they and the children of Judah together, going and weeping. They shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, '*Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.*'"

"My People hath been lost sheep. Their shepherds have caused them to go astray. They have turned them away on the mountains. They have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them, and their adversaries said, '*We offend not, because they have sinned against the LORD, the Habitation of Justice, even the LORD, the Hope of their fathers.*' Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her. From thence she shall be taken; their arrows shall be as of a mighty expert man. None shall return in vain.

"And Chaldea shall be a spoil; all that spoil her shall be satisfied," saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of Mine heritage, because ye are grown fat as the heifer at grass and bellow as bulls. Your mother shall be sore confounded; she that bare you shall be ashamed. Behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about! All ye that bend the bow, shoot at her! Spare no arrows! For she hath sinned against the LORD. Shout against her round about. She hath given her hand; her foundations are fallen, her walls are thrown down - for it is the vengeance of the LORD. Take vengeance upon her! As she hath done, do unto her! Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest; for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

"Israel is a scattered sheep. The lions have driven him away. First the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the LORD of Hosts, the God of Israel: Behold, I will punish the king of Babylon and his land as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days and in that time," saith the LORD, "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. For I will pardon them whom I reserve.

"Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod. Waste and utterly destroy after them," saith the LORD, "and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the LORD. The LORD hath opened His armoury and hath brought forth the weapons of His indignation; for this is the work of the Lord GOD of Hosts in the land of the Chaldeans.

"Come against her from the utmost border, open her storehouses. Cast her up as heaps and destroy her utterly - let nothing of her be left! Slay all her bullocks; let them go down to the slaughter! Woe unto them! For their day is come, the time of their visitation! The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of His Temple. Call together the archers against Babylon. All ye that bend the bow, camp against it round about; let none

thereof escape. Recompense her according to her work. According to all that she hath done, do unto her! For she hath been proud against the LORD, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day," saith the LORD. "Behold, I am against thee, O thou most proud," saith the Lord GOD of Hosts, "for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.

"Thus saith the LORD of Hosts: The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast, they refused to let them go. Their Redeemer is strong - **The LORD of Hosts** is His name. He shall thoroughly plead their cause, that He may give rest to the land and disquiet the inhabitants of Babylon.

"A sword is upon the Chaldeans," saith the LORD, "and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote. A sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women. A sword is upon her treasures; and they shall be robbed. A drought is upon her waters and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof," saith the LORD; "so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance. They are cruel and will not shew mercy. Their voice shall roar like the sea and they shall ride upon horses, every one put in array like a man to the battle against thee, O daughter of Babylon.

"The king of Babylon hath heard the report of them, and his hands waxed feeble. Anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her. And who is a chosen man, that I may appoint over her? For who is like Me? And who will appoint Me the time? And who is that shepherd that will stand before Me? Therefore hear ye the counsel of the LORD that He hath taken against Babylon, and His purposes that He hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out, surely He shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."

Thus saith the LORD, "Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against Me, a destroying wind; and will send unto Babylon fanners that shall fan her and shall empty her land - for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men. Destroy ye utterly all her host! Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forsaken, nor Judah, of his God, of the LORD of Hosts (though their land was filled with sin against the Holy One of Israel). Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the time of the LORD's vengeance. He will render unto her a recompence. Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken. The nations have drunken of her wine; therefore the nations are 'mad. Babylon is suddenly fallen and destroyed. *'Howl for her! Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed. Forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven and is lifted up even to the skies.'*"

The LORD hath brought forth our righteousness. Come, and let us declare in Zion the work of the LORD our God! Make bright the arrows; gather the shields. The LORD hath raised up the spirit of the kings of the Medes; for His device is against Babylon, to destroy it - because it is the vengeance of the LORD, the vengeance of His Temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes; for the LORD hath both devised and done that which He spake against the inhabitants of Babylon.

O thou that dwellest upon many waters, abundant in treasures, thine end is come and the measure of thy covetousness! The LORD of Hosts hath sworn by Himself, saying, "Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee."

He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding. When He uttereth His voice there is a multitude of waters in the heavens; and He causeth the vapours to ascend from the ends of the earth. He maketh lightnings with rain, and bringeth forth the wind out of His treasures.

Every man is brutish by his knowledge; every founder is confounded by the graven image. For his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors. In the time of their visitation they shall perish. The portion of Jacob is not like them; for He is the former of all things, and Israel is the rod of His inheritance - **The LORD of Hosts** is His Name.

"Thou art My battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight," saith the LORD.

"Behold, I am against thee, O destroying mountain," saith the LORD, "which destroyest all the earth! And I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever," saith the LORD.

"Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz. Appoint a captain against her. Cause the horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow, for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds. Their might hath failed; they became as women. They have burned her dwellingplaces; her bars are broken. One ¹post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end and that the passages are stopped. And the reeds they have burned with fire, and the men of war are affrighted. ¹a letter

"For thus saith the LORD of Hosts, the God of Israel: The daughter of Babylon is like a threshingfloor, it is time to thresh her. Yet a little while and the time of her harvest shall come! *'Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh be upon Babylon,'* shall the inhabitant of Zion say; and, *'My blood upon the inhabitants of Chaldea'*, shall Jerusalem say. Therefore thus saith the LORD: Behold, I will plead thy cause and take vengeance for thee; and I will dry up her sea and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant! They shall roar together like lions, they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep and not wake," saith the LORD. I will bring them down like lambs to the slaughter, like rams with he-goats.

"How is Sheshach taken! And how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring

forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him. Yea, the wall of Babylon shall fall.

¹“My People, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. And (lest your heart faint, and ye fear for the rumour that shall be heard in the land), a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land - ruler against ruler. Therefore, behold, the days come that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her. ²Then the heaven and the earth and all that is therein shall sing for Babylon, for the spoilers shall come unto her from the north,” saith the LORD. “As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.”

¹Revelation 18:4 ²Revelation 18:20

“Ye that have escaped the sword, go away, stand not still. Remember the LORD afar off, and let Jerusalem come into your mind. *‘We are confounded, because we have heard reproach; shame hath covered our faces, for strangers are come into the sanctuaries of the LORD’s House.’* Wherefore, behold, the days come,” saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her,” saith the LORD.

“A sound of a cry cometh from Babylon and great destruction from the land of the Chaldeans, because the LORD hath spoiled Babylon and destroyed out of her the great voice. When her waves do roar like great waters, a noise of their voice is uttered; because the spoiler is come upon her, even upon Babylon, and her mighty men are taken. Every one of their bows is broken; for the LORD God of recompences shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep and not wake,” saith the King whose name is ***The LORD of Hosts***.

“Thus saith the LORD of Hosts: The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.”

The Word which Jeremiah the prophet commanded Seraiah (the son of Neriah, the son of Maaseiah) when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, “When thou comest to Babylon and shalt see and shalt read all these words, then shalt thou say, *‘O LORD, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever!’* And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it into the midst of Euphrates. And thou shalt say, *‘Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her’*; and they shall be weary.

Thus far are the words of Jeremiah.

Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done. For, through the anger of the LORD it came to pass in Jerusalem and Judah (till he had cast them out from His presence) that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came - he and all his army - against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of King Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled and went forth out of the city by night by the way of the gate between the two walls which was by the king’s garden (now, the Chaldeans were by the city round about), and they went by the way of the plain. But the army of the

Chaldeans pursued after the king and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains and carried him to Babylon and put him in prison till the day of his death.

Now, in the fifth month, in the tenth day of the month, which was the nineteenth year of ¹Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard which served the king of Babylon, into Jerusalem and burned the House of the LORD and the king's house; and all the houses of Jerusalem and all the houses of the great men burned he with fire. And all the army of the Chaldeans that were with the captain of the guard brake down all the walls of Jerusalem round about. *¹an alternate spelling of Nebuchadnezzar*

Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.

Also the pillars of brass that were in the House of the LORD, and the bases and the brasen sea that was in the House of the LORD, the Chaldeans brake and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which King Solomon had made in the House of the LORD - the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person which were found in the city; and the principal scribe of the host who mustered the people of the land; and threescore men of the people of the land that were found in the midst of the city.

So Nebuzar-adan the captain of the guard took them and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

This is the people whom Nebuchadrezzar carried away captive:

- in the seventh year, three thousand Jews and three and twenty.
- In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons.
- In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons.

All the persons were four thousand and six hundred.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that ¹Evil-Merodach king of Babylon in the first year of

his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments; and he did continually eat bread before him all the days of his life. And for his diet there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

also called Amel-Murdock; Evil-Merodach, whose name means "Servant of [the god] Murdok", was the son and heir of the throne of Nebuchadnezzar II

How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night and her tears are on her cheeks. Among all her lovers she hath none to comfort her. All her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest. All her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts. All her gates are desolate. Her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions. Her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed. Her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her. The adversaries saw her, and did mock at her Sabbaths. Jerusalem hath grievously sinned; therefore she is removed. All that honoured her despise her, because they have seen her nakedness. Yea, she sigheth, and turneth backward.

Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully. She had no comforter.

O LORD, behold my affliction; for the enemy hath magnified himself!

The adversary hath spread out his hand upon all her pleasant things, for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into Thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul.

See, O LORD, and consider; for I am become vile!

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto *my* sorrow which is done unto me, wherewith the LORD hath afflicted me in the day of His fierce anger. From above hath He sent fire into my bones, and it prevailed against them. He hath spread a net for my feet. He hath turned me back. He hath made me desolate and faint all the day. The yoke of my transgressions is bound by His hand. They are wreathed, and come up upon my neck. He hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me. He hath called an assembly against me to crush my young men. The Lord hath trodden the virgin, the daughter of Judah, as in a winepress.

For these things I weep; mine eye, mine eye runneth down with water, because the Comforter that should relieve my soul is far from me. My children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her. The LORD hath commanded concerning Jacob that his adversaries should be round about him. Jerusalem is as a menstruous woman among them.

The LORD is righteous; for I have rebelled against His commandment. Hear, I pray you, all people, and behold my sorrow. My virgins and my young men are gone into captivity. I called for my lovers, but they deceived

me. My priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Behold, O LORD; for I am in distress! My bowels are troubled; mine heart is turned within me, for I have grievously rebelled. Abroad the sword bereaveth, at home there is as death. They have heard that I sigh. There is none to comfort me. All mine enemies have heard of my trouble; they are glad that Thou hast done it. Thou wilt bring the day that Thou hast called, and they shall be like unto me. Let all their wickedness come before Thee, and do unto them as Thou hast done unto me for all my transgressions; for my sighs are many, and my heart is faint.

How hath the Lord covered the daughter of Zion with a cloud in His anger and cast down from heaven unto the earth the beauty of Israel and remembered not His footstool in the day of His anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied. He hath thrown down in His wrath the strong holds of the daughter of Judah; He hath brought them down to the ground. He hath polluted the kingdom and the princes thereof. He hath cut off in His fierce anger all the horn of Israel. He hath drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire which devoureth round about. He hath bent His bow like an enemy. He stood with His right hand as an adversary and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion. He poured out His fury like fire. The Lord was as an enemy; He hath swallowed up Israel, He hath swallowed up all her palaces. He hath destroyed his strong holds and hath increased in the daughter of Judah mourning and lamentation. And He hath violently taken away His Tabernacle as if it were of a garden. He hath destroyed His places of the assembly. The LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised, in the indignation of His anger, the king and the priest. The Lord hath cast off His Altar, He hath abhorred His Sanctuary, He hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the House of the LORD, as in the day of a solemn feast.

The LORD hath purposed to destroy the wall of the daughter of Zion. He hath stretched out a line, He hath not withdrawn His hand from destroying. Therefore He made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; He hath destroyed and broken her bars. Her king and her princes are among the Gentiles. The Law is no more; her prophets also find no vision from the LORD. The elders of the daughter of Zion sit upon the ground and keep silence; they have cast up dust upon their heads. They have girded themselves with sackcloth. The virgins of Jerusalem hang down their heads to the ground.

Mine eyes do fail with tears, My bowels are troubled, My liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, "Where is corn and wine?" when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea. Who can heal thee? Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity, but have seen for thee false burdens and causes of banishment.

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, "Is this the city that men call '*The Perfection of Beauty - The Joy of the Whole Earth*'? All thine enemies have opened their mouth against thee. They hiss and gnash the teeth; they say, "We have swallowed her up! Certainly this is the day that we looked for! We have found, we have seen it! The LORD hath done that which He had devised; He hath fulfilled His Word that He had commanded in the days of old! He hath thrown down and hath not pitied; and He hath caused thine enemy to rejoice over thee. He hath set up the horn of thine adversaries!"

Their heart cried unto the Lord, "O wall of the daughter of Zion, let tears run down like a river day and night! Give Thyself no rest; let not the apple of Thine eye cease."

Arise, cry out in the night. In the beginning of the watches pour out thine heart like water before the face of the Lord. Lift up thy hands toward Him for the life of thy young children that faint for hunger in the top of every street.

Behold, O LORD, and consider to whom Thou hast done this. Shall the women eat their fruit, and children of a span long? Shall the priest and the prophet be slain in the Sanctuary of the Lord? The young and the old lie on the ground in the streets.

My virgins and My young men are fallen by the sword.

Thou hast slain them in the day of Thine anger; Thou hast killed, and not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained. Those that I have swaddled and brought up hath mine enemy consumed.

I am the man that hath seen affliction by the rod of His wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is He turned; He turneth His hand against me all the day. My flesh and my skin hath He made old; He hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about that I cannot get out. He hath made my chain heavy. Also when I cry and shout, He shutteth out my prayer. He hath inclosed my ways with hewn stone. He hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces. He hath made me desolate. He hath bent His bow and set me as a mark for the arrow. He hath caused the arrows of His quiver to enter into my reins. I was a derision to all my people; and their song all the day. He hath filled me with bitterness. He hath made me drunken with wormwood. He hath also broken my teeth with gravel stones. He hath covered me with ashes.

And Thou hast removed my soul far off from peace. I forgot prosperity. And I said, "My strength and my hope is perished from the LORD!" Remembering mine affliction and my misery, the wormwood and the gall.

My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope.

It is of the LORD's mercies that we are not consumed, because His compassions fail not. They are new every morning. Great is Thy faithfulness!

"The LORD is my Portion," saith my soul; "therefore will I hope in Him! The LORD is good unto them that wait for Him, to the soul that seeketh Him."

It is good that a man should both hope and quietly wait for the Salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope.

He giveth His cheek to him that smiteth Him; He is filled full with reproach.

For the Lord will not cast off for ever. But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men, to crush under His feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause - the Lord approveth not.

Who is he that saith and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil *and* good? Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways and turn again to the LORD. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled; Thou hast not pardoned. Thou hast covered with anger and persecuted us. Thou hast slain, Thou hast not pitied. Thou hast covered Thyself with a cloud that our prayer should not pass through. Thou hast made us as the offscouring and refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction.

Mine eye runneth down with rivers of water for the destruction of the daughter of my people! Mine eye trickleth down and ceaseth not, without any intermission, till the LORD look down and behold from heaven. Mine eye affecteth mine heart because of all the daughters of my city. Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, "I am cut off!"

I called upon Thy Name, O LORD, out of the low dungeon. Thou hast heard my voice. Hide not Thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon Thee. Thou saidst, "Fear not!"

O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life! O LORD, Thou hast seen my wrong. Judge Thou my cause. Thou hast seen all their vengeance and all their imaginations against me. Thou hast heard their reproach, O LORD, and all their imaginations against me - the lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I am their musick. Render unto them a recompence, O LORD, according to the work of their hands. Give them sorrow of heart, Thy curse unto them. Persecute and destroy them in anger from under the heavens of the LORD.

How is the gold become ¹dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones. The daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst. The young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom that was overthrown as in a moment, and no hands stayed on her.

¹tarnished

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire, their visage is blacker than a coal; they are not known in the streets, their skin cleaveth to their bones - it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people. The LORD hath accomplished His fury; He hath poured out his fierce anger and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets and the iniquities of her priests that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

They cried unto them, "Depart ye! It is unclean! Depart! Depart! Touch not!" When they fled away and wandered, they said among the heathen, "They shall no more sojourn there." The anger of the LORD hath divided them. He will no more regard them. They respected not the persons of the priests, they favoured not the elders. As for us, our eyes as yet failed for our vain help; in our watching we have watched for a nation that could not save us. They hunt our steps that we cannot go in our streets. Our end is near, our

days are fulfilled; for our end is come.

Our persecutors are swifter than the eagles of the heaven; they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, "Under His shadow we shall live among the heathen."

Rejoice and be glad, O daughter of Edom that dwellest in the land of Uz! The cup also shall pass through unto thee! Thou shalt be drunken, and shalt make thyself naked.

The punishment of thine iniquity is accomplished, O daughter of Zion. He will no more carry thee away into captivity. He will visit thine iniquity, O daughter of Edom. He will discover thy sins.

Remember, O LORD, what is come upon us. Consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless. Our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution - we labour, and have no rest. We have given the hand to the Egyptians and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities.

our own ²NOTE: Jesus spoke of this, saying, "Woe unto you! For ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow [agree with] the deeds of your fathers - for they indeed killed them, and ye build their sepulchres!"

Servants have ruled over us. There is none that doth deliver us out of their hand. We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand. The faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their musick. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head - woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it.

as having a dark shadow of misery over them ²it was customary in those days for the teachers and the elders to sit at the gates of the city or the doors of government building for the people to talk with them for advice and counsel.

Thou, O LORD, remainest for ever - Thy throne from generation to generation! Wherefore dost Thou forget us for ever, and forsake us so long time? Turn Thou us unto Thee, O LORD, and we shall be turned! Renew our days as of old! But Thou hast utterly rejected us; Thou art very wroth against us.

Now, it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity, the Word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And I looked and - behold! - a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire! Also out of the midst thereof came the likeness of four living creatures. And *this* was their appearance:

- They had the likeness of a man.
- And every one had four faces.
- And every one had four wings.
- And their feet were straight feet.
- And the sole of their feet was like the sole of a calf's foot.
- And they sparkled like the colour of burnished brass.
- And they had the hands of a man under their wings on their four sides.
- And they four had their faces and their wings.

- Their wings were joined one to another.
- They turned not when they went - they went every one straight forward.

As for the likeness of their faces:

- ¹they four had the face of a man and the face of a lion on the right side,
- and they four had the face of an ox on the left side,
- they four also had the face of an eagle.

¹all four of them

Thus were their faces.

And their wings were stretched upward - two wings of every one were joined one to another, and two covered their bodies. And they went, every one, straight forward - whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire and like the appearance of lamps. It went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning!

Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces. The appearance of the wheels and their ¹work was like unto the colour of a ²beryl. And they four ³had one likeness. And their appearance and their ¹work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides, and they ⁴turned not when they went.

¹creation/structure ²a quartz-like mineral, like the emerald and aquamarine, which is clear in its pure form but can also have shades of green, blue, red, yellow and white; however, beryllium, an element associated with beryl, is steel-gray in color ³were identical in appearance ⁴they moved forward without turning to the left or right

As for their ¹rings, they were so high that they were ²dreadful! And their rings were full of eyes round about ³them four. And when the living creatures went, the wheels went ⁴by them. And when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go. And the wheels were lifted up ⁵over against them - for the spirit of the living creature was in the wheels. When ⁶those went, ⁷these went; and when ⁶those stood, ⁷these stood. And when ⁶those were lifted up from the earth, the wheels were lifted up ⁵over against them - for the spirit of the living creature was in the wheels.

¹the ring shape of the wheels ²terrifying ³each of the four ⁴next to ⁵literally "across from" - the wheels stood next to the angels, possibly in front of them ⁶the angels ⁷the wheels

NOTE: Some people have ridiculously claimed that Ezekiel is seeing a UFO here, or that it is some esoteric image. Far from it. The angels of God are created in a different form than man. Only man is created in the image of God, and as God is a self-contained tri-part being (Father/Son/Holy Spirit), so too is man a self-contained tri-part being (soul/body/spirit). Ezekiel is here describing the unusual structural make-up of these particular angels, showing that their spirits are not contained within themselves as a spirit is contained within a man, but that the spirits of these angels dwell out in front of the angel and appear as a wheel spinning inside of another wheel, monstrosly high and covered with eyes. The wheels stay with the angels and naturally move where the angels move.

And the likeness of the ¹firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other - every one had two which covered on ²this side, and every one had two which covered on ³that side, their bodies.

¹an area separating one thing from another, such the atmosphere separating earth from space, and space separating earth from whatever lies beyond the border of space - in this case, it is likely referring to some type of platform/flooring ²one side ³the other side

And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty - the voice of speech, as the noise of ¹an host. When they ²stood, they let down their wings.

¹a great multitude/army ²stood still

And there was a voice from the firmament that was over their heads when they stood and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne as the appearance of a

sapphire stone. And upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber - as the appearance of fire - round about within it; from the appearance of His loins even upward and from the appearance of His loins even downward I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the ¹bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD!
¹rainbow

And when I saw it, I fell upon my face. And I heard a voice of One that spake. And He said unto me, "Son of man, stand upon thy feet and I will speak unto thee!"

And the spirit entered into me when He spake unto me and set me upon my feet, that I heard Him that spake unto me.

And He said unto me, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me. They and their fathers have transgressed against Me, even unto this very day; for they are impudent children and stiffhearted. I do send thee unto them, and thou shalt say unto them, '*Thus saith the Lord GOD...!*' And they, whether they will hear or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them! And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee and thou dost dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak My Words unto them - whether they will hear or whether they will forbear - for they are most rebellious. But thou, son of man, hear what I say unto thee: Be not *thou* rebellious like that rebellious House. Open thy mouth and eat ¹that I give thee."
¹that which

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein. And He spread it before me; and it was written within and without, and there was written therein lamentations, and mourning, and woe.

Moreover He said unto me, "Son of man, eat ¹that thou findest - eat this roll, and go speak unto the House of Israel."
¹that which you find

So I opened my mouth and He caused me to eat that roll. And He said unto me, "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee." Then did I eat it; and it was in my mouth as honey for sweetness.

And He said unto me, "Son of man, go, get thee unto the House of Israel and speak with My Words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the House of Israel - not to many people of a strange speech and of an hard language whose words thou canst not understand. Surely, had I sent thee to *them*, *they* would have hearkened unto thee! But the House of Israel will not hearken unto thee, for they will not hearken unto *Me*. For all the House of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead. Fear them not, neither be dismayed at their looks, though they be a rebellious House."

Moreover He said unto me, "Son of man, all My Words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them and tell them, '*Thus saith the Lord GOD...*' whether they will hear or whether they will forbear."

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, "Blessed be the glory of the LORD from His place!!!"

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Then I came to them of the captivity at ¹Tel-abib, that dwelt by the river of Chebar, and I sat where they sat and remained there astonished among them seven days. ¹*Telaviv/Joffa (ancient Joppa on the north coast of Israel)*

And it came to pass at the end of seven days that the Word of the LORD came unto me, saying, "Son of man, I have made thee a watchman unto the House of Israel. Therefore hear the Word at My mouth and give them warning from Me. When I say unto the wicked, '*Thou shalt surely die!*' and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man *shall* die in his iniquity - but his blood will I require at thine hand! Yet if thou *warn* the wicked and he turn not from his wickedness, nor from his wicked way, he *shall* die in his iniquity - but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity and I lay a stumblingblock before him, he shall die; because thou hast *not* given him warning, he shall die in his sin and his righteousness which he hath done shall not be remembered - but his blood will I require at *thine* hand. Nevertheless if thou *warn* the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned - also thou hast delivered *thy* soul."

And the hand of the LORD was there upon me. And He said unto me, "Arise, go forth into the plain, and I will there talk with thee."

Then I arose and went forth into the plain. And, behold, the glory of the LORD stood there as the glory which I saw by the river of Chebar, and I fell on my face. Then the spirit entered into me and set me upon my feet and spake with me, and said unto me, "Go, shut thyself within thine house. But thou, O son of man, behold! They shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them. And I will make thy tongue cleave to the roof of thy mouth that thou shalt be ¹dumb and shalt not be to them a reprove, for they are a rebellious House. But when I speak with thee, I will open thy mouth and thou shalt say unto them, '*Thus saith the Lord GOD...*'. He that heareth, let him hear; and he that forbear, let him forbear (for they are a rebellious House). Thou also, son of man, take thee a tile and lay it before thee, and ²pourtray upon it the city, even Jerusalem. And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan and set it for a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the House of Israel. Lie thou also upon thy left side, and lay the iniquity of the House of Israel upon it - according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days - three hundred and ninety days. So shalt thou bear the iniquity of the House of Israel. ¹*mute* ²*draw a map of the city*

"And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the House of Judah forty days. I have appointed thee ¹each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another till thou hast ended the days of thy siege. ¹*each day represents a year*

"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side - three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight - ¹twenty shekels a day. From time to time shalt thou eat it. Thou shalt drink also water by measure - the ²sixth part of an hin. From time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with ³dung that cometh out of man in their sight. And," the LORD said, "Even *thus* shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them!"

¹*about 8 ounces* ²*a hin is about 1.32 gallons, therefore a 6th part of it would be about 28 ounces (3½ cups)* ³*human excrement (poop)*

Then said I, "Ah Lord GOD! Behold, my soul hath not been polluted; for, from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth!"

Then He said unto me, "Lo, I have given thee *cow's* dung for man's dung, and thou shalt prepare thy bread therewith."
¹In other words, "Ok, then; I will allow you to use cow dung instead of human dung"

Moreover He said unto me, "Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and ¹with care. And they shall drink water ¹by measure, and with astonishment - that they may want bread and water, and be astonished one with another, and consume away for their iniquity. A thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard. Then take thee balances to weigh and divide the hair. Thou shalt burn with fire a third part in the midst of the city when the days of the siege are fulfilled. And thou shalt take a third part and smite about it with a knife. And a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the House of Israel.
¹with rationing

"Thus saith the Lord GOD, *this* is Jerusalem! I have set it in the midst of the nations and countries that are round about her. And she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her; for they have refused My judgments and My statutes. They have not walked in them.

"Therefore thus saith the Lord GOD: Because ye multiplied more than the nations that are round about you and have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about you, therefore thus saith the Lord GOD: Behold, I - even I - am against thee and will execute judgments in the midst of thee in the sight of the nations! And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

"Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds!

"Wherefore, as I live," saith the Lord GOD, "surely, because thou hast defiled My Sanctuary with all thy detestable things and with all thine abominations, therefore will I also diminish thee; neither shall Mine eye spare, neither will I have any pity!

"A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee.

"And a third part shall fall by the sword round about thee.

"And I will scatter a third part into all the winds, and I will draw out a sword after them! Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them, and I will be comforted. And they shall know that I the LORD have spoken it in My zeal when I have accomplished My fury in them.

"Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by! So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it!

"When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread; so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it!!"

And the Word of the LORD came unto me, saying, "Son of man, set thy face toward the mountains of Israel and prophesy against them, and say, "Ye mountains of Israel, hear the Word of the Lord GOD!! Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys:

"Behold, I, even I, will bring a sword upon you, and I will destroy your high places! And your altars shall be desolate, and your images shall be broken! And I will cast down your slain men before your idols!

And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars!

"In all your dwellingplaces the cities shall be laid waste and the high places shall be desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

"Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations when ye shall be scattered through the countries. And they that escape of you shall remember Me among the nations whither they shall be carried captives, because I am broken with their whorish heart which hath departed from Me, and with their eyes which go a whoring after their idols. And they shall lothe themselves for the evils which they have committed in all their abominations. And they shall know that I am the LORD and that I have not said in vain that I would do this evil unto them.

"Thus saith the Lord GOD: Smite with thine hand, and stamp with thy foot, and say, '*Alas for all the evil abominations of the House of Israel!*' for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine - *thus* will I accomplish My fury upon them.

"*Then* shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

"So will I stretch out My hand upon them and make the land desolate - yea, more desolate than the wilderness toward Diblath - in all their habitations; and they *shall* know that I am the LORD!!"

Moreover the Word of the LORD came unto me, saying, "Also, thou son of man, thus saith the Lord GOD unto the land of Israel: An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send Mine anger upon thee and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee, and ye shall know that I am the LORD!

"Thus saith the Lord GOD: An evil, an only evil, behold, is come! An end is come, the end is come! It watcheth for thee; behold, it is come! The morning is come unto thee, O thou that dwellest in the land! The time is come, the Day of Trouble is near, and not the sounding again of the mountains.

"Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways and thine abominations that are in the midst of thee, and ye shall know that I am the LORD that smiteth!

"Behold the day - behold, it is come! The morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness. None of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be wailing for them.

"The time is come, the day draweth near! Let not the buyer rejoice, nor the seller mourn; for wrath is upon *all* the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive - for the vision is touching the *whole* multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

"They have blown the trumpet, even to make all ready; but none goeth to the battle, for My wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within. He that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

"But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

"They shall cast their silver in the streets, and their gold shall be removed Their silver and their gold shall not be able to deliver them in the Day of the Wrath of The LORD - they shall not satisfy their souls, neither fill their bowels, because it is the stumblingblock of their iniquity.

“As for the beauty of His ornament, He set it in majesty; but *they* made the images of their abominations and of their detestable things therein - therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute My secret place; for the robbers shall enter into it and defile it.

“Make a chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none.

“Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet, but the Law shall perish from the priest and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled. I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.”

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld and – lo, a likeness as the appearance of fire. From the appearance of His loins even downward – fire! And from his loins even upward - as the appearance of brightness as the colour of amber! And He put forth the form of an hand and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north where was the seat of the image of jealousy which provoketh to jealousy. And, behold, the glory of the God of Israel was there according to the vision that I saw in the plain.

Then said He unto me, “Son of man, lift up thine eyes now the way toward the north.” So I lifted up mine eyes the way toward the north and, behold, northward at the gate of the Altar this image of jealousy in the entry.

He said furthermore unto me, “Son of man, seest thou what they do? Even the great abominations that the House of Israel committeth here, that I should go far off from My Sanctuary?! But turn thee yet again and thou shalt see greater abominations!” And He brought me to the door of the Court; and when I looked, behold a hole in the wall.

Then said he unto me, “Son of man, dig now in the wall.” And when I had digged in the wall - behold, a door. And he said unto me, “Go in, and behold the wicked abominations that they do here.” So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the House of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the House of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. *elders/revered old men*

Then said He unto me, “Son of man, hast thou seen what the ancients of the House of Israel do in the dark, every man in the chambers of his imagery? For they say, *‘The LORD seeth us not; the LORD hath forsaken the earth.’*”

He said also unto me, “Turn thee yet again, and thou shalt see greater abominations that they do!” Then He brought me to the door of the gate of the LORD’S House which was toward the north; and, behold, there sat women weeping for Tammuz.

NOTE: Tammuz is at the base of every false religion on earth. According to Scripture and ancient history, Nimrod (Ninus) was the founder of Babylon after The Flood, who also built the Tower of Babel. His wife was the evil Queen Semiramis who invented astrology and was known for her sorcery, brutality, adultery and whorishness. She was pregnant with their son Tammuz when Nimrod was killed by Noah’s son Shem for his blasphemies against God. When Tammuz was born, Semiramis claimed that she had given virgin birth to the child and demanded worship as the moon goddess, and claimed that Nimrod had become the sun god reincarnated as Tammuz. Her image was worshipped, often depicted as a woman with a moon or sun over her head or under her feet and holding a child in her arms

with the sun ("halo" from the sun god Helios) rising behind his head. When God caused the change of languages and scattered the people from the Tower of Babel, this religion and image was taken with them in myriad guises – in Egypt they became Isis, Horus and Seb; in India they became Shiva, Vishnu and Kali; in the Near East they became Ishtar, Baal and Dagon; in Greece and Rome each of their personalities were divided into individual deities and became the various major gods like Zeus, Jupiter, Hera, Diana, Aphrodite, Gaia, Chronos, Hermes, Apollo, Dionysus, Mercury, Vulcan, Hades, etc; in the British Isles they became Britannia, Hu and Pan; in Germania and Scandinavia they became Odin, Thor and Frigg; in the reign of Emperor Constantine, Rome erroneously attributed to them the names of Mary, Jesus and Joseph. So forth and so on. Semiramis was also often depicted by herself as both a sensuous goddess and as a virgin goddess "queen of heaven" by many ancient cultures. There is a growing number of people who mistakenly believe that the biblical story of Mary and her God-Son Jesus is stolen from these mythologies; yet the truth is quite the opposite. The ancient Hebrew Scriptures record that God specifically prophesied to Adam at the dawn of creation that his redemption from sin would come by way of the Messiah (God in the flesh) who will be born into this world via a human virgin woman, and the prophet Isaiah confirmed this in detail; so the knowledge of this existed long before the coming of the rest of the world's gods and goddesses – and especially before the existence of Nimrod, Semiramis and Tammuz, upon whom all of the false deities are based, and it is why the final world empire of the Antichrist is biblically called the Whore of Babylon and the Mother of Harlots and Abominations of the Earth. So the Lord's anger against Israel's treason in these verses is rightly justified.

Then said He unto me, "Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these!"

And He brought me into the Inner Court of the LORD's House and, behold, at the door of the Temple of the LORD, between the porch and the Altar, were about five and twenty men with their backs toward the Temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Then He said unto me, "Hast thou seen this, O son of man? Is it a 'light thing to the House of Judah that they commit the abominations which they commit here? For they have filled the land with violence and have returned to provoke Me to anger. And, lo, they put the branch to their nose. Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity. And though they cry in Mine ears with a loud voice, yet will I not hear them!"

'little/simple

He cried also in mine ears with a loud voice, saying, "Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand!"

And, behold, six men came from the way of the higher gate which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side. And they went in and stood beside the brasen Altar. And the glory of the God of Israel was gone up from the cherub (whereupon He was) to the threshold of the House. And He called to the man clothed with linen, which had the writer's inkhorn by his side. And the LORD said unto him, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

And to the others He said in mine hearing, "Go ye after him through the city and smite! Let not your eye spare, neither have ye pity! Slay utterly old and young, both maids and little children and women - but come not near any man upon whom is the mark. And begin at My Sanctuary."

Then they began at the ancient men which were before the House. And He said unto them, "Defile the House and fill the courts with the slain! Go ye forth!"

And they went forth and slew in the city. And it came to pass, while they were slaying them and I was left, that I fell upon my face and cried, and said, "Ah Lord God! Wilt Thou destroy all the residue of Israel in Thy pouring out of thy Fury upon Jerusalem?!"

Then said He unto me, "The iniquity of the House of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness. For they say, 'The LORD hath forsaken the earth, and the LORD seeth not.' And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head!"

And, behold, the man clothed with linen which had the inkhorn by his side reported the matter, saying, "I have done as Thou hast commanded me."

Then I looked and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone as the appearance of the likeness of a throne. And He spake unto the man clothed with linen, and said, "Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city." And he went in in my sight.

Now, the cherubims stood on the right side of the House when the man went in; and the cloud filled the Inner Court. Then the glory of the LORD went up from the cherub and stood over the threshold of the House; and the House was filled with the cloud and the Court was full of the brightness of the LORD's glory. And the sound of the cherubims' wings was heard even to the Outer Court, as the voice of the Almighty God when He speaketh.

And it came to pass that when He had commanded the man clothed with linen, saying, *'Take fire from between the wheels, from between the cherubims'*, then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out.

And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims - one wheel by one cherub, and another wheel by another cherub - and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about - even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, "O wheel!"

And every one had four faces:

- the first face was the face of a cherub,
- and the second face was the face of a man,
- and the third the face of a lion,
- and the fourth the face of an eagle.

And the cherubims were lifted up (this is the ¹living creature that I saw by the river of Chebar). And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also - for the spirit of the living creature was in them.

¹again note that this is a living being that he is seeing - not a UFO

Then the glory of the LORD departed from off the threshold of the House and stood over the cherubims. And the cherubims lifted up their wings and mounted up from the earth in my sight. When they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's House; and the glory of the God of Israel was over them above.

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves. They went every one straight forward.

Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's House, which looketh eastward; and behold, at the door of the gate, five and twenty men - among whom I saw Jaazaniah the son of Azur and Pelatiah the son of Benaiah, princes of the people.

Then said He unto me, "Son of man, these are the men that devise mischief and give wicked counsel in this city, which say, *'It is not near; let us build houses. This city is the caldron, and we be the flesh.'* Therefore prophesy against them, prophesy, O son of man!"

And the Spirit of the LORD fell upon me, and said unto me, "Speak: Thus saith the LORD:

"Thus have ye said, O House of Israel. For I know the things that come into your mind, every one of them! Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord GOD: Your slain whom ye have laid in the midst of it, *they* are the flesh, and this city *is* the caldron; but I will bring you forth out of the midst of it. Ye have feared the sword, and I will bring a sword upon you," saith the Lord GOD. "And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel, and ye shall know that I am the LORD. This city shall not be *your* caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel. And ye shall know that I am the LORD; for ye have not walked in My statutes, neither executed My judgments, but have done after the manners of the heathen that are round about you."

And it came to pass when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face and cried with a loud voice, and said, "Ah Lord GOD! Wilt Thou make a full end of the remnant of Israel?"

Again the Word of the LORD came unto me, saying, "Son of man, thy brethren - even thy brethren, the men of thy kindred and all the House of Israel wholly - are they unto whom the inhabitants of Jerusalem have said, *'Get you far from the LORD; unto us is this land given in possession.'* Therefore say: Thus saith the Lord GOD: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.

"Therefore say: Thus saith the Lord GOD: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

"And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them an heart of flesh, that they may walk in My statutes and keep Mine ordinances and do them. And they shall be My People, and I will be their God.

"But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads," saith the Lord GOD.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city and stood upon the mountain which is on the east side of the city. Afterwards the spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity.

So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me.

The Word of the LORD also came unto me, saying, "Son of man, thou dwellest in the midst of a rebellious House, which have eyes to see and see not; they have ears to hear and hear not. For they are a rebellious House. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight. It may be they will consider, though they be a rebellious House. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in

the twilight. Thou shalt cover thy face that thou see not the ground; for I have set thee for a sign unto the House of Israel.”

And I did so as I was commanded. I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand. I brought it forth in the twilight, and I bare it upon my shoulder in their sight. And in the morning came the Word of the LORD unto me, saying, “Son of man, hath not the House of Israel, the rebellious House, said unto thee, ‘*What doest thou?*’ Say thou unto them, ‘*Thus saith the Lord GOD...*’ (this burden concerneth the prince in Jerusalem and all the House of Israel that are among them). Say: I am your Sign. Like as *I* have done, so shall it be done unto them. They shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby. He shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in My snare; and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the LORD when I shall scatter them among the nations and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.”

Moreover the Word of the LORD came to me, saying, “Son of man, eat thy bread with quaking and drink thy water with trembling and with carefulness, and say unto the people of the land:

“Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.”

And the Word of the LORD came unto me, saying, “Son of man, what is that proverb that ye have in the land of Israel, saying, ¹*‘The days are prolonged, and every vision faileth’*?

¹*Time goes on and none of the prophecies come true*

“Tell them therefore: Thus saith the Lord GOD: I will make this proverb to cease, and they shall no more use it as a proverb in Israel. But (say unto them) the days are at hand and the ¹effect of every vision. For there shall be no more any vain ²vision nor ³flattering divination within the House of Israel! For I am the LORD; I will speak, and the Word that I shall speak *shall* come to pass. It shall be no more prolonged! For in your days, O rebellious House, will I say the Word and will perform it!” saith the Lord GOD.

¹*fulfilling* ²*prophecy* ³*prediction that says what you want to hear rather than what is true*

Again the Word of the LORD came to me, saying, “Son of man, behold, they of the House of Israel say, ‘*The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.*’ Therefore say unto them: Thus saith the Lord GOD: There shall *none* of My Words be prolonged any more, but the Word which I have spoken shall be done!” the Lord GOD.

And the Word of the LORD came unto me, saying, “Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their *own* hearts: Hear ye the Word of the LORD! Thus saith the Lord GOD:

“Woe unto the foolish prophets that follow their own spirit and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the House of Israel to stand in the battle in the Day of the LORD. They have seen vanity and lying divination, saying, ‘*The LORD saith...*’, and the LORD hath *not* sent them. And they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, ‘*The LORD saith it*’, albeit I have not spoken? Therefore thus saith the Lord GOD:

“Because ye have spoken vanity and seen lies, therefore, behold, I am against you,” saith the Lord GOD. “And Mine hand shall be upon the prophets that see vanity and that divine lies! They shall not be in

the assembly of My People, neither shall they be written in the ¹writing of the House of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. Because, even because they have seduced My People, saying, *'Peace'*, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar that it shall fall! There shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, *'Where is the daubing wherewith ye have daubed it?'* Therefore thus saith the Lord GOD: I will even rend it with a stormy wind in My fury and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar and bring it down to the ground so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD. Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, *'The wall is no more, neither they that daubed it'* (to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace),” saith the Lord GOD. *¹historical record*

“Likewise, thou son of man, set thy face against the daughters of thy people which prophesy out of their own heart; and prophesy thou against *them*, and say: Thus saith the Lord GOD:

“Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My People, and will ye save the souls alive that come unto you? And will ye pollute Me among My People for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My People that hear your lies? Wherefore thus saith the Lord GOD: Behold, I Am against your pillows wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear and deliver My People out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations; for I will deliver My People out of your hand and ye shall know that I am the LORD.”

Then came certain of the elders of Israel unto me, and sat before me. And the Word of the LORD came unto me, saying, “Son of man, these men have set up their idols in their heart and put the stumblingblock of their iniquity before their face. should I be inquired of at all by them? Therefore speak unto them, and say unto them: Thus saith the Lord GOD: Every man of the House of Israel that setteth up his idols in his heart and putteth the stumblingblock of his iniquity before his face and cometh to the prophet, I the LORD will answer him that cometh according to the multitude of his idols, that I may take the House of Israel in their own heart, because they are all estranged from Me through their idols!

“Therefore say unto the House of Israel: Thus saith the Lord GOD: Repent! And turn yourselves from your idols! And turn away your faces from all your abominations! For every one of the House of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me and setteth up his idols in his heart and putteth the stumblingblock of his iniquity before his face and cometh to a prophet to inquire of him concerning Me - I the LORD will answer him by Myself! And I will set My face against that man and will make him a sign and a proverb, and I will cut him off from the midst of My People; and ye shall know that I am the LORD! And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out My hand upon him and will destroy him from the midst of My People Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him, that the House of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My People and I may be their God,” saith the Lord GOD.

The Word of the LORD came again to me, saying, “Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men -

Noah, Daniel, and Job - were in it, they should deliver but their own souls by their righteousness," saith the Lord GOD. If I cause noisome beasts to pass through the land and they spoil it so that it be desolate that no man may pass through because of the beasts - though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; *they only* shall be delivered - but the land shall be desolate.

"Or if I bring a sword upon that land, and say, '*Sword, go through the land*', so that I cut off man and beast from it - though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but *they only* shall be delivered themselves.

"Or if I send a pestilence into that land and pour out My fury upon it in blood to cut off from it man and beast - though Noah, Daniel, and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver *their own* souls by their righteousness.

"For thus saith the Lord GOD: How much more when I send My four sore judgments upon Jerusalem - the sword, and the famine, and the noisome beast, and the pestilence - to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters. Behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it," saith the Lord GOD.

And the Word of the LORD came unto me, saying, "Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or, will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was *whole* it was meet for no work - how much less shall it be meet yet for any work when the fire hath devoured it and it is burned? Therefore thus saith the Lord GOD: As the vine tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set My face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD when I set My face against them! And I will make the land desolate because they have committed a trespass," saith the Lord GOD.

Again the Word of the LORD came unto me, saying, "Son of man, cause Jerusalem to know her abominations, and say: Thus saith the Lord GOD unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, '*Live!*' Yea, I said unto thee when thou wast in thy blood, '*Live!*' I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments. Thy breasts are fashioned, and thine hair is grown - whereas thou wast naked and bare. Now, when I passed by thee and looked upon thee, behold, thy time was the time of love! And I spread My skirt over thee and covered thy nakedness. Yea, I swore unto thee, and entered into a covenant with thee," saith the Lord GOD, "and thou becamest Mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil. And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through My comeliness which I had put upon thee," saith the Lord GOD. "**BUT** - thou didst trust in thine *own* beauty and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was!! And of thy garments thou didst take

and deckedst thy high places with divers colours, and playedst the harlot thereupon - the like things shall not come, neither shall it be so!! Thou hast also taken thy fair jewels of My gold and of My silver which I had given thee, and madest to thyself images of men, and didst commit whoredom with them! And tookest thy broidered garments and coveredst *them*! And thou hast set *Mine* oil and *Mine* incense before *them*!! My meat also which I gave thee - fine flour, and oil, and honey, wherewith I fed thee - thou hast even set it before *them* for a sweet savour! And thus it was!" saith the Lord GOD.

"Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto *Me*, and these hast thou sacrificed unto *them*, to be devoured! Is this of thy whoredoms a small matter, that thou hast slain *My* children, and delivered them to cause them to pass through the fire for them?! And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare and wast polluted in thy blood. And it came to pass after all thy wickedness (woe! woe unto thee! saith the Lord GOD) that thou hast also built unto thee an eminent place and hast made thee an high place in every street! Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast ¹opened thy feet to every one that passed by, and multiplied thy whoredoms!

¹*spread your legs for fornication*

"Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms to provoke Me to anger. Behold, therefore I have stretched out My hand over thee and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee - the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable! Yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart," saith the Lord GOD, "seeing thou doest all these things, the work of an imperious whorish woman, in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot in that thou scornest hire - but *as a wife that committeth adultery*, which taketh strangers instead of her husband!!! *They* give gifts to all whores - but *thou* givest thy gifts to all thy *lovers*, and hirest *them* that they may come unto *thee* on every side for thy whoredom! And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms! And in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the Word of the LORD!

"Thus saith the Lord GOD: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them - behold, therefore I will gather all thy lovers with whom thou hast taken pleasure, and all them that thou hast loved with all them that thou hast hated; I will even gather them round about against thee and will discover thy nakedness unto them that they may see all thy nakedness!! And I will judge thee as women that break wedlock and shed blood are judged! And I will give thee blood in fury and jealousy! And I will also give thee into their hand, and they shall throw down thine eminent place and shall break down thy high places. They shall strip thee also of thy clothes and shall take thy fair jewels and leave thee naked and bare! They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women. And I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make My fury toward thee to rest, and My jealousy shall depart from thee and I will be quiet and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; behold, therefore I also will recompense thy way upon thine head," saith the Lord GOD, "and thou shalt not commit this lewdness above all thine abominations! Behold, every one that useth proverbs shall use this proverb against thee, saying, '*As is the mother, so is her daughter!*' Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children. Your mother was an Hittite, and your father an Amorite! And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted *more* than they in all thy ways!

"As I live," saith the Lord GOD, "Sodom thy sister hath not done - she nor her daughters - as *thou*

hast done, thou and thy daughters! Behold, **this** was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me - therefore I took them away as I saw good.

NOTE: there is no mention of homosexuality, thus refuting church tradition about Sodom

"Neither hath Samaria committed *half* of thy sins! But thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine *own* shame for thy sins that thou hast committed more abominable than they! They are more righteous than thou! Yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters!

"When I shall bring again their captivity (the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters), then will I bring again the captivity of *thy* captives in the midst of them, that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to *their* former estate, then thou and thy daughters shall return to *your* former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations," saith the LORD. For thus saith the Lord GOD, "I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

"Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an *everlasting* covenant. *Then* thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters - but not by *thy* covenant! And I will establish My covenant with thee; and thou shalt know that I am the LORD, that thou mayest remember and be confounded and *never* open thy mouth any more because of thy shame when I am pacified toward thee for all that thou hast done," saith the Lord GOD.

And the Word of the LORD came unto me, saying, "Son of man, put forth a riddle and speak a parable unto the House of Israel, and say: Thus saith the Lord GOD:

"A great eagle with great wings - longwinged, full of feathers, which had divers colours - came unto Lebanon and took the highest branch of the cedar. He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land and planted it in a fruitful field; he placed it by great waters and set it as a willow tree. And it grew, and became a spreading vine of low stature whose branches turned toward him, and the roots thereof were under him. So it became a vine and brought forth branches and shot forth sprigs.

"There was also another great eagle with great wings and many feathers. And, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

"Say thou: Thus saith the Lord GOD: Shall it prosper? Shall he not pull up the roots thereof and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither when the east wind toucheth it? It shall wither in the furrows where it grew!"

Moreover the Word of the LORD came unto me, saying, "Say now to the rebellious house: Know ye not what these things mean? Tell them: Behold, the king of Babylon is come to Jerusalem and hath taken the king thereof and the princes thereof and led them with him to Babylon, and hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him. He hath also taken the mighty of the land, that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? Or shall he break the covenant and be delivered?

"As I live," saith the Lord GOD, "surely in the place where the king dwelleth that made him king,

whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons, seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord GOD: As I live, surely Mine oath that he hath despised and My covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in My snare, and I will bring him to Babylon and will plead with him there for his trespass that he hath trespassed against Me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the LORD have spoken it!

“Thus saith the Lord GOD: I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar. And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I the LORD have spoken and have done it!”

The Word of the LORD came unto me again, saying, “What mean ye that ye use this proverb concerning the land of Israel, saying, ‘*The fathers have eaten sour grapes, and the children’s teeth are set on edge*’? As I live,” saith the Lord GOD, “ye shall not have occasion any more to use this proverb in Israel!”

“Behold, all souls are Mine - as the soul of the father, so also the soul of the son is Mine. The soul that sinneth, it shall die!

“But if a man be just, and do that which is lawful and right and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the House of Israel, neither hath defiled his neighbour’s wife, neither hath come near to a menstruous woman, and hath not oppressed any but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live!” saith the Lord GOD.

“If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour’s wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase - shall he then live? He shall *not* live! He hath done all these abominations; he shall surely die! His blood shall be upon him!

“Now, lo, if he beget a son that seeth all his father’s sins which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the House of Israel, hath not defiled his neighbour’s wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed My judgments, hath walked in My statutes - he shall *not* die for the iniquity of his father, he shall surely live! As for his *father*, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity!

“Yet say ye, ‘*Why? Doth not the son bear the iniquity of the father?*’ When the son hath done that which is lawful and right and hath kept all My statutes and hath done them, he shall surely live!

“The soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon *him*. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes and do that which is lawful and right, he shall surely live, he shall not die! All his transgressions that he hath committed, they shall not be mentioned unto him - in his righteousness that he hath done, he shall live.

“Have I any pleasure at all that the wicked should die,” saith the Lord GOD, “and not that he should

return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

“Yet ye say, *‘The Way of the Lord is not equal’*. Hear now, O House of Israel: Is not My Way equal? Are not *your* ways unequal?! When a righteous man turneth away from his righteousness and committeth iniquity and dieth in them, for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive. *Because* he considereth and turneth away from all his transgressions that he hath committed, he shall surely live; he shall not die.

“Yet saith the House of Israel, *‘The Way of the Lord is not equal!’* O House of Israel, are not My ways equal? Are not *your* ways unequal?! Therefore I will judge you, O House of Israel, every one according to his ways,” saith the Lord God. “Repent! And turn yourselves from all your transgressions, so iniquity shall not be your ruin! Cast away from you all your transgressions whereby ye have transgressed! And make you a new heart and a new spirit! For, why will ye die, O House of Israel? For I have no pleasure in the death of him that dieth!” saith the Lord God. “Wherefore, turn yourselves and live, ye!”

“Moreover, take thou up a lamentation for the princes of Israel, and say:

“What is thy mother? A lioness - she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps; it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

“Now, when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made *him* a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains and brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

“Thy mother is like a vine in thy blood, planted by the waters; she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit. Her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.”

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD and sat before me. Then came the Word of the LORD unto me, saying, “Son of man, speak unto the elders of Israel and say unto them: Thus saith the Lord GOD: Are ye come to inquire of *Me*? As I live,” saith the Lord God, “I will *not* be inquired of by you!

“Wilt thou judge them, son of man, wilt thou judge them? Cause them to know the abominations of their fathers, and say unto them: Thus saith the Lord GOD: In the day when I chose Israel and lifted up Mine hand unto the seed of the House of Jacob and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, *‘I am the LORD your God’*, in the day that I lifted up Mine hand unto them to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I unto them, *‘Cast ye away, every man, the abominations of his eyes and defile not yourselves with the idols of Egypt! I am the LORD your God!’* But they rebelled against Me and would not hearken unto Me. They did not, every man, cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt. But I wrought for My name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known

unto them in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them My statutes, and shewed them My judgments, which, if a man do, he shall even live in them.

“Moreover also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the LORD that sanctify them. But the House of Israel rebelled against Me in the wilderness. They walked not in My statutes, and they despised My judgments, which, if a man do, he shall even live in them. And My Sabbaths they greatly polluted. Then I said, I would pour out My fury upon them in the wilderness, to consume them. But, I wrought for My name’s sake, that it should not be polluted before the heathen in whose sight I brought them out. Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised My judgments, and walked not in My statutes, but polluted My Sabbaths - for their heart went after their idols. Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, *‘Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols! I am the LORD your God; walk in My statutes and keep My judgments and do them; and hallow My Sabbaths, and they shall be a sign between Me and you that ye may know that I am the LORD your God.’*

“Notwithstanding, the children rebelled against Me. They walked not in My statutes, neither kept My judgments to do them, which, if a man do, he shall even live in them. They polluted My Sabbaths. Then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness. Nevertheless I withdrew Mine hand, and wrought for My name’s sake, that it should not be polluted in the sight of the heathen in whose sight I brought them forth. I lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen and disperse them through the countries, because they had not executed My judgments but had despised My statutes and had polluted My Sabbaths, and their eyes were after their fathers’ idols. Wherefore I gave them also statutes that were *not* good, and judgments whereby they should *not* live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

“Therefore, son of man, speak unto the House of Israel and say unto them: Thus saith the Lord GOD: Yet in this your fathers have blasphemed Me in that they have committed a trespass against Me. For when I had brought them into the land, for the which I lifted up Mine hand to give it to them, then they saw every high hill and all the thick trees and they offered there their sacrifices, and there they presented the provocation of their offering. There also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, *‘What is the high place whereunto ye go?’* (and the name thereof is called ¹Bamah unto this day).”

¹meaning “high place (for idol worship)”

“Wherefore, say unto the House of Israel: Thus saith the Lord GOD: Are ye polluted after the manner of your fathers and commit ye whoredom after their abominations? For, when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day! And shall I be inquired of by you, O House of Israel?! As I live,” saith the Lord GOD, “I will *not* be inquired of by you! And that which cometh into your mind shall not ¹be at all, that ye say, *‘We will be as the heathen, as the families of the countries, to serve wood and stone.’* As I live,” saith the Lord GOD, “surely with a mighty hand and with a stretched out arm and with fury poured out will I rule over you! And I will bring you out from the people and will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face! Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you,” saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels and them that transgress against Me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD! ¹come to pass/be done

“As for you, O House of Israel, thus saith the Lord GOD: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me but pollute ye My Holy Name no more with your gifts and with your idols. For in Mine holy mountain, in the mountain of the height of Israel,” saith the Lord GOD, “there shall all the House of Israel - *all* of them in the land - serve Me. There will I accept them, and there

will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour when I bring you out from the people and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the LORD when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your *own* sight for all your evils that ye have committed. And ye shall know that I am the LORD when I have wrought with you for My Name's sake - not according to *your* wicked ways, nor according to your corrupt doings, O ye House of Israel," saith the Lord God.

Moreover the Word of the LORD came unto me, saying, "Son of man, set thy face toward the south and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south: Hear the Word of the LORD! Thus saith the Lord GOD:

"Behold, I will kindle a fire in thee, and it shall devour every green tree in thee and every dry tree! The flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein! And all flesh shall see that I the LORD have kindled it - it shall not be quenched!"

Then said I, "Ah, Lord GOD! They say of me, '*Doth he not speak parables?*'"

And the Word of the LORD came unto me, saying, "Son of man, set thy face toward Jerusalem and drop thy word toward the holy places and prophesy against the land of Israel and say to the land of Israel: Thus saith the LORD:

"Behold, I Am against thee and will draw forth My sword out of his sheath and will cut off from thee the righteous and the wicked. Seeing, then, that I will cut off from thee the righteous *and* the wicked, therefore shall My sword go forth out of his sheath against all flesh from the south to the north, that all flesh may know that I the LORD have drawn forth My sword out of his sheath. It shall not return any more.

"Sigh, therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, '*Wherefore sighest thou?*' that thou shalt answer, '*For the tidings! Because it cometh!*' And every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water. Behold, it cometh, and shall be brought to pass!" saith the Lord GOD.

Again the Word of the LORD came unto me, saying, "Son of man, prophesy and say, '*Thus saith the LORD...'*. Say, '*A sword! A sword is sharpened, and also furbished! It is sharpened to make a sore slaughter; it is furbished that it may glitter. Should we then make mirth? It ¹contemneth the rod of my son, as every tree. And He hath given it to be furbished that it may be handled. This sword is sharpened and it is furbished, to give it into the hand of the slayer.*' ¹despises

"Cry and howl, son of man! For it shall be upon My People; it shall be upon all the princes of Israel! Terrors by reason of the sword shall be upon My People! Smite therefore upon thy thigh! Because it is a trial, and what if the sword contemn even the rod? It shall be no more," saith the Lord God.

"Thou, therefore, son of man, prophesy and smite thine hands together, and let the sword be doubled the third time, the sword of the slain. It is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their heart may faint and their ruins be multiplied. Ah! It is made bright! It is wrapped up for the slaughter! Go thee one way or other, either on the right hand or on the left, whithersoever thy face is set. I will also smite Mine hands together, and I will cause My fury to rest! I the LORD have said it!"

The Word of the LORD came unto me again, saying, "Also, thou son of man, appoint thee two ways that the sword of the king of Babylon may come - both ¹twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city. Appoint a way that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the Defenced. ¹of the two

"For the king of Babylon stood at the parting of the way, at the head of the two ways, to use ¹divination. He made his arrows bright, he consulted with ²images, ³he looked in the liver. At his right hand

was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths; but He will call to remembrance the iniquity, that they may be taken. ¹fortune telling ²idols ³scrying, similar to reading tea leaves or palms

“Therefore thus saith the Lord GOD: Because ye have made your iniquity to be remembered (in that your transgressions are discovered) so that in all your doings your sins do appear, because, I say, that ye are come to remembrance, ye shall be taken with the hand! And thou, profane wicked prince of Israel - whose day is come when iniquity shall have an end - thus saith the Lord GOD: Remove the diadem and take off the crown! This shall not be the same! Exalt him that is low, and abase him that is high! I will overturn, overturn, overturn, it!! And it shall be no more until He come whose right it is - and I will give it Him!

“And thou, son of man, prophesy and say: Thus saith the Lord GOD concerning the Ammonites and concerning their reproach: (even say thou) The sword! The sword is drawn! For the slaughter it is furbished, to consume because of the glittering! Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end! Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity! And I will pour out Mine indignation upon thee! I will blow against thee in the fire of My wrath and deliver thee into the hand of brutish men and skilful to destroy! Thou shalt be for fuel to the fire! Thy blood shall be in the midst of the land! Thou shalt be no more remembered! For I the LORD have spoken it!!”

Moreover the Word of the LORD came unto me, saying, “Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? Yea, thou shalt shew her all her abominations!

“Then say thou: Thus saith the Lord GOD: The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years. Therefore have I made thee a reproach unto the heathen, and a mocking to all countries! Those that be near and those that be far from thee shall mock thee, which art infamous and much vexed! Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow! Thou hast despised Mine holy things, and hast profaned My Sabbaths! In thee are men that carry ¹tales to shed blood; and in thee they eat upon the mountains - in the midst of thee they commit lewdness! In thee have they discovered their fathers’ nakedness! In thee have they ²humbled her that was set apart for ³pollution! And one hath committed abomination with his neighbour’s wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister - his father’s daughter! In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten Me!” saith the Lord GOD. ¹slander ²make lowly/abase ³menstruation “unclean”

“Behold, therefore I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee! Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the LORD have spoken it and will do it!! And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee! And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD!”

And the Word of the LORD came unto me, saying, “Son of man, the House of Israel is to Me become ¹dross. All they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. ¹impurities

“Therefore thus saith the Lord GOD: Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace to blow the fire upon it to melt it, so will I gather you in Mine anger and in My fury and I will leave you there and melt you!! Yea, I will gather you and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof! As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out My fury upon you!”

And the Word of the LORD came unto me, saying, “Son of man, say unto her: Thou art the land that is not cleansed, nor rained upon in the Day of Indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls, they have taken the treasure and precious things, they have made her many widows in the midst thereof. Her priests have violated My Law and have profaned Mine holy things. They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, *‘Thus saith the Lord GOD...’*, when the LORD hath not spoken!

“The people of the land have used oppression and exercised robbery and have vexed the poor and needy! Yea, they have oppressed the stranger wrongfully! And I sought for a man among them that should make up the hedge and stand in the gap before Me for the land, that I should not destroy it; but I found none! Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath. Their own way have I recompensed upon their heads!” saith the Lord GOD.

The Word of the LORD came again unto me, saying, “Son of man, there were two women - the daughters of one mother. And they committed whoredoms in Egypt. They committed whoredoms in their youth. There were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were ¹Aholah the elder, and ²Aholibah her sister. And they were Mine, and they bare sons and daughters. Thus were their names:

- ³Samaria is Aholah,
- and ⁴Jerusalem, Aholibah. *¹meaning “a tent” ²meaning “my tent is in her” ³capital of Israel ⁴capital of Judah*

And Aholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians her neighbours which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself. Neither left she her whoredoms brought from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted! These discovered her nakedness. They took her sons and her daughters, and slew her with the sword; and she became famous among women, for they had executed judgment upon her.

“And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both ¹one way, and that she increased her whoredoms; for when she saw men pourtrayed upon the wall - the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to after the manner of the Babylonians of Chaldea, ²the land of their nativity - and as soon as she saw them with her eyes she doted upon them and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms and discovered her nakedness. Then My mind was alienated from her, like as My mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth wherein she had played the harlot in the land of Egypt. For she doted upon their ³paramours, whose flesh is as the flesh of asses, and whose ⁴issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy ⁵teats by the Egyptians for the ⁵paps of thy youth. Therefore, O Aholibah, thus saith the Lord GOD: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side - the Babylonians, and all the Chaldeans, ⁶Pekod, and ⁷Shoa, and ⁸Koa, and all the Assyrians with them - all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. And they shall come against thee with chariots, wagons, and wheels, and with an

assembly of people, which shall set against thee ⁹buckler and shield and helmet round about; and I will set judgment before them and they shall judge thee according to their judgments. And I will set My jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose and thine ears; and thy remnant shall fall by the sword! They shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt, so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more! For thus saith the Lord GOD: Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated. And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms!

¹the same way ²ancestral home, the birthplace of Abraham and Sarah ³lovers ⁴semen ⁵a reference to breasts and nipples ⁶name for Babylon ⁷Ecbatana ⁸in Babylon ⁹small round shield to cover the heart

“I will do these things unto thee because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord GOD: Thou shalt drink of thy sister’s cup deep and large. Thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and ¹suck it out, and thou shalt break the ²sherds thereof, and pluck off thine own breasts - for I have spoken it!” saith the Lord GOD. Therefore thus saith the Lord GOD: Because thou hast forgotten Me and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms!”

¹lick every drop ²pottery shard pieces (possibly referring to the cup)

The LORD said moreover unto me, “Son of man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations, that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto Me, to pass for them through the fire to devour them.

“Moreover, this they have done unto Me: they have defiled My Sanctuary in the same day, and have profaned My Sabbaths. For, when they had slain their children to their idols, then they came the same day into My Sanctuary to profane it; and, lo, thus have they done in the midst of Mine House!

“And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came, for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set Mine incense and Mine oil. And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

“Then said I unto her that was ¹old in adulteries, ‘Will they now commit whoredoms with her, and she with them?’ Yet they went in unto her, as they go in unto a woman that playeth the harlot. So went they in unto Aholah and unto Aholibah, the lewd women. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses and blood is in their hands. For thus saith the Lord GOD: I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord GOD.”

“experienced” - The vulgarity of this and the previous statements is intentional to demonstrate just how horrifically slutty Judah has become against God their Husband; the Lord is asking with a sense of bewilderment if Judah’s lovers don’t have revoltion and would still lay with this woman, i.e. the Kingdom of Judah, even though she has had countless lovers to the point of being an old hag whose privates have become nasty with excessive use. By such a straightforward statement one can see just how gut-wrenchingly heartbroken the Lord is by the actions of His degenerate and traitorous bride.

Again in the ninth year, in the tenth month, in the tenth day of the month, the Word of the LORD came unto me, saying, “Son of man, write thee the name of the day, even of this same day, the king of Babylon set

himself against Jerusalem this same day. And utter a parable unto the rebellious House and say unto them: Thus saith the Lord GOD:

“Set on a pot, set it on, and also pour water into it. Gather the pieces thereof into it, even every good piece, the thigh and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord GOD: Woe to the bloody city, to the pot whose ¹scum is therein, and whose scum is not gone out of it! Bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust, that it might cause fury to come up to take vengeance. I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord GOD: Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her; her scum shall be in the fire. In thy filthiness is lewdness; because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused My fury to rest upon thee. I the LORD have spoken it. It shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee,” saith the Lord GOD.

¹rust/disease (also an old English euphemism for semen)

Also the Word of the LORD came unto me, saying, “Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the ¹tire of thine head upon thee and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.”

¹headdress/head attire

So I spake unto the people in the morning; and at even my wife died. And I did in the morning as I was commanded. And the people said unto me, ‘Wilt thou not tell us what these things are to us, that thou doest so?’

Then I answered them, “The Word of the LORD came unto me, saying, ‘Speak unto the House of Israel, Thus saith the Lord GOD: Behold, I will profane My Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done. Ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet. Ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do. And when this cometh, ye shall know that I am the Lord GOD.’”

“Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them; and they shall know that I am the LORD.”

The Word of the LORD came again unto me, saying, “Son of man, set thy face against the Ammonites, and prophesy against them. And say unto the Ammonites: Hear the Word of the Lord GOD! Thus saith the Lord GOD: Because thou saidst ¹‘Aha!’ against My Sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the House of Judah when they went into captivity; behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks; and ye shall know that I am the LORD! For thus saith the Lord GOD: Because thou hast clapped thine hands and stamped with the feet and rejoiced in heart with all thy despite against the land of Israel, behold, therefore I will stretch out Mine hand upon thee and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries. I will destroy thee; and thou shalt know that I am the LORD.”

¹Haha!

“Thus saith the Lord GOD: Because that Moab and Seir do say, *‘Behold, the House of Judah is like unto all the heathen’*, therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country - Beth-jeshimoth, Baal-meon, and Kiriathaim - unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the LORD.

“Thus saith the Lord GOD: Because that Edom hath dealt against the House of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord GOD: I will also stretch out Mine hand upon Edom and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay My vengeance upon Edom by the hand of My People Israel. And they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance,” saith the Lord GOD.

“Thus saith the Lord GOD: Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord GOD: Behold, I will stretch out Mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD when I shall lay My vengeance upon them!”

And it came to pass in the eleventh year, in the first day of the month, that the Word of the LORD came unto me, saying, “Son of man, because that Tyrus hath said against Jerusalem, *‘Aha, she is broken that was the gates of the people; she is turned unto me! I shall be replenished, now she is laid waste!’* Therefore thus saith the Lord GOD: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it,” saith the Lord GOD, “and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

“For thus saith the Lord GOD: Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon - a king of kings - from the north with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee. Thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses. And they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock. Thou shalt be a place to spread nets upon. Thou shalt be built no more; for I the LORD have spoken it,” saith the Lord GOD.

“Thus saith the Lord GOD to Tyrus: Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments. They shall clothe themselves with trembling; they shall sit upon the ground and shall tremble at every moment and be astonished at thee. And they shall take up a lamentation for thee and say to thee, *‘How art thou destroyed that wast inhabited of seafaring men, the renowned city which wast strong in the sea, she and her inhabitants which cause their terror to be on all that haunt it!’* Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

“For thus saith the Lord GOD: When I shall make thee a desolate city like the cities that are not inhabited, when I shall bring up the deep upon thee and great waters shall cover thee, when I shall bring thee down with them that descend into the pit with the people of old time and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited;

and I shall set glory in the land of the living. I will make thee a terror, and thou shalt be no more. Though thou be sought for, yet shalt thou never be found again!" saith the Lord GOD.

The Word of the LORD came again unto me, saying, "Now, thou son of man, take up a lamentation for Tyrus, and say unto Tyrus: O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, thus saith the Lord GOD: O Tyrus, thou hast said, '*I am of perfect beauty*'. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners; thy wise men, O Tyrus, that were in thee were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of Phut were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers. They hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants; they traded the persons of men and vessels of brass in thy market. They of the House of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand. They brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making. They occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants. They traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan, going to and fro, occupied in thy fairs; bright iron, cassia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters.

"The east wind hath broken thee in the midst of the seas! Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee and in all thy company which is in the midst of thee shall fall into the midst of the seas in the day of thy ruin! The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads - they shall wallow themselves in the ashes! And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

"And in their wailing they shall take up a lamentation for thee and lament over thee, saying, '*What city is like Tyrus, like the destroyed in the midst of the sea?!*' When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid; they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more!"

The Word of the LORD came again unto me, saying, “Son of man, say unto the prince of Tyrus”

“Thus saith the Lord GOD: Because thine heart is lifted up and thou hast said, ‘*I am a God! I sit in the seat of God, in the midst of the seas!*’ yet thou art a man and *not* God, though thou set thine heart as the heart of God! Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.

“Therefore thus saith the Lord GOD: Because thou hast set thine heart as the heart of God, behold, therefore I will bring strangers upon thee, the terrible of the nations. And they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas! Wilt thou yet say before him that slayeth thee, ‘*I am God!*’? But thou shalt be *a man* and no God in the hand of him that slayeth thee!! Thou shalt die the deaths of the ¹uncircumcised by the hand of strangers; for I have spoken it!” saith the Lord GOD.

¹*a symbolic term here, referring to those who are unclean (unholy) and are not God's people; the New Testament states that the physical condition of being uncircumcised has nothing to do with salvation or holiness before God*

Moreover the Word of the LORD came unto me, saying, “Son of man, take up a lamentation upon the ¹king of Tyrus and say unto him: Thus saith the Lord GOD:

“Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the Garden of God. Every precious stone was thy covering - the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. The workmanship of thy ²tabrets and of thy ³pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub ⁴that covereth, and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the Stones of Fire. Thou wast perfect in thy ways from the day that thou wast created - till iniquity was found in thee! By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the Mountain of God. And I will destroy thee, O covering cherub, from the midst of the Stones of Fire! Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy ⁵traffick. Therefore will I bring forth a fire from the midst of thee; it shall devour thee and I will bring thee to ashes upon the earth in the sight of all them that behold thee! All they that know thee among the people shall be astonished at thee! Thou shalt be a terror, and never shalt thou be any more!”

¹*Symbolic term for Satan, literally meaning “King of Tyranny”, just as he is also symbolically referred to as the king of Babylon elsewhere in Scripture. Here God is using the example of the pride of the previously mentioned king of Tyre [or ‘Tyrus’] to demonstrate Satan’s pride and claim to godhood. While there are some historians who insist that this is not a reference to Satan but only to a real king who ruled in Tyre, there are two important facts which they ignore. First, up until this point, throughout the entire condemnation of the king of Tyre, no king’s name is given. Very unusual for such a specific and detailed condemnation! Secondly, the text here clearly states that this ‘king’ is a cherub – an angelic being – who once dwelt on the mountain of God and dwelt in the Garden of Eden, whose skin [i.e. his “covering”] was made of precious stones and gold as a part of his creation. None of these facts can define a human monarch. ²tambourines (but also “settings” in which a gem is set). ³bezels or sockets (as for a gem) ⁴referring to his former duty as an archangel to stand above the throne of God, “covering” it with its wings - as replicated in the Holy of Holies in the Temple where the giant gold cherubim stand over the Ark of the Covenant with outspread wings and where cherubim sit atop the Ark’s mercy seat with outspread wings, “covering” the seat (throne) of God. ⁵trafficking/dealings*

Again the Word of the LORD came unto me, saying, “Son of man, set thy face against Zidon and prophesy against it, and say:

“Thus saith the Lord GOD: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee, and they shall know that I am the LORD when I shall have executed judgments in her and shall be sanctified in her. For I will send into her pestilence and blood into her streets, and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD. And there shall be no more a pricking brier unto the House of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.

“Thus saith the Lord GOD: When I shall have gathered the House of Israel from the people among

whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about them, and they shall know that I am the LORD their God.”

In the tenth year, in the tenth month, in the twelfth day of the month, the Word of the LORD came unto me, saying, “Son of man, set thy face against Pharaoh king of Egypt and prophesy against him and against all Egypt. Speak, and say:

“Thus saith the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt - the great dragon that lieth in the midst of his rivers - which hath said, *‘My river is mine own, and I have made it for myself!’* But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales! And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers! Thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered! I have given thee for meat to the beasts of the field and to the fowls of the heaven! And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the House of Israel. When they took hold of thee by thy hand, thou didst break and rend all their shoulder! And when they leaned upon thee, thou brakest and madest all their loins to be at a stand!

‘shook hands in friendship/partnership/peacefulness

“Therefore thus saith the Lord GOD: Behold, I will bring a sword upon thee and cut off man and beast out of thee! And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD (because he hath said, *‘The river is mine, and I have made it’*). Behold, therefore I am against thee and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia! No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years! And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries! Yet, thus saith the Lord GOD: At the end of forty years will I gather the Egyptians from the people whither they were scattered, and I will bring again the captivity of Egypt and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a ¹base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations - for I will diminish them, that they shall no more rule over the nations! And it shall be no more the confidence of the House of Israel, which bringeth their iniquity to remembrance, when they shall look after them; but they shall know that I am the Lord GOD.”

¹lowly/minor/simple

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the Word of the LORD came unto me, saying, “Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus. Every head was made bald, and every shoulder was ¹peeled. Yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore thus saith the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude and take her spoil and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me,” saith the Lord GOD. ¹

“In that day will I cause the horn of the House of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.”

The Word of the LORD came again unto me, saying, “Son of man, prophesy and say:

“Thus saith the Lord GOD: Howl ye, *‘Woe ¹worth the day!’* For the Day is near, even the Day of the LORD is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt and great pain shall be in Ethiopia when the slain shall fall in Egypt, and they shall take away her multitude and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword!

¹“woe worth” has the meaning of “Alas!” with grief

“Thus saith the LORD: They also that uphold Egypt shall fall and the pride of her power shall come down - from the tower of Syene shall they fall in it by the sword,” saith the Lord GOD. “And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the LORD when I have set a fire in Egypt and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them as in the day of Egypt - for, lo, it cometh!

“Thus saith the Lord GOD: I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt and fill the land with the slain. And I will make the rivers dry and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers - I the LORD have spoken it!

“Thus saith the Lord GOD: I will also destroy the idols and I will cause their images to cease out of ¹Noph; and there shall be no more a prince of the land of Egypt. And I will put a fear in the land of Egypt. And I will make ²Pathros desolate and will set fire in ³Zoan and will execute judgments in ⁴No. And I will pour my fury upon ⁵Sin - the strength of Egypt. And I will cut off the multitude of No, and I will set fire in Egypt! Sin shall have great pain and No shall be rent asunder and Noph shall have distresses daily. The young men of ⁶Aven and of ⁷Pi-beseth shall fall by the sword and these cities shall go into captivity. At ⁸Tehaphnehes, also, the day shall be darkened when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her. As for her, a cloud shall cover her and her daughters shall go into captivity. Thus will I execute judgments in Egypt and they shall know that I am the LORD!”

¹Moph ²Upper Egypt ³Tsoan ⁴Memphis ⁵an important Egyptian port city ⁶city of On ⁷Bubastis, also called Perbaset ⁸Daphne

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the Word of the LORD came unto me, saying, “Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord GOD: Behold, I am against Pharaoh king of Egypt and will break his arms - the strong *and* that which was broken - and I will cause the sword to fall out of his hand! And I will scatter the Egyptians among the nations and will disperse them through the countries. And I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh’s arms and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon and the arms of Pharaoh shall fall down; and they shall know that I am the LORD when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations and disperse them among the countries; and they shall know that I am the LORD!”

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the Word of the LORD came unto me, saying, “Son of man, speak unto Pharaoh king of Egypt and to his multitude: Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud and of an high stature, and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore *his* height was exalted above all the trees of the field and his boughs were multiplied and his branches became long because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The cedars in the Garden of God could not hide him; the fir trees were not like his boughs, and the chesnut trees were not like his branches, nor any tree in the Garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches so that all the trees of Eden that were in the Garden of God envied him.

“Therefore thus saith the Lord GOD: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs and his heart is lifted up in his height, I have therefore delivered him into the hand of the mighty one of the heathen. He shall surely deal with him. I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off and have left him. Upon the

mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow and have left him. Upon his ruin shall all the fowls of the heaven remain and all the beasts of the field shall be upon his branches, to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water. For they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

“Thus saith the Lord GOD: In the day when he went down to the grave I caused a mourning. I covered the deep for him and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall when I cast him down to ¹hell with them that descend into the pit. And all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into ¹hell with him unto them that be slain with the sword; and they that were his arm that dwelt under his shadow in the midst of the heathen. *¹the grave/pit*

“To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth. Thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. *This* is Pharaoh and all his multitude!” saith the Lord GOD.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the Word of the LORD came unto me, saying, “Son of man, take up a lamentation for Pharaoh king of Egypt and say unto him: Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers and troubledst the waters with thy feet and ¹fouledst their rivers. *¹“did foul” (foul up)*

“Thus saith the Lord GOD: I will therefore spread out my net over thee with a company of many people and they shall bring thee up in My net. Then will I leave thee upon the land. I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimst, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land,” saith the Lord GOD. “I will also vex the hearts of many people when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

“For thus saith the Lord GOD: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil,” saith the Lord GOD. “When I shall make the land of Egypt desolate and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude,” saith the Lord GOD.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the Word of the LORD came unto me, saying, “Son of man, wail for the multitude of Egypt and cast them down - even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword; she is delivered to the sword. Draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of ¹hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword. *¹the grave*

“Asshur is there and all her company. His graves are about him - all of them slain, fallen by the sword whose graves are set in the sides of the pit; and her company is round about her grave - all of them slain, fallen by the sword, which caused terror in the land of the living.

“There is Elam and all her multitude round about her grave - all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude. Her graves are round about him; all of them uncircumcised, slain by the sword. Though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit; he is put in the midst of them that be slain.

“There is Meshech, Tubal, and all her multitude; her graves are round about him - all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to ^{the grave}hell with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

“There is Edom, her kings, and all her princes, which, with their might, are laid by them that were slain by the sword. They shall lie with the uncircumcised, and with them that go down to the pit.

“There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

“Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword,” saith the Lord GOD. “For I have caused My terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude,” saith the Lord GOD.

Again the Word of the LORD came unto me, saying, “Son of man, speak to the children of thy people and say unto them:

“When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman; if, when he seeth the sword come upon the land he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head (he heard the sound of the trumpet and took not warning; his blood shall be upon him). But he that taketh warning shall deliver his soul. But, if the watchman see the sword come and blow *not* the trumpet and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity - but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the House of Israel; therefore thou shalt hear the Word at My mouth and warn them from Me. When I say unto the wicked, ‘*O wicked man, thou shalt surely die!*’ - if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the House of Israel: *Thus ye speak, saying, ‘If our transgressions and our sins be upon us, and we pine away in them, how should we then live?’* Say unto them: As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye! Turn ye from your evil ways! For why will ye die, O House of Israel?

“Therefore, thou son of man, say unto the children of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

“When I shall say to the righteous that he shall surely live; if he trust to his *own* righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed he shall die for it.

“Again, when I say unto the wicked, ‘*Thou shalt surely die!*’ if he turn from his sin, and do that which is lawful and right; if the wicked restore the ¹pledge, give again ²that he had robbed, walk in the

statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

¹something given as collateral for a loan ²that which

“Yet the children of thy people say, *‘The Way of the Lord is not equal!’* But as for them, *their way is not equal!* When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby.

“Yet ye say, *‘The Way of the Lord is not equal!’* O ye House of Israel, I will judge you, every one, after his ways!”

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, “The city is smitten!”

Now, the hand of the LORD was upon me in the evening (¹afore he that was escaped came) and had ²opened my mouth (until he came to me in the morning); and my mouth was opened and I was no more ³dumb.

¹before ²enabled me to speak ³mute

Then the Word of the LORD came unto me, saying, “Son of man, they that inhabit those wastes of the land of Israel speak, saying, *‘Abraham was one, and he inherited the land. But we are many; the land is given us for inheritance.’* Wherefore say unto them: Thus saith the Lord GOD:

“Ye eat with the blood, and lift up your eyes toward your idols, and shed blood - and shall ye possess the land?! Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour’s wife! And shall ye possess the land?!”

“Say thou thus unto them: Thus saith the Lord GOD: As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD when I have laid the land most desolate because of all their abominations which they have committed.

“Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, *‘Come, I pray you, and hear what is the Word that cometh forth from the LORD.’* And they come unto thee as the people cometh, and they sit before thee as My People, and they hear thy words - but they will not do them; for with their *mouth* they shew much love, but their *heart* goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument (for they *hear* thy words, but they do them not). And when this cometh to pass (lo, it *will* come!), then shall they know that a prophet hath been among them!”

And the Word of the LORD came unto me, saying, “Son of man, prophesy against the shepherds of Israel. Prophesy and say unto them:

“Thus saith the Lord GOD unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?! Ye eat the ¹fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock! The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them! And they were scattered because there is no shepherd; and they became meat to all the beasts of the field when they were scattered!

¹best food

“My sheep wandered through all the mountains and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search or seek after them! Therefore, ye shepherds, hear the Word of the LORD! As I live,” saith the Lord GOD, “surely because My flock became a prey and My flock became meat to every beast of the field because there was no shepherd, neither did My shepherds search for My flock but the shepherds fed *themselves* and fed not My flock; therefore, O ye shepherds, hear

the Word of the LORD! Thus saith the Lord GOD: Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock. Neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth that they may not be meat for them! For thus saith the Lord GOD: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down," saith the Lord GOD. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. But I will destroy the fat and the strong; I will feed them with judgment.

"And as for you, O My flock, thus saith the Lord GOD: Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? And as for My flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet. Therefore thus saith the Lord GOD unto them: Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle.

"And I will set up One Shepherd over them and He shall feed them - even ¹My servant David; He shall feed them and He shall be their Shepherd. And I the LORD will be their God, and My servant David a Prince among them. I the LORD have spoken it! And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD when I have broken the bands of their yoke and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

"And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the House of Israel, are My People," saith the Lord GOD. And ye My flock - the flock of My pasture - are men, and I am your God," saith the Lord GOD.

¹this could not refer to David himself, as David was long dead, but refers to Messiah who will be of the lineage of David. Jesus said, "I am the Good Shepherd, and My sheep hear My voice."

Moreover the Word of the LORD came unto me, saying, "Son of man, set thy face against Mount Seir and prophesy against it, and say unto it:

"Thus saith the Lord GOD: Behold, O Mount Seir, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. Because thou hast had a perpetual hatred and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; therefore, as I live," saith the Lord GOD, "I will prepare thee unto blood, and blood shall pursue thee; ¹sith thou hast not hated blood, even blood shall pursue thee. Thus will I make Mount Seir most desolate and cut off from it him that passeth out and him that returneth. And I will fill his mountains with his slain men; in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations and thy cities shall not return, and ye shall know that I am the LORD. Because thou hast said, *'These two nations and these two countries shall be mine, and we will possess it'*, whereas the LORD was there - therefore, as I live," saith the Lord GOD, "I will even do according to thine

anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make Myself known among them when I have judged thee. And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, *'They are laid desolate, they are given us to consume!'* Thus with your mouth ye have boasted against Me and have multiplied your words against Me (I have heard them)! ¹Oh that...

"Thus saith the Lord GOD: When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at ¹the inheritance of the House of Israel, because it was desolate, so will I do unto thee! Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it! And they shall know that I am the LORD.

¹thinking that you would inherit that which is of

"Also, thou son of man, prophesy unto the mountains of Israel, and say: Ye mountains of Israel, hear the Word of the LORD! Thus saith the Lord GOD: Because the enemy hath said against you, *'Aha! Even the ancient high places are ours in possession!'* (Therefore prophesy and say) thus saith the Lord GOD: Because they have made you desolate and swallowed you up on every side that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people; therefore, ye mountains of Israel, hear the Word of the Lord GOD! Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about - therefore thus saith the Lord GOD: Surely in the fire of My jealousy have I spoken against the residue of the heathen and against all Idumea which have appointed My land into *their* possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

"Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys:

"Thus saith the Lord GOD: Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord GOD: I have lifted up Mine hand. Surely the heathen that are about you; they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to My People of Israel; for they are at hand to come. For, behold, I am *for* you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you - all the House of Israel - even all of it! And the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit. And I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the LORD. Yea, I will cause men to walk upon you, even My People Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

"Thus saith the Lord GOD: Because they say unto you, *'Thou land devourest up men, and hast bereaved thy nations'*, therefore thou shalt devour men no more, neither bereave thy nations any more," saith the Lord GOD. "Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more," saith the Lord GOD.

Moreover the Word of the LORD came unto me, saying, "Son of man, when the House of Israel dwelt in their own land, they defiled it by their own way and by their doings. Their way was before Me as the uncleanness of ¹a removed woman. Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered unto the heathen ²whither they went, they profaned My Holy Name when they said to them, *'These are the People of the LORD, and are gone forth out of His land.'* But I had pity for Mine Holy Name which the House of Israel had profaned among the heathen whither they went.

¹menstrating woman ²among whom/where

"Therefore say unto the House of Israel: Thus saith the Lord GOD: I do not this for *your* sakes, O House of Israel, but for Mine Holy Name's sake which ye have profaned among the heathen whither ye went. And I will sanctify My Great Name which was profaned among the heathen - which ye have profaned in the midst of them - and the heathen shall know that I am the LORD," saith the Lord GOD, "when I shall be sanctified in you before their eyes. For I will take you from among the heathen and gather you out of all

countries and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My People and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for *your* sakes do I this," saith the Lord GOD, "be it known unto you. Be ashamed and confounded for your own ways, O House of Israel.

"Thus saith the Lord GOD: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *'This land that was desolate is become like the Garden of Eden! And the waste and desolate and ruined cities are become fenced and are inhabited!'* Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate. I the LORD have spoken it, and I will do it!

"Thus saith the Lord GOD: I will yet for this be inquired of by the House of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD."

The hand of the LORD was upon me and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, "Son of man, can these bones live?"

And I answered, "O Lord GOD, *Thou* knowest."

Again He said unto me, "Prophesy upon these bones and say unto them, *'O ye dry bones, hear the Word of the LORD! Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD!'*

So I prophesied as I was commanded. And, as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above - but ¹there was no breath in them. *¹they were not alive*

Then said He unto me, "Prophesy unto the wind! Prophesy, son of man, and say to the wind:

"Thus saith the Lord GOD: Come from the four winds, O breath, and breathe upon these slain that they may live!"

So I prophesied as He commanded me, and the breath came into them and they lived and stood up upon their feet - an exceeding great army!

Then He said unto me, "Son of man, these bones are the whole House of Israel. Behold, they say, *'Our bones are dried, and our hope is lost! We are cut off for our parts!'* Therefore prophesy and say unto them:

"Thus saith the Lord GOD: Behold, O My People, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the LORD when I have opened your graves, O My People, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the LORD have spoken it and performed it," saith the LORD.

The Word of the LORD came again unto me, saying, “Moreover, thou son of man, take thee one stick and write upon it, ‘For Judah, and for the children of Israel his companions’. Then take another stick and write upon it, ‘For Joseph, the stick of Ephraim, and for all the House of Israel his companions’. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, ‘Wilt thou not shew us what thou meanest by these?’ say unto them:

Thus saith the Lord GOD: Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him - even with the stick of Judah - and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them: Thus saith the Lord GOD: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel. And one King shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces wherein they have sinned, and will cleanse them. So shall they be My People, and I will be their God. And ¹David My Servant shall be King over them, and they all shall have one Shepherd. They shall also walk in My judgments and observe My statutes and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever - and My Servant David shall be their ²Prince for ever. Moreover I will make a Covenant of Peace with them; it shall be an *everlasting* covenant with them. And I will place them, and multiply them, and ³will set My Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them - yea, I will be their God, and they shall be My People. And the heathen shall know that I the LORD do sanctify Israel when My Sanctuary shall be in the midst of them for evermore!”

¹Messiah ²supreme ruler (though we generally think of a “prince” as the son of a monarch, the title of Prince is actually the highest title of a ruler and from this we get “principality” – the kingdom over which a prince rules. For example, when the counselors of Queen Elizabeth 1st told her that she must stop doing something they disliked, the queen replied, “The word ‘must’ is not used to Princes!”) ³this is further described in Revelation 21, “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.”

And the Word of the LORD came unto me, saying, “Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say:

“Thus saith the Lord GOD: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal! And I will turn thee back and put hooks into thy jaws. And I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords - Persia, Ethiopia, and Libya with them; all of them with shield and helmet. Gomer, and all his bands. The House of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword and is gathered out of many people against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm. Thou shalt be like a cloud to cover the land - thou, and all thy bands, and many people with thee. Thus saith the Lord GOD: It shall also come to pass that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, ‘I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey’, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, ‘Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil?’ Therefore, son of man, prophesy and say unto Gog:

“Thus saith the Lord GOD: In that day when My People of Israel dwelleth safely, shalt thou not

know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against My People of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me when I shall be sanctified in thee, O Gog, before their eyes.

“Thus saith the Lord GOD: Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel,” saith the Lord GOD, “that My fury shall come up in My face. For, in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains,” saith the Lord GOD. “Every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire, and brimstone. Thus will I magnify Myself and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

“Therefore, thou son of man, prophesy against Gog, and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal! And I will turn thee back and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel - thou, and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field. For I have spoken it!” saith the Lord GOD. “And I will send a fire on Magog and among them that dwell carelessly in the isles; and they shall know that I am the LORD. So will I make My Holy Name known in the midst of My People Israel; and I will not let them pollute My Holy Name any more. And the heathen shall know that I am the LORD, the Holy One in Israel! Behold, it is come, and it is done,” saith the Lord GOD; “this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire. And they shall spoil those that spoiled them, and rob those that robbed them,” saith the Lord GOD.

“And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers. And there shall they bury Gog and all his multitude; and they shall call it *The Valley of Hamon-gog*. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified,” saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man’s bone, then shall he set up a sign by it till the buriers have buried it in the Valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

“And, thou son of man, thus saith the Lord GOD: Speak unto every feathered fowl, and to every beast of the field: Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood! Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full and drink blood till ye be drunken of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war,” saith the Lord GOD. “And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed and My hand that I have laid upon them. So the House of Israel shall know that I am the LORD their God from that day and forward. And the heathen shall know that the House of Israel went into captivity for their iniquity because they trespassed

against Me; therefore hid I My face from them and gave them into the hand of their enemies. So fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them and hid My face from them.

“Therefore thus saith the Lord GOD: Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for My Holy Name, after that they have borne their shame and all their trespasses whereby they have trespassed against Me when they dwelt safely in their land and none made them afraid. When I have brought them again from the people and gathered them out of their enemies’ lands and am sanctified in them in the sight of many nations, then shall they know that I am the LORD their God which caused them to be led into captivity among the heathen. But I have gathered them unto their own land and have left none of them any more there. Neither will I hide My face any more from them; for I have poured out My spirit upon the House of Israel,” saith the Lord GOD.

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. In the visions of God brought He me into the land of Israel and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man whose appearance was like the appearance of brass with a line of flax in his hand and a measuring reed; and he stood in the gate.

And the man said unto me, “Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for, to the intent that I might shew them unto thee art thou brought hither. Declare all that thou seest to the House of Israel.”

And behold a wall on the outside of the ¹House round about, and in the man’s hand a measuring reed of six cubits long by the cubit and an hand breadth. ¹temple

- So he measured the breadth of the building, one reed; and the height, one reed.
- Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad.
- And the other threshold of the gate, which was one reed broad.
- And every little chamber was one reed long, and one reed broad.
- And between the little chambers were five cubits.
- And the threshold of the gate by the porch of the gate within was one reed.
- He measured also the porch of the gate within, one reed.
- Then measured he the porch of the gate, eight cubits.
- And the posts thereof, two cubits.
- And the porch of the gate was inward.
- And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure - and the posts had one measure on this side and on that side.
- And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.
- The space also before the little chambers was one cubit on this side, and the space was one cubit on that side.
- And the little chambers were six cubits on this side, and six cubits on that side.
- He measured then the gate, from the roof of one little chamber to the roof of another; the breadth was five and twenty cubits, door against door.
- He made also posts of threescore cubits, even unto the post of the court round about the gate.
- And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.
- And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches.

- And windows were round about inward, and upon each post were palm trees.

Then brought he me into the outward court, and, lo, there were chambers and a pavement made for the court round about.

- Thirty chambers were upon the pavement.
- And the pavement by the side of the gates over against the length of the gates was the lower pavement.
- Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.
- And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.
- And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate. The length thereof was fifty cubits, and the breadth five and twenty cubits.
- And their windows and their arches and their palm trees were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps, and the arches thereof were before them.
- And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

After that he brought me toward the south, and behold a gate toward the south.

- And he measured the posts thereof and the arches thereof according to these measures.
- And there were windows in it and in the arches thereof round about, like those windows. The length was fifty cubits, and the breadth five and twenty cubits.
- And there were seven steps to go up to it, and the arches thereof were before them; and it had palm trees, one on this side, and another on that side, upon the posts thereof.
- And there was a gate in the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits.
- And he brought me to the inner court by the south gate; and he measured the south gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about. It was fifty cubits long, and five and twenty cubits broad.
- And the arches round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the utter court; and palm trees were upon the posts thereof; and the going up to it had eight steps.

And he brought me into the inner court toward the east. And he measured the gate according to these measures.

- And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures.
- And there were windows therein and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.
- And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side, and the going up to it had eight steps.

And he brought me to the north gate, and measured it according to these measures.

- The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about. The length was fifty cubits, and the breadth five and twenty cubits.
- And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps.
- And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt

offering.

- And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.
- And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.
- Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.
- And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.
- And within were hooks, an hand broad, fastened round about.
- And upon the tables was the flesh of the offering.
- And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north.

And he said unto me, "This chamber, whose ¹prospect is toward the south, is for the priests, the keepers of the charge of the House. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the Altar (these are the sons of Zadok among the sons of Levi which come near to the LORD to minister unto Him)."

¹viewing angle/direction

- So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the Altar that was before the House.
- And he brought me to the porch of the House and measured each post of the porch, five cubits on this side, and five cubits on that side.
- And the breadth of the gate was three cubits on this side, and three cubits on that side.
- The length of the porch was twenty cubits, and the breadth eleven cubits.
- And he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.
- Afterward he brought me to the Temple and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the Tabernacle.
- And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side.
- And he measured the length thereof, forty cubits; and the breadth, twenty cubits.
- Then went he inward, and measured the post of the door, two cubits.
- And the door, six cubits; and the breadth of the door, seven cubits.
- So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the Temple.

And he said unto me, "This is the ¹Most Holy Place."

¹Holy of Holies

- After, he measured the wall of the house, six cubits.
- And the breadth of every side chamber, four cubits, round about the house on every side.
- And the side chambers were three, one over another, and thirty in order.
- And they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.
- And there was an enlarging, and a winding about still upward to the side chambers (for the winding about of the House went still upward round about the House; therefore the breadth of the House was still upward, and so increased from the lowest chamber to the highest by the midst).
- I saw also the height of the House round about; the foundations of the side chambers were a full reed of six great cubits. The thickness of the wall, which was for the side chamber without, was five cubits; and that which was left was the place of the side chambers that were within.
- And between the chambers was the wideness of twenty cubits round about the House on every side.

- And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about.
- Now the building that was before the separate place at the end toward the west was seventy cubits broad;
- and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.
- So he measured the house, an hundred cubits long;
- and the separate place, and the building, with the walls thereof, an hundred cubits long;
- also the breadth of the face of the House and of the separate place toward the east, an hundred cubits.
- And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court.
- The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.
- And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub;
- and every cherub had two faces, so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side - it was made through all the House round about - from the ground unto above the door were cherubims and palm trees made, and on the wall of the Temple.
- The posts of the Temple were squared, and the face of the Sanctuary; the appearance of the one as the appearance of the other.
- The Altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood.

And he said unto me, "This is the Table that is before the LORD."

- And the Temple and the Sanctuary had two doors.
- And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.
- And there were made on them, on the doors of the Temple, cherubims and palm trees, like as were made upon the walls;
- and there were thick planks upon the face of the porch without.
- And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

Then he brought me forth into the Utter Court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

- Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.
- Over against the twenty cubits which were for the Inner Court,
- and over against the pavement which was for the Utter Court was gallery against gallery in three stories.
- And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.
- Now the upper chambers were shorter (for the galleries were higher than these, than the lower, and than the middlemost of the building; for they were in three stories, but had not pillars as the pillars of the courts; therefore the building was straitened more than the lowest and the middlemost from the ground).
- And the wall that was without over against the chambers toward the Utter Court on the forepart of the chambers, the length thereof was fifty cubits (for the length of the chambers that were in the Utter

Court was fifty cubits; and, lo, before the temple were an hundred cubits).

- And from under these chambers was the entry on the east side, as one goeth into them from the Utter Court.
- The chambers were in the thickness of the wall of the Court toward the east, over against the separate place, and over against the building.
- And the way before them was like the appearance of the chambers which were toward the north, as long as they and as broad as they; and all their goings out were both according to their fashions, and according to their doors.
- And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

Then said he unto me, "The north chambers and the south chambers, which are before the separate place, they be holy chambers where the priests that approach unto the LORD shall eat the most holy things. There shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the Holy Place into the Utter Court, but there they shall lay their garments wherein they minister (for they are holy) and shall put on other garments, and shall approach to those things which are for the people."

Now, when he had made an end of measuring the Inner House, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

- He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.
- He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed.
- He turned about to the west side, and measured five hundred reeds with the measuring reed.
- He measured it by the four sides - it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the Sanctuary and the profane place.

Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east, and His voice was like a noise of many waters, and the earth shined with His glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city - and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the House by the way of the gate whose prospect is toward the east. So the spirit took me up and brought me into the Inner Court; and, behold, the glory of the LORD filled the House. And I heard Him speaking unto me out of the House; and the man stood by me.

And He said unto me, "Son of man, the place of My throne and the place of the soles of My feet (where I will dwell in the midst of the children of Israel for ever) and My Holy Name shall the House of Israel no more defile - neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My Holy Name by their abominations that they have committed. Wherefore I have consumed them in Mine anger. Now let them put away their whoredom and the carcasses of their kings far from Me, and I will dwell in the midst of them for ever. Thou son of man, shew the House to the House of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the House, and the fashion thereof, and the goings out thereof and the comings in thereof and all the forms thereof, and all the ordinances thereof and all the forms thereof, and all the laws thereof. And write it in their sight, that they may keep the whole form thereof and all the ordinances thereof, and do them.

"This is the Law of the House: Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the Law of the House.

“And these are the measures of the Altar after the cubits:

- The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span - and this shall be the higher place of the Altar.
- And from the bottom upon the ground, even to the lower settle, shall be two cubits, and the breadth one cubit;
- and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.
- So the altar shall be four cubits;
- and from the Altar and upward shall be four horns.
- And the Altar shall be twelve cubits long, twelve broad, square in the four squares thereof.
- And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof;
- and the border about it shall be half a cubit;
- and the bottom thereof shall be a cubit about;
- and his stairs shall look toward the east.”

And He said unto me, “Son of man, thus saith the Lord GOD:

“These are the ordinances of the Altar in the day when they shall make it, to offer burnt offerings thereon and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto Me to minister unto Me,” saith the Lord GOD, “a young bullock for a sin offering. And thou shalt take of the blood thereof and put it on the four horns of it and on the four corners of the settle and upon the border round about. Thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the House without the Sanctuary.

“And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the Altar as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish and a ram out of the flock without blemish. And thou shalt offer them before the LORD and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

“Seven days shalt thou prepare, every day, a goat for a sin offering. They shall also prepare a young bullock and a ram out of the flock - without blemish. Seven days shall they purge the Altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the Altar, and your peace offerings; and I will accept you,” saith the Lord GOD.

Then He brought me back the way of the gate of the Outward Sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; “This ¹gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the ²Prince! The Prince - He shall sit in it to eat bread before the LORD. He shall enter by the way of the porch of that gate and shall go out by the way of the same.”

¹The Eastern Gate, also called the Golden Gate, Beautiful Gate, and Gate of Eternal Life. This is the most elaborate of the main gates of Jerusalem and faces the Mount of Olives. As prophesied in these verses, these gates were in fact sealed by the Ottomans, specifically to prevent the fulfillment of the above prophecy – that ²Messiah the Prince would enter through it at the end of time. They then fronted the gate with a cemetery because Scripture forbids a high priest from coming near dead bodies; but they did not understand that Messiah is the final High Priest who will bring the dead instantly to life with His presence. It was through this gate that Jesus entered, riding upon a donkey on what is now called “Palm Sunday”. The beginning of the Book of Acts tells us that Jesus ascended into heaven from the Mount of Olives, and that the angels told the apostles that He would return in like manner, confirming the Old Testament prophets who tell us that He will return upon the Mount of Olives and enter Jerusalem through the Eastern Gate to establish His throne.



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Then brought He me the way of the north gate before the House; and I looked, and, behold, the glory of the

LORD filled the House of the LORD. And I fell upon my face.

And the LORD said unto me, "Son of man, mark well and behold with thine eyes and hear with thine ears all that I say unto thee concerning all the ordinances of the House of the LORD and all the laws thereof; and mark well the entering in of the House, with every going forth of the Sanctuary. And thou shalt say to the rebellious, even to the House of Israel:

"Thus saith the Lord GOD: O ye House of Israel, let it suffice you of all your abominations, in that ye have brought into My Sanctuary strangers, uncircumcised in heart and uncircumcised in flesh, to be in My Sanctuary to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge of Mine holy things, but ye have set keepers of My charge in My Sanctuary for yourselves.

"Thus saith the Lord GOD: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My Sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from Me when Israel went astray, which went astray away from Me after their idols; they shall even bear their iniquity. Yet, they shall be ministers in My Sanctuary, having charge at the gates of the House, and ministering to the House. They shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols and caused the House of Israel to fall into iniquity, therefore have I lifted up Mine hand against them," saith the Lord GOD, "and they shall bear their iniquity. And they shall not come near unto Me to do the office of a priest unto Me, nor to come near to any of My holy things in the Most Holy Place; but they shall bear their shame and their abominations which they have committed. But I will make them keepers of the charge of the House, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of My Sanctuary when the children of Israel went astray from Me, *they* shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood," saith the Lord GOD. "They shall enter into My Sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge.

"And it shall come to pass that when they enter in at the gates of the Inner Court, they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the Inner Court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the Utter Court, even into the Utter Court to the people, they shall put off their garments wherein they ministered and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only ¹poll their heads. ¹clip/trim/shear

"Neither shall any priest drink wine when they enter into the Inner Court. Neither shall they take for their wives a widow, nor her that is ¹put away; but they shall take ¹maidens of the seed of the House of Israel, or, ²a widow that had a priest before. ¹virgins ²one who is the widow of a priest

"And they shall teach My People the difference between the holy and profane, and cause them to discern between the unclean and the clean. And ¹in controversy they shall stand in judgment, and they shall judge it according to My judgments. And they shall keep My Laws and My statutes in all Mine assemblies; and they shall hallow My Sabbaths. ¹in regard to anything of controversy/legal matters

"And they shall come at no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the Sanctuary, unto the Inner Court to minister in the Sanctuary, he shall offer his sin offering," saith the Lord GOD.

"And it shall be unto them for an inheritance - / Am their Inheritance. And ye shall give them no possession in Israel - / Am their Possession. They shall eat the meat offering and the sin offering and the trespass offering, and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine House. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the

LORD, an holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the Sanctuary and the Most Holy Place. The holy portion of the land shall be for the priests - the ministers of the Sanctuary - which shall come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the Sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites - the ministers of the House, have for themselves for a possession for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, ¹over against the oblation of the holy portion; it shall be for the whole House of Israel.

¹across the way from

“And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel; and My princes shall no more oppress My People, and the rest of the land shall they give to the House of Israel according to their tribes.

“Thus saith the Lord GOD: Let it suffice you, O princes of Israel. Remove violence and spoil, and execute judgment and justice, take away your exactions from My People,” saith the Lord GOD. “Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

“This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

“Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them,” saith the Lord GOD. “All the people of the land shall give this oblation for the prince in Israel.

“And it shall be the prince’s ¹part to give burnt offerings, and meat offerings, and drink offerings, in the feasts and in the new moons and in the Sabbaths, in all solemnities of the House of Israel. He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the House of Israel.

¹obligation/duty

“Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish and cleanse the Sanctuary. And the priest shall take of the blood of the sin offering and put it upon the posts of the House and upon the four corners of the settle of the Altar and upon the posts of the gate of the Inner Court. And so thou shalt do the seventh day of the month for every one that erreth and for him that is ¹simple; so shall ye reconcile the House.

¹probably meaning “the mentally disabled”

“In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the LORD - seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

“In the seventh month, in the fifteenth day of the month, shall he do the like in the ¹feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

¹this is most probably referring to the week between Rosh Hashana and Yom Kippur

“Thus saith the Lord GOD: The gate of the Inner Court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the

threshold of the gate. Then he shall go forth; but the gate shall not be shut until the evening.

“Likewise the people of the land shall worship at the door of this gate before the LORD in the Sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the LORD in the Sabbath Day shall be six lambs without blemish and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish.

“And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

“But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the *south* gate; and he that entereth by the way of the south gate shall go forth by the way of the *north* gate. He shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

“And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

“Now, when the prince shall prepare a *voluntary* burnt offering or peace offerings *voluntarily* unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath Day. Then he shall go forth; and after his going forth one shall shut the gate.

“Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish; thou shalt prepare it every morning.

“And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Thus shall they prepare the lamb and the meat offering and the oil every morning for a continual burnt offering.

“Thus saith the Lord GOD: If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of ¹liberty; after, it shall return to the prince. But his inheritance shall be his sons' for them. ¹*the Jubilee*

“Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his *own* possession, that My People be not scattered every man from his possession.”

After, He brought me through the entry which was at the side of the gate, into the holy chambers of the priests which looked toward the north; and, behold, there was a place on the two sides westward.

Then said He unto me, “This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering, that they bear them not out into the Utter Court, to sanctify the people.”

Then He brought me forth into the Utter Court and caused me to pass by the four corners of the Court; and, behold, in every corner of the Court there was a court. In the four corners of the Court there were courts joined of forty cubits long and thirty broad - these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

Then said He unto me, “These are the places of them that boil, where the ministers of the House shall boil the sacrifice of the people.”

Afterward He brought me again unto the door of the House; and, behold, waters issued out from under the

threshold of the House eastward (for the forefront of the House stood toward the east, and the waters came down from under from the right side of the House, at the south side of the Altar.

Then brought He me out of the way of the gate northward and led me about the way without unto the Utter Gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ¹ankles. *¹ankles*

Again he measured a thousand, and brought me through the waters; the waters were to the knees.

Again he measured a thousand, and brought me through; the waters were to the ¹loins. *¹about navel high*

Afterward he measured a thousand; and it was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, "Son of man, hast thou seen this?"

Then he brought me and caused me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Then said he unto me, "These waters issue out toward the east country and go down into the desert and go into the sea, which, being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish because these waters shall come thither. For they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from ¹En-ge-di even unto ²En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the ³marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary. And the fruit thereof shall be for meat, and the leaf thereof for medicine."

¹Ein-Gedi (on the west coast of the Dead Sea ²Beer to the south of the Dead Sea ³marsh/pit/reservoir

Thus saith the Lord GOD, "This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel. Joseph shall have two portions. And ye shall inherit it, one as well as another, concerning the which I lifted up Mine hand to give it unto your fathers. And this land shall fall unto you for inheritance.

"And this shall be the border of the land toward the north side, from the great sea (the way of Hethlon, as men go to Zedad); Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

"And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

"And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

"The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

"So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in what tribe

the stranger sojourneth, there shall ye give him his inheritance," saith the Lord God.

Now these are the names of the tribes:

- From the north end to the coast of the way of Hethlon as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west, a portion for Dan.
- And by the border of Dan, from the east side unto the west side, a portion for Asher.
- And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.
- And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.
- And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.
- And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.
- And by the border of Reuben, from the east side unto the west side, a portion for Judah.
- And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side, and the Sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation: toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length. And the Sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land, for it is holy unto the LORD. And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof. And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation; and the Sanctuary of the House shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.
- As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.
- And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.
- And by the border of Simeon, from the east side unto the west side, Issachar a portion.
- And by the border of Issachar, from the east side unto the west side, Zebulun a portion.
- And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions," saith the Lord GOD.

"And these are the goings out of the city on the north side: four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel:

three gates northward -
one gate of Reuben,
one gate of Judah,
one gate of Levi.

"And at the east side four thousand and five hundred:

And three gates -
and one gate of Joseph,
one gate of Benjamin,
one gate of Dan.

"And at the south side four thousand and five hundred measures:

and three gates -
one gate of Simeon,
one gate of Issachar,
one gate of Zebulun.

"At the west side four thousand and five hundred:

with their three gates -
one gate of Gad,
one gate of Asher,
one gate of Naphtali.

It was, round about, eighteen thousand measures; and the name of the city from that day shall be, ¹THE LORD IS THERE." ¹Jehovah-Shammah (Yahweh-Shammah)

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the House of God which he carried into the land of Shinar to the ¹house of his god; and he brought the vessels into the treasure house of his god. ¹temple

And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes - children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the ¹tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. ¹language/dialect

Now, among these were of the children of Judah - Daniel, Hananiah, Mishael, and Azariah, unto whom the prince of the eunuchs gave names (for he gave unto Daniel the name of *Beltshazzar*; and to Hananiah of *Shadrach*; and to Mishael of *Meshach*; and to Azariah of *Abednego*).

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

Now, God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, "I fear my lord the king who hath appointed your meat and your drink; for, why should he see ¹your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king!" ¹you become worse in health

Then said Daniel to Melzar (whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah), “¹Prove thy servants, I beseech thee, ten days; and let them give us ²pulse to eat and water to drink. Then let our ³countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat; and as thou seest, deal with thy servants.”

¹test/a trial run ²only what is grown/vegetables, nuts, fruit, etc. ³appearance/health status

So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar took away the portion of their meat and the wine that they should drink, and gave them pulse.

As for these four ¹children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.

¹“children (sons) of Israel”/Israelites/Hebrews

Now, at the end of the ¹days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

¹three years

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled and his sleep brake from him. Then the king commanded to call the magicians and the astrologers and the sorcerers and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, “I have dreamed a dream, and my spirit was troubled to ¹know the dream.”

¹comprehend/understand

Then spake the Chaldeans to the king in Syriack, “O king (live for ever!); tell thy servants the dream and we will ¹shew the interpretation.”

¹tell/give/show forth

The king answered and said to the Chaldeans, “The thing ¹is gone from me! If ye will not make known unto me the dream *with* the interpretation thereof, ye shall be cut in pieces and your houses shall be made a dunghill! But, if ye shew the dream *and* the interpretation thereof, ye shall receive of me gifts and rewards and great honour! Therefore, shew me the dream *and* the interpretation thereof!”

¹‘ve completely forgotten what it was that I dreamed

They answered again and said, “Let the king tell his servants the dream, and we will shew the interpretation of it.”

The king answered and said, I know of certainty that ¹ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you! For ye have prepared lying and corrupt words to speak before me till the time be changed. Therefore tell me the dream and I shall know that ye can shew me *the interpretation* thereof!” *¹you are trying to buy yourself some time*

The Chaldeans answered before the king, and said, “There is not a man upon the earth that can shew the king’s matter! Therefore there is no king, lord, nor ruler, that asked such things ¹at *any* magician, or astrologer, or Chaldean! And it is a rare thing that the king requireth, and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh!”

¹of/at the mouth of

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, "Why is the decree so hasty from the king?"

Then Arioch made the thing known to Daniel. Then Daniel went in and desired of the king that he would give him time and that he would shew the king the interpretation. Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, "Blessed be the name of God for ever and ever!! For wisdom and might are His, and He changeth the times and the seasons! He removeth kings, and setteth up kings! He giveth wisdom unto the wise and knowledge to them that know understanding! He revealeth the deep and secret things! He knoweth what is in the darkness, and the Light dwelleth with Him! I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might and hast made known unto me now what we desired of Thee! For Thou hast now made known unto us the king's matter!"

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him, "Destroy not the wise men of Babylon! Bring me in before the king and I will shew unto the king the interpretation!"

Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the captives of Judah that will make known unto the king the interpretation."

The king answered and said to Daniel (whose name was Belteshazzar), "Art thou able to make known unto me the dream which I have seen *and* the interpretation thereof?"

Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king. But there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed, are these:

"As for thee, O king, thy thoughts came into thy mind upon thy bed what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

"Thou, O king, sawest; and behold a great image! This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away that no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth. *This* is the dream. And we will tell the interpretation thereof before the king.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand and hath made thee ruler over them all. *Thou* art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. Forasmuch as iron

breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise.

“And, whereas thou sawest the feet and toes, part of potters’ clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

“And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

“And in the days of these kings shall the God of heaven set up a Kingdom which shall never be destroyed. And the Kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall stand for ever! Forasmuch as thou sawest that the Stone was cut out of the mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the Great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure.”

Then the King Nebuchadnezzar fell upon his face and worshipped Daniel and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel and said, “Of a truth it is that your God is a God of gods and a Lord of kings and a Revealer of secrets - seeing thou couldest reveal this secret!”

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon. But Daniel sat in the gate of the king.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, “To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up! And whoso falleth not down and worshippeth shall, the same hour, be cast into the midst of a burning fiery furnace!”

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, “O king, live for ever! Thou, O king, hast made a decree that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image, and whoso falleth not down and worshippeth that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon - Shadrach, Meshach, and Abed-nego. These men, O king, have not regarded thee! They serve

not thy gods, nor worship the golden image which thou hast set up!"

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now, if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well. But if ye worship *not*, ye shall be cast the same hour into the midst of a burning fiery furnace! And who is that God that shall deliver you out of my hands?!"

Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we are not ¹careful to answer thee in this matter. ²If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if *not*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up!" ³*worried/concerned/afraid*

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. Therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's commandment was urgent and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men - Shadrach, Meshach, and Abed-nego - fell down, bound, into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished and rose up in haste, and spake, and said unto his counsellors, "Did not we cast *three* men bound into the midst of the fire?"

They answered and said unto the king, "True, O king."

He answered and said, "Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt - and the form of the fourth is like... *the Son of God!*"

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace and spake, and said, "Shadrach, Meshach, and Abed-nego! Ye servants of the Most High God! Come forth and come hither!"

Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the *smell* of fire had passed on them!

Then Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God!! Therefore I make a decree - that every people, nation, and language which speak *any thing* amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces and their houses shall be made a dunghill, because there is no other God that can deliver after this sort!!"

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar the King,

Unto all People, Nations, and Languages that dwell in all the earth:

Peace be multiplied unto you! I thought it good to shew the signs and wonders that the High God hath wrought toward me. How great are His signs! And how mighty are His wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation!!

I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them, but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me (whose name was Belteshazzar, according to the name of my god), and in whom is the spirit of the holy gods; and before him I told the dream, saying: O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus:

Hew down the tree and cut off his branches! Shake off his leaves and scatter his fruit! Let the beasts get away from under it, and the fowls from his branches! Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven [']times pass over him. This matter is by the decree of the watchers, and the demand by the Word of the Holy Ones - to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men! '^{years}

This dream I, king Nebuchadnezzar, have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation. But thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, '*Belteshazzar, let not the dream or the interpretation thereof trouble thee.*'

Belteshazzar answered and said, '*My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their*

habitation - it is thou, O king, that art grown and become strong! For thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, 'Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him' - this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king, that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.'

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, *'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'* While the word was in the king's mouth, there fell a voice from heaven, saying, *'O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee! And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'*

The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, *'What doest thou?'*

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are Truth, and His ways Judgment, and those that walk in pride He is able to abase!

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the Temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the Temple of the House of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace - and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, "Whosoever shall read this writing and shew me the interpretation thereof shall be clothed with scarlet and have a chain of gold about his neck and shall be the third ruler in the kingdom!"

Then came in all the king's wise men, but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now, the queen (by reason of the words of the king and his lords) came into the banquet house. And the queen spake and said, "O king, live for ever! Let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and, in the days of thy father light and understanding and wisdom - like the wisdom of the gods - was found in him, whom the King Nebuchadnezzar thy father - the king, I say, thy father - made master of the magicians, astrologers, Chaldeans, and soothsayers. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel (whom the king named Belteshazzar); now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king, and the king spake and said unto Daniel, "Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me that they should read this writing and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing. And I have heard of thee, that thou canst make interpretations and dissolve doubts. Now, if thou canst read the writing and make known to me the interpretation thereof, thou shalt be clothed with scarlet and have a chain of gold about thy neck and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself and give thy rewards to another; yet, I will read the writing unto the king and make known to him the interpretation.

"O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. And for the majesty that He gave him, all people, nations, and languages, trembled and feared before him. Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne and they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that *He* appointeth over it whomsoever He will.

"And thou his son, O Belshazzar, hast not humbled thine heart - though thou *knewest* all this - but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of His House before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them. And thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know. And the God, in whose hand thy breath is and whose are all thy ways, hast thou not glorified! Then was the part of the hand sent from him and this writing was written.

And *this* is the writing that was written:

MENE, MENE, TEKEL, UPHARSIN

This is the interpretation of the thing:

MENE: God hath numbered thy kingdom, and finished it.

TEKEL: Thou art weighed in the balances and art found ¹wanting.

²PERES: Thy kingdom is divided, and given to the Medes and Persians.”

¹not enough/lacking/insufficient ²alterate spelling of Upharsin [U-Phars-in/U-Pheres]

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about ¹threescore and two years old. ¹⁶²

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom and over these three presidents - of whom Daniel was first - that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes because an excellent spirit was in him, and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, “We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God.”

Then these presidents and princes assembled together to the king, and said thus unto him, “King Darius, live for ever! All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days - save of thee, O king - he shall be cast into the den of lions. Now, O king, establish the decree and sign the writing, ¹that it be not changed, according to the law of the Medes and Persians, which altereth not.”

¹it was a law and custom among the Medes and Persians that a law signed by the king was permanent and could not be changed by anyone – not even by the king himself

Wherefore King Darius signed the writing and the decree.

Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled and found Daniel praying and making supplication before his God.

Then they came near and spake before the king concerning the king’s decree, “Hast thou not signed a decree that every man that shall ask a petition of any God or man within thirty days- save of thee, O king - shall be cast into the den of lions?”

The king answered and said, “The thing is true, according to the law of the Medes and Persians, which altereth not.”

Then answered they and said before the king that “Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a

day!"

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is that *no* decree nor statute which the king establisheth may be changed!"

Then the king commanded, and they brought Daniel, and cast him into the den of lions.

Now the king spake and said unto Daniel, "Thy God, whom thou servest continually, He will deliver thee!"

And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet and with the signet of his lords, that the purpose might not be changed concerning Daniel.

Then the king went to his palace and passed the night fasting; neither were instruments of musick brought before him, and his sleep went from him. Then the king arose very early in the morning and went in haste unto the den of lions.

And when he came to the den he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, "O Daniel, servant of the Living God! Is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king, "O king, live for ever! My God hath sent His angel and hath shut the lions' mouths that they have not hurt me, forasmuch as before Him innocency was found in me, and also before thee, O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den and no manner of hurt was found upon him because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions- them, their children, and their wives - and the lions had the mastery of them and brake all their bones in pieces ¹or ever they came at the bottom of the den. *'as soon as they*

Then king Darius wrote unto all people, nations, and languages that dwell in all the earth:

"Peace be multiplied unto you!

I make a decree! That, in every dominion of my kingdom ¹men tremble and fear before the God of Daniel! For He is the Living God and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end! He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions!" *'everyone shall*

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

Daniel spake and said, "I saw in my vision by night, and, behold, the four winds of the heaven strove upon

the great sea. And four great beasts came up from the sea, diverse one from another.

- The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.
- And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, 'Arise, devour much flesh!'
- After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.
- After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it. And it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The Judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake - I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away; and His kingdom, that which shall not be destroyed.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this. So he told me, and made me know the interpretation of the things:

"These great beasts, which are four, are four king which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

"Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell - even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said:

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise. And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until ¹a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

'this is believed by most scholars to mean "three and a half years"

In the third year of the reign of King Belshazzar a vision appeared unto me - even unto me, Daniel - after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam. And I saw in a vision, and I was by the river of Ulai.

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns. And the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.

“And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with ¹choler against him, and smote the ram, and brake his two horns. And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the Truth to the ground; and it practised, and prospered. ¹bitterness/grief

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, *‘How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?’*

And he said unto me, *‘Unto ¹two thousand and three hundred days; then shall the sanctuary be cleansed’.* ¹about three and a half years

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, *‘Gabriel, make this man to understand the vision!’*

“So he came near where I stood. And when he came, I was afraid and fell upon my face; but he said unto me, *‘Understand, O son of man! For at the time of The End shall be the vision’.*

“Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright.

“And he said, *‘Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed The End shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the ¹King of Grecia, and the great horn that is between his eyes is ²the first king. Now, ³that being broken, whereas ⁴four stood up for it, four kingdoms shall stand up out of the nation, but not in ³his power. And in ⁵the latter time of their kingdom, when the transgressors are come to the full, ⁶a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty (⁷but not by his own power). And he shall destroy ⁸wonderfully, and shall prosper, and practise, and shall destroy the mighty and the Holy People. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the ⁹Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision, for it shall be for many days’.*

“And I Daniel fainted and was sick certain days; afterward I rose up and did the king’s business, and I was astonished at the vision, but none understood it.”

¹King of Greece ²by process of history this likely refers to Alexander the Great ³the first king ⁴Alexander the Great’s kingdom was divided among his four generals after his death ⁵near the end ⁶most likely Caesar of Rome ⁷Caesar was subject to the Roman Senate ⁸with “shock and awe” ⁹the Messiah, Jesus of Nazareth

In the first year of Darius the son of Ahasuerus of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I, Daniel, understood by books the number of the years whereof the Word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

And I prayed unto the LORD my God and made my confession, and said, "O Lord, the great and dreadful God keeping the covenant and mercy to them that love Him and to them that keep His commandments! We have sinned and have committed iniquity and have done wickedly and have rebelled - even by departing from Thy precepts and from Thy judgments! Neither have we hearkened unto Thy servants the prophets which spake in Thy Name to our kings, our princes, and our fathers, and to all the people of the land! O Lord, righteousness belongeth unto Thee - but unto us confusion of faces (as at this day) to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee! O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee! To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the LORD our God to walk in His Laws which He set before us by His servants the prophets. Yea, *all Israel* have transgressed Thy Law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His Words which He spake against us, and against our judges that judged us, by bringing upon us a great evil - for under the whole heaven hath not been done as hath been done upon Jerusalem! As it is written in the Law of Moses, all this evil is come upon us, yet made we not our prayer before the LORD our God that we might turn from our iniquities and understand Thy Truth. Therefore hath the LORD watched upon the evil and brought it upon us, for the LORD our God is righteous in all His works which He doeth - for we obeyed not His voice!

"And now, O Lord our God that hast brought Thy People forth out of the land of Egypt with a mighty hand and hast gotten Thee renown, as at this day; we have sinned! We have done wickedly! O Lord, according to all Thy righteousness, I beseech thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain, because, for our sins and for the iniquities of our fathers, Jerusalem and Thy People are become a reproach to all that are about us! Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy Sanctuary that is desolate, for the Lord's sake! O my God, incline Thine ear and hear! Open Thine eyes and behold our desolations and the city which is called by Thy Name! For we do not present our supplications before Thee for our righteousnesses, but *for Thy great mercies!* O Lord, hear! O Lord, forgive! O Lord, hearken and do! Defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy Name!"

And whiles I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God - yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved! Therefore, understand the matter, and consider the vision:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. ¹490 days

"Know therefore and understand that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times. And after ¹threescore and two weeks shall Messiah be ²cut off - but not for Himself. And the ³people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are

determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

¹62 ²killed ³believed to refer to the Romans who destroyed the 2nd Temple in AD 70 after the execution (and resurrection) of Jesus

In the third year of Cyrus king of Persia a thing was revealed unto Daniel (whose name was called Belteshazzar); and the thing was true, but the time appointed was ¹long. And he understood the thing, and had understanding of the vision. ¹was far in the future

In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river (which is Hiddekel), then I lifted up mine eyes and looked, and behold, a certain man clothed in linen whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision (for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves). Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words. And when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

NOTE: While it is remotely possible that this is an angelic being, it is far more likely that it is Messiah Jesus Himself, as the description here is the same that is given of Him in Revelation chapter 1. Since only the Holy Spirit can confirm to the reader the identity of this being, personal pronouns and titles used in reference to this being will not be capitalized here to prevent the possibility of a false interpretation on the editor's part.

And he said unto me, “O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright - for unto thee am I now sent!” And when he had spoken this word unto me, I stood trembling. Then said he unto me, “Fear not, Daniel! For, from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words! But the ¹prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.”

¹it is believed that a “prince” used in this verse refers to high ranking angels in charge of kingdoms and dominions of the earth; in this case the prince spoken of here probably refers to a fallen angel, a devil, of high rank over Persia. However, the term could also refer to the human prince of Persia, and it is not always clear which is which. May the Holy Spirit guide the reader.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips. Then I opened my mouth and spake, and said unto him that stood before me, “O my lord, by the vision my sorrows are turned upon me, and I have retained no strength! For, how can the servant of this my lord talk with this my lord? For, as for me, straightway there remained no strength in me, neither is there breath left in me!”

Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, “O man greatly beloved, fear not! Peace be unto thee! Be strong, yea, be strong!”

And when he had spoken unto me, I was strengthened, and said, “Let my lord speak; for thou hast strengthened me.”

Then said he, “Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia! And when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of Truth; and there is none that holdeth with me in these things, but Michael your prince.

“Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And

now will I shew thee the Truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all. And by his strength through his riches he shall stir up all against the realm of Grecia. And ¹a mighty king shall stand up that shall rule with great dominion and do according to his will. And when he shall stand up, his kingdom shall be broken and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled - for his kingdom shall be plucked up, even for others beside those.

'it is believed that this foretells Alexander the Great

“And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion - his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

NOTE: it is possible that Cleopatra, Julius Caesar and Mark Antony are foretold here, though “end of years” could refer to our future

“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through. Then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands, but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

“And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

“After this shall he turn his face unto the isles and shall take many, but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken - yea, also the Prince of the Covenant. And after the league made with him he shall work deceitfully, for he shall come up and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers - he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain. And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper, for yet the end shall be at the time appointed.

“Then shall he return into his land with great riches and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of ¹Chittim shall

come against him, therefore he shall be grieved and return and have indignation against the holy covenant; so shall he do. He shall even return and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that *do* know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now, when they shall fall, they shall be ²holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end (because it is ³yet for a time appointed).

¹Kittim – the descendants of Javan who was the son of Japheth the son of Noah; in particular it refers to the Phoenicians, the islands they inhabited in the Mediterranean, and even those who later replaced them. ²helped ³in the future

“And the ¹king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that, ²that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god - for he shall magnify himself above all. But in his estate shall he honour the god of ³forces and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. And at the time of The End shall the king of the south push at him, and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand - even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly ⁴to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

¹this is believed to refer to Antichrist ²that which is ³fortresses/strength ⁴obliterate/slaughter

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a Time of Trouble such as never was since there was a nation even to that same time! And at that time thy people shall be delivered - every one that shall be found written in the ¹Book. And many of them that sleep in the dust of the earth shall awake, ²some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, ³as the stars for ever and ever. But thou, O Daniel, ⁴shut up the words and seal the book, even to the time of The End. ⁵Many shall run to and fro, and ⁶knowledge shall be increased.”

¹Book of Life ²the resurrection of believers and the resurrection of the condemned [see Revelation 20:1-15] ³shall shine as ⁴close up ⁵this is believed by many to be a prophecy of rapid air/land/sea/space transportation ⁶this is believed by many to be a prophecy of massive data compilation and dissemination, such as by television/printing press/computers/internet/telephone/audio & video recording, etc.

Then I, Daniel, looked; and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, “How long shall it be to the end of these wonders?”

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for ¹a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

¹this is believed to mean three and a half years

And I heard, but I understood not. Then said I, “O my Lord, what shall be the end of these things?”

And he said, “Go thy way, Daniel; for the words are closed up and sealed till the time of The End. Many shall

be purified and made ¹white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand - but the *wise* shall understand! And from the time that ²the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be ³a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the ⁴thousand three hundred and five and thirty days. But go thou thy way till The End be; for thou shalt rest, and stand in thy lot at the end of the days.”

¹a typical spiritual reference to being cleansed from the stain of sin ²this event took place in AD 70 when the Romans set up an image of their god in the second Temple and then destroyed it, thus ending the daily sacrifice to this day; however, it is also believed that this could be a prophecy of the third Temple and the reinstatement of the daily sacrifice, with the Temple being defiled by the Antichrist, and his reign coming to an end ³1,290 days ⁴1,335 days

The Word of the LORD that came unto 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.

The beginning of the Word of the LORD by Hosea.

And the LORD said to Hosea, “Go, take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the LORD.”

So he went and took Gomer the daughter of Diblaim, which conceived and bare him a son.

And the LORD said unto him, “Call his name *Jezreel*; for yet a little while and I will avenge the blood of Jezreel upon the House of Jehu, and will cause to cease the kingdom of the House of Israel. And it shall come to pass at that day that I will break the bow of Israel in the Valley of Jezreel.”

And she conceived again and bare a daughter.

And God said unto him, “Call her name *Lo-ruhamah*; for I will no more have mercy upon the House of Israel, but I will utterly take them away. But I will have mercy upon the House of Judah and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.”

Now, when she had weaned *Lo-ruhamah*, she conceived and bare a son. Then said God, “Call his name *Lo-ammi*, for ye are not My People, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, *Ye are not My People*, there it shall be said unto them, *‘Ye are the sons of the living God’*. Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one ¹head, and they shall come up out of the land; for great shall be the day of Jezreel.

¹leader/ruler

“Say ye unto your brethren, Ammi, and to your sisters, Ru-hamah: Plead with your mother! Plead! For she is *not* My wife, neither am I her husband! Let her, therefore, put away her whoredoms out of her sight and her adulteries from between her breasts, lest I strip her naked and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst! And I will not have mercy upon her children, for they be the children of whoredoms! For their mother hath played the harlot; she that conceived them hath done shamefully! For she said, *‘I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink!’* Therefore, behold, I will hedge up thy way with thorns and make a wall that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them. Then shall she say, *‘I will go and return to my first Husband; for then was it better with me than now’*. For she did not know that *I* gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared *for Baa!* Therefore will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness. And now will I ¹discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand!

¹dis-cover/uncover/expose

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees whereof she hath said, *'These are my rewards that my lovers have given me!'* and I will make them a forest, and the beasts of the field shall eat them! And I will ¹visit upon her the days of ²Baalim wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me," saith the LORD.

"Therefore, behold, I will ³allure her, and bring her into the wilderness, and speak ⁴comfortably unto her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall sing there as in the days of her youth and as in the day when she came up out of the land of Egypt. And it shall be at that day," saith the LORD, "that thou shalt call Me ⁵*Ishi* and shalt call Me no more ⁶*Baali*. For I will take away the names of ⁷Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will ⁸betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness - and thou *shalt* know the LORD! And it shall come to pass in that day, I will hear," saith the LORD, "I will hear the heavens and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil - and they shall hear Jezreel. And I will ⁹sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My People, *'Thou art My People!'* and they shall say, *'Thou art my God!'*"

¹afflict ²Baal means "my lord" and Baalim "my lords", a term used in reference to deities (that which is worshipped as a god/gods) ³to hook with a lure, to entice or seduce ⁴with comfort ⁵literally "my man/my husband" as when a spouse refers affectionately to a husband as "my guy" ⁶"my lord" ⁷the [false] gods/idols ⁸marry, join us in marriage ⁹to plant like a seed

Then said the LORD unto me, "Go yet, love a woman beloved of her friend - yet an adulteress, according to the love of the LORD toward the children of Israel who look to other gods and love flagons of wine! So I bought her to Me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley. And I said unto her: Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man. So will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

"Hear the Word of the LORD, ye children of Israel! For the LORD hath a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land! By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood! Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field and with the fowls of heaven - yea, the fishes of the sea also shall be taken away! Yet let no man strive, nor reprove another; for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

"My People are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject *thee*, that thou shalt be no priest to Me! Seeing thou hast forgotten the Law of thy God, I will also forget thy children! As they were increased, so they sinned against Me; therefore will I change their glory into shame. They eat up the sin of My People, and they set their heart on their iniquity.

"And there shall be ¹'like people, like priest', and I will punish them for their ways, and reward them their doings. For they shall eat and not have enough, they shall commit whoredom and shall not increase, because they have ²left off to take heed to the LORD. Whoredom and wine and new wine take away the heart. ³similar to "like father, like son"; in this instance it means the priests behave just as bad as the people ²discontinued

"My People ask counsel at their ³stocks, and their ³staff declareth unto them; for the spirit of whoredoms hath caused them to err, and they have ⁴gone a whoring from under their God.

³plants and sticks and divining rods used for fortune telling ⁴in times of danger baby chicks hide under their mother, and God is using this as an example to show that His people have moved out from under His protection by committing idolatry with other gods; Jesus used this same example saying, "O Jerusalem! Jerusalem! Thou that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not [allow Me to]!"

“They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good; therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores and they sacrifice with harlots; therefore the people that doth not understand shall fall.

“Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, *‘The LORD liveth!’* For Israel slideth back as a backsliding heifer. Now the LORD will feed them as a lamb in a large place. Ephraim is joined to idols; let him alone. Their drink is sour, they have committed whoredom continually; her rulers with shame do love, *‘Give ye!’* The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

“Hear ye this, O priests! And hearken, ye House of Israel! And give ye ear, O House of the king! For judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor! And the revolvers are profound to make slaughter, though I have been a rebuker of them all! I know Ephraim, and Israel is not hid from me! For now, O Ephraim, thou committest whoredom, and Israel is defiled! They will not frame their doings to turn unto their God, for the spirit of whoredoms is in the midst of them, and they have not known the LORD. And the pride of Israel doth testify to his face. Therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the LORD - but they shall not find Him! He hath withdrawn Himself from them! They have dealt treacherously against the LORD; for they have begotten strange children. Now shall a month devour them with their portions.

“Blow ye the cornet in Gibeah, and the trumpet in Ramah! Cry aloud at Beth-aven, after thee, O Benjamin! Ephraim shall be desolate in the day of rebuke! Among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound; therefore I will pour out My wrath upon them like water. Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth, and to the House of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian and sent to King Jareb - yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the House of Judah. I, even I, will ¹tear and go away; I will take away, and none shall rescue him. I will go and return to My place till they acknowledge their offence and seek My face; in their affliction they will seek Me early.”

¹to slash, as a lion does with his claws

Come, and let us return unto the LORD; for He hath torn and He will heal us, He hath smitten and He will ¹bind us up. ²After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, *if* we follow on to know the LORD. His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

¹bandage our wounds” ²this is the prophecy of the resurrection of Messiah who rested in the grave on the second day (which was the Sabbath Day) to attain our rest, and rose from death on the third day to attain our resurrection

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets, I have slain them by the Words of My mouth, and thy judgments are as the light that goeth forth. For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings! But they, ¹like men, have transgressed the covenant; there have they dealt treacherously against Me. Gilead is a city of them that work iniquity and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent - for they commit lewdness.

¹as is typical of Mankind/humans

“I have seen an horrible thing in the House of Israel. There is the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of My People.”

“When I would have healed Israel, then the iniquity of Ephraim was discovered and the wickedness of Samaria. For they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that *I remember* all their wickedness! Now their own doings have beset them about; they are before My face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker who ceaseth from raising after he

hath kneaded the dough until it be leavened. In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorers. For they have made ready their heart like an oven, while they lie in wait; their baker sleepeth all the night, in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their judges; all their kings are fallen, there is none among them that calleth unto Me. Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face, and they do not return to the LORD their God, nor seek Him for all this.

“Ephraim also is like a silly dove without heart! They call to Egypt, they go to Assyria. When they shall go I will spread My net upon them! I will bring them down as the fowls of the heaven! I will chastise them, as their congregation hath heard! Woe unto them! For they have fled from Me, destruction unto them! Because they have transgressed against Me - though I have redeemed them - yet they have spoken lies against Me! And they have not cried unto Me *with their heart* when they howled upon their beds; they assemble themselves for corn and wine, and they rebel against Me. Though I have bound and strengthened their arms, yet do they imagine mischief against Me. They return - but not to the Most High. They are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue. This shall be their derision in the land of Egypt!”

““Set the trumpet to thy mouth. He shall come as an eagle against the House of the LORD, because they have transgressed My covenant and trespassed against My Law. Israel shall cry unto Me, *‘My God, we know thee’*. Israel hath cast off the thing that is good, the enemy shall pursue him. They have set up kings, but not by Me. They have made princes, and I ¹knew it not; of their silver and their gold have they made them idols, that they may be cut off.

¹I had nothing to do with it/I had no participation in it

“Thy ¹calf, O Samaria, hath cast thee off; Mine anger is kindled against them. How long will it be ere they attain to innocency? For, from Israel was it also. The workman made it, therefore it is not God; but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind. It hath no stalk, the bud shall yield no meal; ²if so be it yield, the strangers shall swallow it up. Israel is swallowed up. Now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself. Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them and they shall sorrow a little for the burden of the King of princes. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of My Law, but they were ³counted as a strange thing. They sacrifice flesh for the sacrifices of Mine offerings, and eat it; but the LORD accepteth them not; now will He remember their iniquity and visit their sins - they shall return to Egypt! For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities - but I will send a fire upon his cities, and it shall devour the palaces thereof.”

¹a calf idol ²and if it does yield meal ³considered to be/treated like

Rejoice not, O Israel, for joy, as other people! For thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. The floor and the winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in the LORD’s land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. They shall not offer wine offerings to the LORD, neither shall they be pleasing unto Him. Their sacrifices shall be unto them as the bread of mourners, all that eat thereof shall be polluted; for their bread for their soul shall not come into the House of the LORD. What will ye do in the solemn day, and in the day of the feast of the LORD? For, lo, they are gone because of destruction. Egypt shall gather them up, Memphis shall bury them. The pleasant places for their silver, nettles shall possess them; thorns shall be in their tabernacles. The days of visitation are come, the days of recompence are come; Israel shall know it. The prophet is a fool, the spiritual man is ¹mad, for the multitude of thine iniquity and the great hatred.

¹insane/lunatic

The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and hatred in the House of his God. They have deeply corrupted themselves as in the days of Gibeah; therefore He will remember their iniquity, He will visit their sins.

"I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree at her first time. But they went to Baal-Peor and separated themselves unto that shame; and their abominations were according as they loved. As for Ephraim, their glory shall fly away like a bird from the birth and from the womb and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left - yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, is planted in a pleasant place, but Ephraim shall bring forth his children to the murderer."

Give them, O LORD... *what* wilt Thou give? Give them... a miscarrying womb and dry breasts!

All their wickedness is in Gilgal; for there I hated them. For the wickedness of their doings I will drive them out of Mine House! I will love them no more! All their princes are revolvers! Ephraim is smitten, their root is dried up, they shall bear no fruit! Yea, though they bring forth, yet will I slay even the beloved fruit of their womb!"

My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations!

Israel is an empty vine. He bringeth forth fruit unto himself. According to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty. He shall break down their altars. He shall spoil their images. For now they shall say, "We have no king because we feared not the LORD; what then should a king do to us?" They have spoken words, swearing falsely in making a covenant; thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven; for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb. Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

As for Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed. The thorn and the thistle shall come up on their altars; and they shall say to the mountains, "Cover us!" And to the hills, "Fall on us!"

"O Israel, thou hast sinned from the days of Gibeah! There they stood. The battle in Gibeah against the children of iniquity did not overtake them. It is in My desire that I should chastise them; and the people shall be gathered against them when they shall bind themselves in their two furrows. And Ephraim is as an heifer that is taught and loveth to tread out the corn; but I passed over upon her fair neck. I will make Ephraim to ride. Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness! Reap in mercy! Break up your fallow ground! For it is time to seek the LORD till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies - because thou didst trust in *thy* way, in the multitude of thy mighty men! Therefore shall a tumult arise among thy people and all thy fortresses shall be spoiled, as Shalman spoiled Beth-Arbel in the day of battle - the mother was dashed in pieces upon her children. So shall Beth-El do unto you because of your great wickedness! In a morning shall the king of Israel utterly be cut off!"

"When Israel was a child, then I loved him, and called My Son out of Egypt."

"As they called them, so they went from them. They sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws - and I laid meat unto them! He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

"And My People are bent to backsliding from Me. Though they called them to the Most High, none

at all would exalt Him. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within Me! My repentings are kindled together! I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim! For I am God and not man - the Holy One in the midst of thee - and I will not enter into the city. They *shall* walk after the LORD. He shall roar like a lion; when He shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt and as a dove out of the land of Assyria; and I will place them in their houses," saith the LORD. Ephraim compasseth Me about with lies and the House of Israel with deceit - but Judah yet ruleth with God and is faithful with the saints. Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, and oil is carried into Egypt."

The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him. He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him. He found him in Beth-el, and there He ¹spake with us - even the LORD God of hosts, the LORD is his memorial. Therefore turn thou to thy God! Keep mercy and judgment, and wait on thy God continually.

¹spoke with us through the angel

"He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, '*Yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me that were sin.*' And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used ¹similitudes, by the ministry of the prophets. Is there iniquity in Gilead? Surely they are vanity - they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked Him to anger most bitterly, therefore shall He leave his blood upon him, and his reproach shall his Lord return unto him.

¹examples

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding - all of it the work of the craftsmen - they say of them, '*Let the men that sacrifice kiss the ¹calves*'. Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but Me - for there is no saviour beside Me!

¹idols usually in the form of calves

"I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled and their heart was exalted, therefore have they forgotten Me. Therefore I will be unto them as a lion, as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion. The wild beast shall tear them.

"O Israel, thou hast destroyed thyself - but in Me is thine help! I will be thy King. Where is any other that may save thee in all thy cities; and thy judges, of whom thou saidst, '*Give me a king and princes*'? I gave thee a king in Mine anger, and took him away in My wrath. The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him; he is an unwise son, for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues! O Grave, I will be thy destruction! Repentance shall be hid from Mine eyes. Though he be fruitful among his brethren, an east wind shall come; the Wind of the LORD shall come up from the wilderness and his spring shall become dry and his fountain shall be dried up, He shall spoil the treasure of all pleasant vessels.

"Samaria shall become desolate, for she hath rebelled against her God. They shall fall by the sword, ¹their infants shall be dashed in pieces and their women with child shall be ripped up."

¹many unbelievers use this verse as demonstration that the Lord is a vile and cruel monster. However, the Lord is not saying here that He will do these things, but rather, He is prophesying that these things will happen to them by their enemies because of their wickedness; and far from being cruel, the Lord is pleading with them to return to Him so that He can PROTECT them from this fate.

“O Israel! Return unto the LORD thy God! For thou hast fallen by thine iniquity! Take with you words, and turn to the LORD! Say unto Him, *‘Take away all iniquity, and receive us graciously; so will we render the ¹calves of our lips! Asshur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, ‘Ye are our gods’, for in Thee the fatherless findeth mercy!’* I will heal their backsliding. I will love them freely. For Mine anger is turned away from him. I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon. Ephraim shall say, *‘What have I to do any more with idols?’* I have heard him and observed him; I am like a green fir tree. From Me is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are Right and the just shall walk in them; but the transgressors shall fall therein.”

¹this is a reference to the cloven/split hoofs of a calf, representative of the two lips of the mouth. While the people were commanded to sacrifice calves to the Lord, they eded up worshipping the calves. Therefore “the calves of our lips” also means “opening our mouths and offering the sacrifice of praise”.

The Word of the LORD that came to Joel the son of Pethuel:

Hear this, ye old men! And give ear, all ye inhabitants of the land! Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation! That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep! And howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth! For a nation is come up upon my land, strong, and ¹without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and ²barked My fig tree. He hath made it clean bare and cast it away; the branches thereof are ³made white. Lament like a virgin girded with sackcloth for the ⁴husband of her youth. The meat offering and the drink offering is cut off from the House of the LORD; the priests, the LORD’s ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth.

¹a vast number ²debarked ³stripped ⁴dead husband

Be ye ashamed, O ye husbandmen! howl, O ye vinedressers, for the wheat and for the barley! Because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered because joy is withered away from the sons of men. Gird yourselves and lament, ye priests! Howl, ye ministers of the altar! Come, lie all night in sackcloth, ye ministers of my God! For the meat offering and the drink offering is withholden from the House of your God.

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the House of the LORD your God, and cry unto the LORD, *‘Alas for the day!’* For the Day of the LORD is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes - yea, joy and gladness from the House of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate.

O LORD, to Thee will I cry! For, the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Blow ye the trumpet in Zion and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble, for the Day of the LORD cometh, for it is nigh at hand - day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains. A great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire

devoureth before them; and behind them a flame burneth. The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them! The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks, neither shall one thrust another. They shall walk every one in his path, and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses. They shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble. The sun and the moon shall be dark, and the stars shall withdraw their shining. And the LORD shall utter His voice before His army - for His camp is very great. For He is strong that executeth His Word; for the Day of the LORD is great and very terrible, and who can abide it?

“Therefore also now,” saith the LORD, “turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning! And rend your *heart* and not your garments, and turn unto the LORD your God!” For He is gracious and merciful, slow to anger, and of great kindness, and ¹repenteth Him of the evil! Who knoweth if he will return and ¹repent and leave a blessing behind Him; even a meat offering and a drink offering unto the LORD your God? *¹to stop and turn back/return*

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly! Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts! Let the bridegroom go forth of his chamber, and the bride out of her closet! Let the priests, the ministers of the LORD, weep between the porch and the Altar, and let them say, *‘Spare Thy People, O LORD, and give not Thine heritage to reproach, that the heathen should rule over them! Wherefore should they say among the people, ‘Where is their God?’* Then will the LORD be jealous for His land and pity His People. Yea, the LORD will answer and say unto His People, “Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen! But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things!”

Fear not, O land; be glad and rejoice - for the LORD will do great things! Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain, in the first month. And the ¹floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm - My great army which I sent among you. And ye shall eat in plenty and be satisfied and praise the Name of the LORD your God that hath dealt wondrously with you; and My People shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else; and My People shall never be ashamed. *¹threshing floors for separating wheat from the chaff*

And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit.

And I will shew wonders in the heavens and in the earth - blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and the terrible Day of the LORD come. And it shall come to pass that whosoever shall call on the Name of the LORD shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance - as the LORD hath said - and in the remnant whom the LORD shall call.

For, behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the Valley of Jehoshaphat and will plead with them there for My People and for My heritage Israel whom they have scattered among the nations and ¹parted My land. And they have cast lots for my people; and have given a boy ²for an harlot and sold a girl ²for wine, that they might drink.

¹partitioned ²as payment for

Yea, and what have ye to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render Me a recompence? And *if* ye recompense Me, swiftly and speedily will I return your recompence upon your own head, because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things! The children also of Judah and the children of Jerusalem have ye sold unto the ¹Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them and will return your recompence upon your own head! And I will sell *your* sons and *your* daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off! For the LORD hath spoken it!

¹Greeks (Gentiles)

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up! Beat your plowshares into swords and your pruninghooks into spears! Let the weak say, "I am strong." Assemble yourselves and come, all ye heathen, and gather yourselves together round about.

Thither cause Thy mighty ones to come down, O LORD!

Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the heathen round about! Put ye in the sickle, for the harvest is ripe! Come, get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes... multitudes in the Valley of Decision! For the Day of the LORD is near in the Valley of Decision. The sun and the moon shall be darkened and the stars shall withdraw their shining. The LORD also shall roar out of Zion and utter His voice from Jerusalem and the heavens and the earth shall shake. But the LORD will be the Hope of His People and the Strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, My holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the House of the LORD and shall water the Valley of Shittim.

Egypt shall be a desolation and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the LORD dwelleth in Zion.

The words of Amos (who was among the herdmen of Tekoa) which he saw concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said:

The LORD will roar from Zion and utter his voice from Jerusalem, and the habitations of the shepherds shall mourn and the top of Carmel shall wither!

Thus saith the LORD, "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of iron. But I will send a

fire into the House of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the House of Eden; and the people of Syria shall go into captivity unto Kir," saith the LORD.

Thus saith the LORD, "For three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive the whole captivity, to deliver them up to Edom. But I will send a fire on the wall of Gaza which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn Mine hand against Ekron; and the remnant of the Philistines shall perish," saith the Lord GOD.

Thus saith the LORD, "For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof, because they delivered up the whole captivity to Edom and remembered not the brotherly covenant. But I will send a fire on the wall of Tyrus which shall devour the palaces thereof."

Thus saith the LORD, "For three transgressions of Edom, and for four, I will not turn away the punishment thereof, because he did pursue his brother with the sword and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever. But I will send a fire upon Teman, which shall devour the palaces of Bozrah."

Thus saith the LORD, "For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof, because they have ripped up the women with child of Gilead that they might enlarge their border. But I will kindle a fire in the wall of Rabbah and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind. And their king shall go into captivity - he and his princes together," saith the LORD.

Thus saith the LORD, "For three transgressions of Moab, and for four, I will not turn away the punishment thereof, because he burned the bones of the king of Edom into lime. But I will send a fire upon Moab and it shall devour the palaces of Kerioth; and Moab shall die with tumult, with shouting, and with the sound of the trumpet. And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him," saith the LORD.

Thus saith the LORD, "For three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the Law of the LORD and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

Thus saith the LORD, "For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver and the poor for a pair of shoes, that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man *and* his father will go in unto the same maid, to profane My holy name. And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel?" saith the LORD. "But ye gave the Nazarites wine to drink, and commanded the prophets, saying, '*Prophecy not!*' Behold, I am ¹pressed under you, as a cart is pressed that is full of sheaves! Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself. Neither shall he stand that handleth the bow, and he that is swift of foot shall not deliver himself. Neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day," saith the LORD.

¹being squashed/crushed under your weight

Hear this Word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

"You only have I known of all the families of the earth. Therefore I will punish you for all your iniquities. Can two walk together except they be agreed? Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if he have taken nothing? Can a bird fall in a snare upon the earth where no ¹gin is for him? Shall one take up a snare from the earth and have taken nothing at all? Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city and the LORD hath not done it? Surely the Lord GOD will do nothing, but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?" ¹trap

"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. Therefore thus saith the Lord GOD:

"An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the LORD: As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. Hear ye, and testify in the House of Jacob," saith the Lord GOD, the God of hosts, "that, in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end," saith the LORD. "Hear this word, ye ¹kine of Bashan that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, '*Bring, and let us drink!*' The Lord GOD hath sworn by His holiness, that, lo, the days shall come upon you that he will take you away with hooks, and your posterity with fishhooks. And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace," saith the LORD. ¹cow

"Come to Beth-el, and transgress; at Gilgal multiply transgression, and bring your sacrifices every morning, and your tithes after three years. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel," saith the Lord GOD. And I also have given you ¹cleanness of teeth in all your cities and ¹want of bread in all your places; yet have ye not returned unto Me," saith the LORD. "And also I have withholden the rain from you when there were yet three months to the harvest. And I caused it to rain upon one city, and caused it not to rain upon another city - one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water, but they were not satisfied; yet have ye not returned unto Me," saith the LORD. "I have smitten you with blasting and mildew. When your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them; yet have ye not returned unto Me," saith the LORD. "I have sent among you the pestilence after the manner of Egypt. Your young men have I slain with the sword and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto Me," saith the LORD. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto Me," saith the LORD. ¹lack of food

"Therefore *thus* will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel! For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth - *The LORD The God of Hosts* is His name! Hear ye this Word which I take up against you - even a lamentation - O House of Israel. The virgin of Israel is fallen; she shall no more rise. She is forsaken upon her land; there is none to raise her up. For thus saith the Lord GOD, the city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the House of Israel. For thus saith the LORD unto the House of Israel: Seek ye Me and ye shall live! But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba - for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the LORD, and ye shall live; lest He break out like fire in the House of Joseph and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood and leave off righteousness in the earth, seek Him that maketh the ¹seven stars and Orion, and turneth the shadow of death into the morning, and

maketh the day dark with night, that calleth for the waters of the sea, and poureth them out upon the face of the earth - *The LORD* is His name! - that strengtheneth the spoiled against the strong so that the spoiled shall come against the fortress. ¹possibly *The Pleiades*, but might also refer to the seven stars mentioned in Revelation

“They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor and ye take from him burdens of wheat ye have built houses of hewn stone but ye shall not dwell in them, ye have planted pleasant vineyards but ye shall not drink wine of them! For I know your manifold transgressions and your mighty sins. They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that ye may live. And so the LORD, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of Hosts will be gracious unto the remnant of Joseph. Therefore The LORD - the God of Hosts The Lord - saith thus: Wailing shall be in all streets; and they shall say in all the highway, ‘*Alas! Alas!*’ and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing, for I will pass through thee,” saith the LORD. “Woe unto you that desire the Day of the LORD! To what end is it for *you*? The Day of the LORD is darkness, and not light. As if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the Day of the LORD be darkness and not light, even very dark and no brightness in it? I hate - I *despise* – your feast days, and I will not smell in your solemn assemblies! Though ye offer Me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

“Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O House of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, ¹the star of your god which ye made to *yourselves*. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.”

The star, referred to as the Star of David (Megan David/Shield of David), is unaffiliated with King David, dating back to ancient times and found throughout the old satanic writings of the mysticism of Kabbalah, as seen here at right from a page of Segulot in a 13th century mediaeval Kabbalistic grimoire The Sefer Raziel HaMalakh [see Wikipedia “star of david” for more on this]. In witchcraft it is considered the most evil of symbols, and it is from its shape – the hexagram – that we derive the term “hex” for an evil spell. The symbol appears in four distinct progressive designs, always consisting of two Egyptian pyramids which represented the blasphemous concept of man’s own divinity, with the fourth design consisting of the two pyramids intertwined with each other representing mankind’s deification – hence God condemns it in this verse, calling it “the star of your god which ye made to YOURSELVES.”



“Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the House of Israel came! Pass ye unto Calneh and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines. Be they better than *these* kingdoms? Or their border greater than *your* border? Ye that put far away the evil day and cause the seat of violence to come near, that lie upon beds of ivory and stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the midst of the stall, that chant to the sound of the viol, and invent to themselves instruments of musick, like David; that drink wine in bowls, and anoint themselves with the chief ointments - but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord GOD hath sworn by himself,” saith the LORD the God of Hosts, “I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein. And it shall come to pass, if there remain ten men in one house, that they shall die. And a man’s uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, ‘*Is there yet any with thee?*’ and he shall say, ‘*No*’. Then shall he say, ‘*Hold thy tongue - for we may not make mention of the Name of the LORD*’. For, behold, the LORD commandeth, and He will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? Will one plow there with oxen? For ye have turned judgment into gall, and the fruit of righteousness into hemlock. Ye which rejoice in a thing of nought, which say, ‘*Have we not taken to us horns by our own strength?*’ - but, behold, I will raise up against you a nation, O House of Israel,” saith the LORD the God of Hosts; “and they shall afflict you

from the entering in of Hemath unto the river of the wilderness.”

Thus hath the Lord GOD shewed unto me... and, behold, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king’s mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, “O Lord GOD, forgive, I beseech thee! By whom shall Jacob arise? For he is small!” The LORD repented for this: “It shall not be!” saith the LORD.

Thus hath the Lord GOD shewed unto me... and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, “O Lord GOD, cease, I beseech thee! By whom shall Jacob arise? For he is small!” The LORD repented for this: “This also shall not be!” saith the Lord GOD.

Thus He shewed me... and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand. And the LORD said unto me, “Amos, what seest thou?”

And I said, “A plumbline.”

Then said the Lord, “Behold, I will set a plumbline in the midst of My People Israel. I will not again pass by them any more. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the House of Jeroboam with the sword.”

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, “Amos hath conspired against thee in the midst of the House of Israel; the land is not able to bear all his words. For thus Amos saith, *‘Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.’*”

Also Amaziah said unto Amos, “O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Beth-el! For it is the king’s chapel, and it is the king’s court.”

Then answered Amos and said to Amaziah, “I was no prophet, neither was I a prophet’s son; but I was an herdman and a gatherer of sycomore fruit. And the LORD took me as I followed the flock, and the LORD said unto me, *‘Go, prophesy unto My People Israel!’* Now therefore hear thou the Word of the LORD! Thou sayest, *‘Prophesy not against Israel, and drop not thy word against the House of Isaac’*. Therefore, thus saith the LORD! Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land! Thus hath the Lord GOD shewed unto me; and behold, a basket of summer fruit. And He said, *‘Amos, what seest thou?’* And I said, *‘A basket of summer fruit.’* Then said the LORD unto me, *‘The end is come upon My People of Israel; I will not again pass by them any more! And the songs of the Temple shall be howlings in that day,’* saith the Lord GOD; *‘there shall be many dead bodies in every place; they shall cast them forth with silence.’*

“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, *‘When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?’* The LORD hath sworn by the excellency of Jacob, *‘Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day,’* saith the Lord GOD, *‘that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day! Behold, the days come,’* saith the Lord GOD, *‘that I will send a famine in the land - not a famine of bread, nor a thirst for water, but of hearing the Words of the LORD! And they shall wander from sea to sea, and from*

the north even to the east, they shall run to and fro to seek the Word of the LORD and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, 'Thy god, O Dan, liveth!' and, 'The manner of Beer-sheba liveth!' - even they shall fall, and never rise up again!"

I saw the Lord standing upon the Altar. And He said, "Smite the lintel of the door, that the posts may shake; and cut them in the head, all of them. And I will slay the last of them with the sword. He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into ¹hell, thence shall Mine hand take them! Though they climb up to heaven, thence will I bring them down! And though they hide themselves in the top of Carmel, I will search and take them out thence! And though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them! And though they go into captivity before their enemies, thence will I command the sword and it shall slay them! And I will set Mine eyes upon them for evil, and not for good. *¹the grave*

"And the Lord GOD of Hosts is He that toucheth the land, and it shall melt, and all that dwell therein shall mourn. And it shall rise up wholly like a flood and shall be drowned, as by the flood of Egypt. It is He that buildeth His stories in the heaven, and hath founded His troop in the earth; He that calleth for the waters of the sea, and poureth them out upon the face of the earth - The LORD is His name! Are ye not as children of the Ethiopians unto Me, O children of Israel?" saith the LORD. "Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor? And the Syrians from Kir? Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth - saving that I will not utterly destroy the House of Jacob," saith the LORD. "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My People shall die by the sword which say, *'The evil shall not overtake nor prevent us.'* In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by My Name," saith the LORD that doeth this. "Behold, the days come," saith the LORD, "that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My People of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof. They shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them," saith the LORD thy God.

The vision of Obadiah:

Thus saith the Lord GOD concerning Edom. We have heard a rumour from the LORD, and an ambassador is sent among the heathen, "Arise ye, and let us rise up against her in battle! Behold, I have made thee small among the heathen; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, *'Who shall bring me down to the ground?'* Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down!" saith the LORD.

"If thieves came to thee, if robbers by night (how art thou cut off!), would they not have stolen till they had enough? If the grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! How are his hidden things sought up! All the men of thy confederacy have brought thee even to the border. The men that were at peace with thee have deceived thee and prevailed against thee; they that eat thy bread have laid a wound under thee. There is none understanding in him. Shall I not in that day," saith the LORD, "even destroy the wise men out of Edom, and understanding out of the Mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in

the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of My People in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the Day of the LORD is near upon all the heathen. As thou hast done, it shall be done unto thee! Thy reward shall return upon thine own head! For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the House of Jacob shall possess their possessions. And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the House of Esau - for the LORD hath spoken it. And they of the south shall possess the Mount of Esau; and they of the plain, the Philistines. And they shall possess the fields of Ephraim and the fields of Samaria; and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the LORD's."

Now, the Word of the LORD came unto Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me."

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa. And he found a ship going to Tarshish, so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay and was fast asleep.

So the shipmaster came to him, and said unto him, "What meanest thou, O sleeper? Arise! Call upon thy God, if so be that God will think upon us that we perish not!"

And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us!" So they cast lots, and the lot fell upon Jonah.

Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us - what is thine occupation, and whence comest thou? What is thy country, and of what people art thou?"

And he said unto them, "I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land."

Then were the men exceedingly afraid and said unto him, "Why hast thou done this?!" (For the men knew that he fled from the presence of the LORD, because he had told them).

Then said they unto him, "What shall we do unto thee that the sea may be calm unto us?" For the sea wrought, and was tempestuous.

And he said unto them, "Take me up and cast me forth into the sea; so shall the sea be calm unto you. For I know that for my sake this great tempest is upon you."

Nevertheless the men rowed hard to bring it to the land; but they could not, for the sea wrought and was tempestuous against them. Wherefore they cried unto the LORD and said, "We beseech Thee, O LORD, we beseech Thee! Let us not perish for this man's life, and lay not upon us innocent blood; for Thou, O LORD, hast done as it pleased Thee."

So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now, the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the LORD his God out of the fish's belly and said, "I cried by reason of mine affliction unto the LORD, and He heard me; out of the belly of 'hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about. All Thy billows and Thy waves passed over me. Then I said, *'I am cast out of Thy sight; yet I will look again toward Thy Holy Temple.'* The waters compassed me about, even to the soul! The depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever. Yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD, and my prayer came in unto Thee, into Thine Holy Temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD!"

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

And the Word of the LORD came unto Jonah the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee!"

So Jonah arose and went unto Nineveh according to the Word of the LORD.

Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown!"

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For, word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing! Let them not feed, nor drink water! But let man and beast be covered with sackcloth, and cry mightily unto God! Yea, let them turn every one from his evil way, and from the violence that is in their hands! Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, "I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish, for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live!"

Then said the LORD, "Doest thou well to be angry?"

So Jonah went out of the city and sat on the east side of the city, and there made him a booth and sat under it in the shadow till he might see what would become of the city. And the LORD God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted and wished in himself to die, and said, *'It is better for me to die than to live!'*

And God said to Jonah, "Doest thou well to be angry for the gourd?"

And he said, "I do well to be angry, even unto death!"

Then said the LORD, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night! And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

The Word of the LORD that came to Micah the Morasthite
in the days of Jotham, Ahaz, and Hezekiah, kings of Judah,
which he saw concerning Samaria and Jerusalem.

Hear, all ye people! hearken, O earth, and all that therein is, and let the Lord GOD be witness against you - the Lord from His Holy Temple. For, behold, the LORD cometh forth out of His place and will come down and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the House of Israel. What *is* the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate. For she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

Therefore I will wail and howl, I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls. For her wound is incurable; for it is come unto Judah, he is come unto the gate of My People, even to Jerusalem. Declare ye it not at Gath, weep ye not at all. In the House of Aphrah roll thyself in the dust. Pass ye away, thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he shall receive of you his standing. For the inhabitant of Maroth waited carefully for good, but evil came down from the LORD unto the gate of Jerusalem.

O thou inhabitant of Lachish, bind the chariot to the swift beast. She is the beginning of the sin to the daughter of Zion, for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moresheth-Gath; the Houses of Achzib shall be a lie to the kings of Israel. Yet will I bring an ¹heir unto thee, O inhabitant of Mareshah; ¹he shall come unto Adullam, the glory of Israel. Make thee bald, and ²poll thee for thy delicate children; enlarge thy baldness as the eagle, for they are gone into captivity from thee.

¹this may or may not be a reference to Messiah ²shave

Woe to them that devise iniquity and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand. And they covet fields and take them by violence; and houses, and take them away. So they oppress a man and his House, even a man and his heritage.

Therefore, thus saith the LORD, "Behold, against this family do I devise an evil, from which ye shall not

remove your necks; neither shall ye go haughtily, for this time is evil. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled! He hath changed the portion of My People. How hath he removed it from me! Turning away He hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

“Prophesy ye not!” say they to them that prophesy. They shall not prophesy to them that they shall not take shame. O thou that art named ‘The House of Jacob’, is the Spirit of the LORD straitened? Are these His doings? Do not My Words do good to him that walketh uprightly? Even of late My People is risen up as an enemy. Ye pull off the robe with the garment from them that pass by securely as men averse from war. The women of My People have ye cast out from their pleasant houses; from their children have ye taken away My glory for ever. Arise ye, and depart; for this is not your rest. Because it is polluted it shall destroy you, even with a sore destruction. If a man walking in the spirit and falsehood do lie, saying, “I will prophesy unto thee of wine and of strong drink”, he shall even be the prophet of this people. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel. I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men. The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it. And their king shall pass before them, and the LORD on the head of them.

And I said, “Hear, I pray you, O heads of Jacob and ye princes of the House of Israel! Is it not for you to know judgment - who hate the good and love the evil, who pluck off their skin from off them and their flesh from off their bones, who also eat the flesh of My People and flay their skin from off them, and they break their bones and chop them in pieces as for the pot and as flesh within the caldron?!! Then shall they cry unto the LORD, but He will not hear them. He will even hide His face from them at that time, as they have behaved themselves ill in their doings.”

Thus saith the LORD concerning the prophets that make My People err, that bite with their teeth and cry, “Peace!” and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God.

But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the House of Jacob and princes of the House of Israel, that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Yet will they lean upon the LORD and say, “*Is not the LORD among us? none evil can come upon us!*”! Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of the forest.

But in the Last Days it shall come to pass that the Mountain of the House of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, ‘*Come, and let us go up to the Mountain of the LORD and to the House of the God of Jacob; and He will teach us of His Ways, and we will walk in His paths - for The Law shall go forth of Zion, and The Word of the LORD from Jerusalem!*’ And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man, under his vine and under his fig tree; and none shall make them afraid - for the mouth of the LORD of Hosts hath spoken it!

For all people will walk every one in the name of his god, and we will walk in the Name of the LORD our God for ever and ever!

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in Mount Zion from henceforth, even for ever. And Thou, O Tower of the Flock, the Strong Hold of the daughter of Zion, unto Thee shall it come, even the First Dominion; The Kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail. *Be* in pain! And labour to bring forth, O daughter of Zion, like a woman in travail! For now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon! *There* shalt thou be delivered; *there* the LORD shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, '*Let her be defiled, and let our eye look upon Zion!*' But they know not the thoughts of the LORD, neither understand they His counsel. For He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion! For I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people, and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth! Now, gather thyself in troops, O daughter of troops. He hath laid siege against us.

They shall ¹smite the Judge of Israel with a rod upon the cheek. But ²thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting. Therefore will He give them up until the time that ³she-which-travaileth hath brought forth, then the remnant of His brethren shall return unto the children of Israel. And He shall stand and feed in the strength of the LORD, in the majesty of the Name of the LORD His God; and they shall abide. For, now shall He be great unto the ends of the earth.

¹Mark 15:19 ²Matthew 2:1-11/Luke 2:1-20 ³Revelation 12:1-6

And this man shall be the peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the Land of ¹Nimrod in the entrances thereof. Thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. And I will cut off the cities of thy land, and throw down all thy strong holds. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee. So will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

¹founder of the Mesopotamian empire of Babylon who, together with his wife Semiramis and son Tammuz, became the basis of all idolatrous gods and goddesses worshipped in the world

HEAR ye now what the LORD saith! Arise! Contend thou before the mountains, and let the hills hear thy voice! Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth! For the LORD hath a controversy with His People, and He will plead with Israel.

¹O My People, what have I done unto thee, and wherein have I wearied thee? Testify against Me. For I brought thee up out of the land of Egypt and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam! O My People, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD! ¹*What accusation do you have against Me/What is it that you accuse Me of [that you would turn against Me]?*

Wherewith shall I come before the LORD and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten

thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good! And what doth the LORD require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

The LORD's voice crieth unto the city, and the man of wisdom shall see thy name. ¹Hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick ²in smiting thee, in making thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee. And thou shalt take hold, but shalt not deliver. And that which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. For the statutes of Omri are kept, and all the works of the House of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing, therefore ye shall bear the reproach of My People.

¹give heed to the Lord's correction/ discipline ²by

Woe is me! For I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage! There is no cluster to eat! My soul desired the first-ripe fruit! The good man is perished out of the earth, and there is none upright among men! They all lie in wait for blood; they hunt every man his brother with a net! That they may do evil with both hands earnestly, the prince asketh and the judge asketh for a ¹reward; and the great man, he uttereth his mischievous desire, so they wrap it up. The best of them ²is as a brier; the most upright is sharper than a thorn hedge. The day of thy watchmen and thy visitation cometh! Now shall be their perplexity!

¹bribe ²are like a thorn bush/brier patch

Trust ye not in a friend! Put ye not confidence in a guide! Keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the LORD; I will wait for the God of my Salvation. My God will hear me! Rejoice *not* against me, O mine enemy! When I fall, I *shall* arise! When I sit in darkness, the LORD shall be a Light unto me! I will bear the indignation of the LORD, because I have sinned against him, until He plead my cause and execute judgment for me. He will bring me forth to the Light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her, which said unto me, *'Where is the LORD thy God?'* Mine eyes shall behold her - now shall *she* be trodden down as the mire of the streets!

In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding, the land shall be desolate because of them that dwell therein, for the fruit of their doings.

Feed Thy People with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel. Let them feed in Bashan and Gilead, as in the days of old.

According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

The nations shall see and be confounded at all their might. They shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth. They shall be afraid of the LORD our God, and shall fear because of Thee! Who is a God like unto *Thee*, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities. And Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the Truth to Jacob and the mercy to Abraham which Thou hast sworn unto our fathers from the days of old!

The Burden of Nineveh.
The book of the vision of Nahum the Elkoshite.

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious. The LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies. The LORD is slow to anger and great in power, and will not at all acquit the wicked. The LORD hath His ¹way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. Bashan languisheth, and Carmel; and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence - *yea, the world and all that dwell therein!* Who can stand before His indignation? And who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The LORD is good, a Strong Hold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies. ¹path/route

What do ye imagine against the LORD? He will make an utter end. Affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry! There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD: Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, that no more of thy name be sown. Out of the house of thy gods will I cut off the graven image and the molten image. I will make thy grave; for thou art vile!

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows! For the wicked shall no more pass through thee; he is utterly cut off!

He that dasheth in pieces is come up before thy face. Keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the LORD hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet. The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways. They shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk, they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

But Nineveh is of old like a pool of water - yet they shall flee away. *'Stand! Stand!'* shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

Behold, I am against thee, saith the LORD of Hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard!

Woe to the bloody city! It is all full of lies and robbery; the prey departeth not. The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcasses, and there is none end of their corpses, they stumble upon their corpses - because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts - that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the LORD of Hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame! And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass that all they that look upon thee shall flee from thee and say, *'Nineveh is laid waste! Who will bemoan her? Whence shall I seek comforters for thee?'* Art thou better than populous No that was situate among the rivers, that had the waters round about it, whose rampart was the sea and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity. Her young children also were dashed in pieces at the top of all the streets, and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken! Thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strong holds shall be like fig trees with the firstripe figs; if they be shaken, they shall even fall into the mouth of the eater.

Behold, thy people in the midst of thee are women. The gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars. Draw thee waters for the siege, fortify thy strong holds; go into clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm. Make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven; the cankerworm spoileth and flieth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

Thy shepherds slumber, O king of Assyria; thy nobles shall dwell in the dust. Thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous. All that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually?

The burden which Habakkuk the prophet did see:

O LORD, how long shall I cry and Thou wilt not hear! Even cry out unto Thee of violence and Thou wilt not save! Why dost Thou shew me iniquity and cause me to behold grievance? For spoiling and violence are before me, and there are ¹that raise up strife and contention. Therefore the Law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth. ¹those who

Behold, ye among the heathen, and regard and wonder marvelously! For I will work a work in your days which ye will not believe, though it be *told* you! For, lo, I raise up the Chaldeans - that bitter and hasty nation - which shall march through the breadth of the land to possess the dwellingplaces that are not theirs. They are terrible and dreadful. Their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards and are more fierce than the evening wolves. And their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that ¹hasteth to eat. They shall come all for violence! Their faces shall sup up as the east wind, and they shall gather the ²captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them. They shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this-his-power unto his god. ¹hastens/goes quickly ²captures

Art Thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, Thou hast ordained *them* for judgment - and, O Mighty God, Thou hast established them for correction! Thou art of

pure eyes than to behold evil and canst not look on iniquity. ¹Wherefore lookest Thou upon them that deal treacherously and holdest Thy tongue when the wicked devoureth the man that is more righteous than he, and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the ²angle, they catch them in their net and gather them in their ³drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their ³drag, because by them their portion is ⁴fat and their meat plenteous. Shall they therefore empty their net and not spare continually to slay the nations?

¹Why then do You look ²hook ³the dragging of their nets in the water ⁴that/the best/excellence in quality & quantity

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.

And the LORD answered me, and said, "Write the vision and make it plain upon ¹tables, that he may ²run that readeth it. For the vision is yet for an appointed time, but at The End it shall speak and not lie. Though it ³tarry, wait for it; because it will surely come, it will not ⁴tarry. Behold, ⁵his soul which is ⁶lifted up is not upright in him. But the just shall live by his faith. *¹tablets ²do quickly ³delay ⁴stay delayed forever ⁵he whose ⁶arrogant*

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as ¹hell and is as death and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all people. Shall not all these take up a parable against him and a taunting proverb against him, and say, 'Woe to him that increaseth that which is not his! How long? And to him that ²ladeth himself with thick clay!' Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for ³booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil *thee* - because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. *¹a pit used as grave ²is laden [a burden upon the back] ³spoils/treasure/booty*

"Woe to him that ¹coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out ²of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the LORD of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea!! *¹covets/lusts for ²from*

"Woe unto him that giveth his neighbour ¹drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame ²for glory! Drink thou *also*, and ³let thy foreskin be uncovered! The cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee and the spoil of beasts which made them afraid - because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. *¹alcohol/intoxicating beverage ²instead of/rather than ³drop your guard or shield/become uninhibited*

"What profiteth the graven image that the maker thereof hath graven it - the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood 'Awake!' To the dumb stone, 'Arise! It shall teach!' Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it! But *The LORD* is in *His* Holy Temple - let all the earth keep silence before Him!"

A Prayer of Habakkuk the prophet upon Shigionoth:

O LORD, I have heard Thy speech and was afraid! O LORD, revive Thy work in the midst of the years, in the midst of the years make known! In wrath remember mercy! God came from ¹Teman, and the Holy One from ²Mount Paran. Selah. His glory covered the heavens and the earth was full of His praise, and His brightness was as the light; He had ³horns coming out of His hand, and there was the ⁴hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth, He beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow - His ways are everlasting! I saw the tents of ⁵Cushan in affliction and the curtains of the ⁶land of Midian did

tremble. Was the LORD displeased against the rivers? Was Thine anger against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thine horses and Thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even Thy Word. [Selah]. Thou didst cleave the earth with rivers. The mountains saw Thee and they trembled! The overflowing of the water passed by; the deep uttered his voice and lifted up ⁷his hands on high. The sun and moon stood still in their habitation: at the light of Thine ⁸arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger.

¹the South ²Mt. Sinai in the Arabian desert of Paran ³rays or beams of light/power/glory ⁴hiding place ⁵the lands settled by Cush such as northeast Africa and southern Arabia ⁶the west coast of Arabia ⁷possibly "waves" ⁸possibly "lightning [bolts]"

Thou wentest forth for the Salvation of thy people, even for ¹Salvation with Thine Anointed; ²Thou woundedst the head out of the house of the wicked by discovering the foundation unto the neck. [Selah]. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me. Their rejoicing was as to devour the poor secretly.

¹literally 'Yeshua Meshiach' (Jesus Messiah/Christ) ²reference to the prophecy against the devil in Genesis in which the Lord said that Messiah "shall wound thine head and thou shalt bruise His heel."

Thou didst walk through the sea with Thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice. Rottenness entered into my bones and I trembled in myself, that I might rest in the Day of Trouble; when He cometh up unto the people, He will invade them with His troops. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the LORD, I will joy in the God of my Salvation! The LORD God is my Strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. [To the chief singer on my stringed instruments].

The Word of the LORD which came unto Zephaniah
the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,
in the days of Josiah the son of Amon, king of Judah.

I will utterly consume all things from off the land, saith the LORD. I will consume man and beast. I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

I will also stretch out Mine hand upon Judah and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests, and them that worship the host of heaven upon the housetops, and them that worship and that swear by the LORD *and* that swear by Malcham, and them that are turned back from the LORD, and those that have not sought the LORD, nor inquired for Him.

Hold thy peace at the presence of the Lord GOD! For the Day of the LORD is at hand. For the LORD hath prepared a Sacrifice; He hath bid His guests. And it shall come to pass in the day of the LORD's sacrifice that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

Howl, ye inhabitants of Maktesh! For all the merchant people are cut down. All they that bear silver are cut off. And it shall come to pass at that time that I will search Jerusalem with candles and punish the men that are settled on their lees, that say in their heart, '*The LORD will not do good, neither will he do evil.*' Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses but not inhabit them, and they shall plant vineyards but not drink the wine thereof.

The great Day of the LORD is near! It is near, and hasteth greatly - even the voice of the Day of the LORD! The mighty man shall cry there bitterly. That Day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the LORD; and their blood shall be poured out as dust and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the Day of the LORD's wrath, but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land.

Gather yourselves together! Yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought His judgment! Seek righteousness, seek meekness! It may be ye shall be hid in the Day of the LORD's anger. For Gaza shall be forsaken, and Ashkelon a desolation. They shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

Woe unto the inhabitants of the sea coast, the nation of the Cherethites! The Word of the LORD is against you! O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the House of Judah; they shall feed thereupon. In the houses of Ashkelon shall they lie down in the evening; for the LORD their God shall visit them and turn away their captivity.

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached My People, and magnified themselves against their border. Therefore as I live, saith the LORD of Hosts, the God of Israel: Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation! The residue of My People shall spoil them, and the remnant of My People shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the People of the LORD of Hosts. The LORD will be terrible unto them, for He will famish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of the heathen. Ye Ethiopians also, ye shall be slain by My Sword.

And He will stretch out His hand against the north and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations - both the cormorant and the bittern shall lodge in the upper lintels of it. Their voice shall sing in the windows; desolation shall be in the thresholds, for He shall uncover the cedar work. *This* is the rejoicing city that dwelt carelessly, that said in her heart, *'I am, and there is none beside me!'* How is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss, and wag his hand.

Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice! She received not correction! She trusted not in the LORD! She drew not near to her God! Her princes within her are roaring lions, her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons, her priests have polluted the Sanctuary; they have done violence to the Law.

The Just LORD is in the midst thereof; He will not do iniquity. Every morning doth He bring His judgment to light, He faileth not; but the unjust knoweth no shame! I have cut off the nations. Their towers are desolate. I made their streets waste, that none passeth by. Their cities are destroyed so that there is no man, that there is none inhabitant. I said, *'Surely thou wilt fear Me, thou wilt receive instruction'*, so their dwelling should not be cut off, howsoever I punished them. But they rose early, and corrupted all their doings.

Therefore wait ye upon Me, saith the LORD, until the day that I rise up to the prey. For My determination is to gather the nations that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger. For all the earth shall be devoured with the fire of My jealousy. For then will I turn to the

people a pure language, that they may all call upon the Name of *The LORD*, to serve Him with one consent. From beyond the rivers of Ethiopia-My-suppliants (even the daughter of My Dispersed) shall bring Mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me; for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of *The LORD*.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. For they shall feed and lie down, and none shall make them afraid.

Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all the heart, O daughter of Jerusalem! The LORD hath taken away thy judgments, He hath cast out thine enemy! The King of Israel - even The LORD - is in the midst of thee; thou shalt not see evil any more! In that day it shall be said to Jerusalem, *'Fear thou not!'* And to Zion, *'Let not thine hands be slack!'* The LORD thy God in the midst of thee is mighty! He will save! He will rejoice over thee with joy! He will rest in His love! He will joy over thee with singing! I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the LORD!

In the second year of Darius the king, in the sixth month, in the first day of the month, came the Word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, "Thus speaketh the LORD of Hosts, saying: This people say, *'The time is not come, the time that the LORD's House should be built.'*"

Then came the Word of the LORD by Haggai the prophet, saying, "Is it time for you, O ye, to dwell in your cieled houses, and this House lie waste?"

Now therefore thus saith the LORD of Hosts, "Consider your ways! Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

Thus saith the LORD of Hosts, "Consider your ways! Go up to the mountain and bring wood, and build the House; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why?" saith the LORD of Hosts. "Because of Mine House that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, "I am with you, saith the LORD!"

And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the House of the LORD of Hosts their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

In the seventh month, in the one and twentieth day of the month, came the Word of the LORD by the prophet Haggai, saying, "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying:

"Who is left among you that saw this House in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel," saith the LORD; "and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land," saith the LORD, "and work; for I am with you," saith the LORD of Hosts. "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you. Fear ye not!"

For thus saith the LORD of Hosts, "Yet once (it is a little while) and I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, and the desire of all nations shall come. And I will fill this House with glory," saith the LORD of Hosts. "The silver is Mine and the gold is Mine!" saith the LORD of Hosts. "The glory of this latter House shall be greater than of the former," saith the LORD of Hosts, "and in this place will I give peace," saith the LORD of Hosts.

In the four and twentieth day of the ninth month, in the second year of Darius, came the Word of the LORD by Haggai the prophet, saying, "Thus saith the LORD of Hosts: Ask now the priests concerning the Law, saying, '*If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?*'"

And the priests answered and said, "No."

Then said Haggai, "If one that is unclean by a dead body touch any of these, shall it be unclean?"

And the priests answered and said, "It shall be unclean."

Then answered Haggai, and said, "So is this people, and so is this nation before Me," saith the LORD; "and so is every work of their hands, and that which they offer there is unclean! And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the Temple of the LORD. Since those days were, when one came to an heap of twenty measures, there were but ten. When one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me," saith the LORD. "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's Temple was laid - consider it! Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you."

And again the Word of the LORD came unto Haggai in the four and twentieth day of the month, saying, "Speak to Zerubbabel, governor of Judah, saying: I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day," saith the LORD of Hosts, will I take thee, O Zerubbabel My servant, the son of Shealtiel,' saith the LORD, "and will make thee as a signet; for I have chosen thee," saith the LORD of Hosts.

In the eighth month, in the second year of Darius, came the Word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, "The LORD hath been sore displeased with your fathers! Therefore say thou unto them: Thus saith the LORD of Hosts: Turn ye unto Me, saith the LORD of Hosts, and I will turn unto you, saith the LORD of Hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, '*Thus saith the LORD of Hosts, turn ye now from your evil ways and from your evil doings!*' But they did not hear, nor hearken unto Me, saith the LORD.

“Your fathers, where are they? And the prophets, do they live for ever? But My Words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? And they returned and said, ‘Like as the LORD of Hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us.’”

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the Word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, “I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.”

Then said I, “O my lord, what are these?”

And the angel that talked with me said unto me, “I will shew thee what these be.”

And the man that stood among the myrtle trees answered and said, “These are they whom the LORD hath sent to walk to and fro through the earth.”

And they answered the angel of the LORD that stood among the myrtle trees, and said, “We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.”

Then the angel of the LORD answered and said, “O LORD of Hosts! How long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?”

And the LORD answered the angel that talked with me with good words and comfortable words.

So the angel that communed with me said unto me, “Cry thou, saying: Thus saith the LORD of Hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease. For I was but a little displeased, and they helped forward the affliction.”

Therefore thus saith the LORD, “I am returned to Jerusalem with mercies. My House shall be built in it,” saith the LORD of Hosts, “and a line shall be stretched forth upon Jerusalem. Cry yet, saying: Thus saith the LORD of Hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.”

Then lifted I up mine eyes and saw, and behold, four horns. And I said unto the angel that talked with me, “What be these?”

And he answered me, “These are the horns which have scattered Judah, Israel, and Jerusalem.”

And the LORD shewed me four carpenters. Then said I, “What come these to do?”

And He spake, saying, “These are the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it.”

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, “Whither goest thou?”

And he said unto me, “To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.”

And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, "Run, speak to this young man, saying: Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the LORD; for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

"For thus saith the LORD of Hosts: After the glory hath He sent Me unto the nations which spoiled you - for he that toucheth you toucheth the apple of His eye! For, behold, I will shake Mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the LORD of Hosts hath sent Me. Sing and rejoice, O daughter of Zion! For, lo, I come, and I will dwell in the midst of thee, saith the LORD! And many nations shall be joined to the LORD in that day and shall be My People; and I will dwell in the midst of thee, and thou shalt know that the LORD of Hosts hath sent Me unto thee. And the LORD shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD! For He is raised up out of His holy habitation."

And He shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, "The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee! Is not this a brand plucked out of the fire?"

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, "Take away the filthy garments from him."

And unto him he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

And I said, "Let them set a fair ¹mitre upon his head."

'a type of hat

So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, "Thus saith the LORD of Hosts: If thou wilt walk in My Ways, and if thou wilt keep My charge, then thou shalt also judge My House, and shalt also keep My courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee (for they are men wondered at); for, behold, I will bring forth My Servant *THE BRANCH*. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes. Behold, I will engrave the graving thereof," saith the LORD of Hosts, "and I will remove the iniquity of that land in one day. In that day," saith the LORD of Hosts, "shall ye call every man his neighbour under the vine and under the fig tree."

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, "What seest thou?"

And I said, "I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." So I answered and spake to the angel that talked with me, saying, "What are these, my lord?"

Then the angel that talked with me answered and said unto me, "Knowest thou not what these be?"

And I said, "No, my lord."

Then he answered and spake unto me, saying, "This is the Word of the LORD unto Zerubbabel, saying: Not by might, nor by power, but by My Spirit, saith the LORD of Hosts! Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings,

crying, *'Grace, grace unto it!'*"

Moreover the Word of the LORD came unto me, saying, "The hands of Zerubbabel have laid the foundation of this House; his hands shall also finish it. And thou shalt know that the LORD of Hosts hath sent Me unto you. For, who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven. They are the eyes of the LORD which run to and fro through the whole earth."

Then answered I and said unto him, "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" And I answered again and said unto him, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"

And he answered me and said, "Knowest thou not what these be?"

And I said, "No, my lord."

Then said he, "These are ¹the two anointed ones that stand by the Lord of the whole earth." *¹Revelation 11:4*

Then I turned and lifted up mine eyes and looked, and behold, a flying ¹roll. And he said unto me, "What seest thou?" *¹scroll*

And I answered, "I see a flying roll - the length thereof is ¹twenty cubits and the breadth thereof ²ten cubits." *¹about 30 feet long ²about 15 feet wide*

Then said he unto me, "This is the curse that goeth forth over the face of the whole earth. For every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth," saith the LORD of Hosts, "and it shall enter into the house of the thief and into the house of him that sweareth falsely by My Name. And it shall remain in the midst of his house and shall consume it with the timber thereof and the stones thereof."

Then the angel that talked with me went forth and said unto me, "Lift up now thine eyes and see what is this that goeth forth."

And I said, "What *is* it?"

And he said, "This is an ¹ephah that goeth forth." He said moreover, "This is their resemblance through all the earth." *¹a measure (usually) of grain*

And, behold, there was lifted up a ¹talent of lead; and this is a woman that sitteth in the midst of the ephah. *¹a round lead weight*

And he said, "This is wickedness." And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes and looked, and, behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork). And they lifted up the ephah between the earth and the heaven.

Then said I to the angel that talked with me, "Whither do these bear the ephah?"

And he said unto me, "To build it an house in the ¹land of Shinar; and it shall be established, and set there upon her own base." *¹Mesopotamia/the region of Babylon*

And I turned and lifted up mine eyes and looked, and, behold, there came ¹four chariots out from between two mountains; and the mountains were mountains of brass.

- In the first chariot were red horses
- and in the second chariot black horses
- and in the third chariot white horses
- and in the fourth chariot grisled and bay horses.

¹these speak of the four horses of the Apocalypse in Revelation 6

Then I answered and said unto the angel that talked with me, "What are these, my lord?"

And the angel answered and said unto me, "These are the four spirits of the heavens which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country, and the white go forth after them, and the grisled go forth toward the south country, and the bay went forth, and sought to go that they might walk to and fro through the earth."

And he said, "Get you hence, walk to and fro through the earth!" So they walked to and fro through the earth.

Then cried he upon me and spake unto me, saying, "Behold, these that go toward the north country have quieted my spirit in the north country."

And the Word of the LORD came unto me, saying, "Take of them of the captivity - even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon - and come thou the same day, and go into the house of Josiah the son of Zephaniah. Then take silver and gold, and make crowns, and set them upon the head of ¹Joshua the son of ²Josedech, the High Priest, and speak unto Him saying:

"Thus speaketh the LORD of Hosts saying: Behold the Man whose name is THE BRANCH! And He shall grow up out of His place, and He shall build the Temple of the LORD - even *He* shall build the Temple of the LORD! And He shall bear the glory and shall sit and rule upon His throne; and He shall be a Priest upon his throne, and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of the LORD. And they that are far off shall come and build in the Temple of the LORD, and ye shall know that the LORD of Hosts hath sent Me unto you. And this shall come to pass - if ye will diligently obey the voice of the LORD your God."

¹in Hebrew, "Yehoshua", the same as "Jesus" in English ²meaning "The Lord of Righteousness"

And it came to pass in the fourth year of king Darius that the Word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu when they had sent, unto the House of God, Sherezer and Regem-melech and their men, to pray before the LORD and to speak unto the priests which were in the House of the LORD of Hosts, and to the prophets, saying, "Should I weep in the fifth month, separating myself, as I have done these so many years?"

Then came the Word of the LORD of Hosts unto me, saying, "Speak unto all the people of the land, and to the priests, saying: When ye fasted and mourned in the fifth and seventh month, even those seventy years, *did ye at all fast unto Me - even to Me?* And when ye did eat, and when ye did drink, did not ye eat for *yourselves*, and drink for *yourselves*? Should ye not hear the Words which the LORD hath cried by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?"

And the Word of the LORD came unto Zechariah, saying, "Thus speaketh the LORD of Hosts, saying: Execute true judgment, and shew mercy and compassions every man to his brother! And oppress not the widow, nor the fatherless, the stranger, nor the poor! And let none of you imagine evil against his brother in your

heart! But they *refused* to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the Law and the Words which the LORD of Hosts hath sent in His Spirit by the former prophets. Therefore came a great wrath from the LORD of Hosts. Therefore it is come to pass that as He cried and they would not hear, so they cried and I would not hear!" saith the LORD of Hosts; "but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate."

Again the Word of the LORD of Hosts came to me, saying, "Thus saith the LORD of Hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

"Thus saith the LORD: I Am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called *A City of Truth*, and the mountain of the LORD of Hosts *The Holy Mountain*.

"Thus saith the LORD of Hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

"Thus saith the LORD of Hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in *Mine* eyes?" saith the LORD of Hosts.

"Thus saith the LORD of Hosts: Behold, I will save My People from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be My People and I will be their God - *in truth and in righteousness!*

"Thus saith the LORD of Hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets which were in the day that the foundation of the House of the LORD of Hosts was laid, that the Temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbour. But *now* I will not be unto the residue of this people as in the former days," saith the LORD of Hosts. "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass that as ye were a curse among the heathen, O House of Judah and House of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong!

"For thus saith the LORD of Hosts: As I thought to punish you when your fathers provoked Me to wrath," saith the LORD of Hosts, "and I repented not, so again have I thought in these days to do *well* unto Jerusalem and to the House of Judah. Fear ye not! These are the things that ye shall do:

- Speak ye every man the truth to his neighbour
- execute the judgment of Truth and Peace in your gates
- and let none of you imagine evil in your hearts against his neighbour
- and love no false oath (for all these are things that I hate)," saith the LORD.

And the Word of the LORD of Hosts came unto me, saying, "Thus saith the LORD of Hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the House of Judah joy and gladness and cheerful feasts; therefore, love the Truth and Peace.

"Thus saith the LORD of Hosts: It shall yet come to pass that there shall come people and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, '*Let us go speedily to pray before the LORD and to seek the LORD of Hosts; I will go also!*' Yea, many people and strong nations shall come to seek the LORD of Hosts in Jerusalem and to pray before the LORD.

"Thus saith the LORD of Hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, '*We will go with you, for we have heard that God is with you!*'"

The burden of the Word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof, when the eyes of man, as of all the Tribes of Israel, shall be toward the LORD. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up

silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out and He will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it and fear; Gaza also shall see it and be very sorrowful, and Ekron; for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth and his abominations from between his teeth; but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about Mine House because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more - for now have I seen with Mine eyes.

Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee! He is just and having salvation; lowly, and riding upon an ass and upon a colt, the foal of an ass.

See Matthew 21:1-11

And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off. And He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, by the Blood of Thy Covenant I have sent forth Thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee. When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And The LORD shall be seen over them, and His arrow shall go forth as the lightning; and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of Hosts shall defend them, and they shall devour and subdue with sling stones; and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the corners of the Altar. And the LORD their God shall save them in that day as the flock of His People, for they shall be as the ¹stones of a crown, lifted up as an ensign upon His land. For, how great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the maids.”

'gems

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie and have told false dreams; they comfort in vain. Therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats; for the LORD of Hosts hath visited His flock - the House of Judah - and hath made them as His goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

And I will strengthen the House of Judah and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off, for I am the LORD their God and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it and be glad, their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them, and they shall increase as they have increased. And I will sow them among the people, and they shall remember Me in far countries; and they shall live with their children and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And He shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in The LORD; and they shall walk up and down in His Name, saith the LORD.

Open thy doors, O Lebanon, that the fire may devour thy cedars! Howl, fir tree! For the cedar is fallen; because the mighty are spoiled! Howl, O ye oaks of Bashan! For the forest of the vintage is come down.

There is a voice of the howling of the shepherds, for their glory is spoiled - a voice of the roaring of young lions, for the pride of Jordan is spoiled.

Thus saith the LORD my God: "Feed the flock of the slaughter whose possessors slay them and hold themselves not guilty, and they that sell them say, *'Blessed be the LORD; for I am rich!'* and their own shepherds pity them not. For I will no more pity the inhabitants of the land," saith the LORD. "But, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter - even you, O poor of the flock. And I took unto Me two staves: the one I called *Beauty* and the other I called *Bands*, and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred Me. Then said I, *'I will not feed you! That, that dieth, let it die! And that, that is to be cut off, let it be cut off! And let the rest eat every one the flesh of another!'* And I took My staff - even *Beauty* - and cut it asunder, that I might break My covenant which I had made with all the people. And it was broken in that day. And so the poor of the flock that waited upon Me knew that it was the Word of the LORD.

"And I said unto them, *'If ye think good, give Me My price; and if not, forbear.'* So they weighed for My price thirty pieces of silver. And the LORD said unto me, *'Cast it unto the potter - a goodly price that I was ²prised at of them.'* And I took the thirty pieces of silver and cast them to the potter in the House of the LORD. Then I cut asunder Mine other staff - even *Bands* - that I might break the brotherhood between Judah and Israel."

'prophecy of the betrayal of Jesus by Judas Isacriot for 30 pieces of silver, and Judas' casting of those coins in the house of the potter of the Temple, and abandoning his 'shepherd's staff' (or 'bishoprick' - his position as an apostle) ²appraised/valued

And the LORD said unto me, "Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

"The burden of the Word of the LORD for Israel", saith the LORD which stretcheth forth the heavens and layeth the foundation of the earth and formeth the spirit of man within him. "Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day," saith the LORD, "I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the House of Judah and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, *'The inhabitants of Jerusalem shall be my strength in the LORD of Hosts their God.'*

"In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place - even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the House of David shall be as God, as the angel of the LORD before them.

"And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for His Only Son, and shall be in bitterness for Him as one that is in bitterness for His Firstborn.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the

¹Valley of Megiddon. And the land shall mourn, every family apart; the family of the House of David apart, and their wives apart; the family of the House of Nathan apart, and their wives apart; the family of the House of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart - all the families that remain, every family apart, and their wives apart. ¹harMeggidon/Armageddon

"In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day," saith the LORD of Hosts, "that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, *'Thou shalt not live; for thou speakest lies in the Name of the LORD!'* and his father and his mother that begat him shall thrust him through when he prophesieth.

"And it shall come to pass in that day that the prophets shall be ashamed, every one, of his vision when he hath prophesied. Neither shall they wear a rough garment to deceive, but he shall say, *'I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.'*

"And one shall say unto Him, *'What are these wounds in Thine hands?'* Then He shall answer, *'Those with which I was wounded in the house of My friends.'* Awake, O sword, against My Shepherd and against the Man that is My Fellow," saith the LORD of Hosts; ²"Smite the Shepherd and the sheep shall be scattered; and I will turn Mine hand upon the little ones. ¹prophecy of the death of Messiah by crucifixion ²Mt 26:31

"And it shall come to pass that in all the land," saith the LORD, "two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on My Name and I will hear them. I will say, *'It is My People!'* and they shall say, *'The LORD is my God.'*

"Behold, the Day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished. And half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall The LORD go forth and fight against those nations, as when he fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal. Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah" (and the LORD my God shall come, and all the saints with Thee!), "and it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to the LORD - not day nor night - but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem - half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the LORD shall be KING over all the earth. In that day shall there be one LORD and His Name one.

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place - from Benjamin's gate unto the place of the first gate unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

"And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together - gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the KING - the LORD of Hosts - and to keep the Feast of Tabernacles. And it shall be that whoso will *not* come up, of all the families of the earth, unto Jerusalem

to worship the KING - the LORD of Hosts - even upon them shall be no rain. And if the family of Egypt go not up and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of *all* nations that come not up to keep the Feast of Tabernacles. In that day shall there be upon the bells of the horses: "HOLINESS UNTO THE LORD!"

And the pots in the LORD's House shall be like the bowls before the Altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of Hosts; and all they that sacrifice shall come and take of them, and seethe therein, and in that day there shall be no more the Canaanite in the House of the LORD of Hosts!"

The burden of the Word of the LORD to Israel by Malachi:

"I have loved you," saith the LORD. "Yet ye say, '*Wherein hast thou loved us?*' Was not Esau Jacob's brother?" saith the LORD, "yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, '*We are impoverished, but we will return and build the desolate places*' - thus saith the LORD of Hosts: "They shall build, but I will throw down; and they shall call them *The Border of Wickedness* and *The People Against Whom The LORD Hath Indignation For Ever*. And your eyes shall see and ye shall say, '*The LORD will be magnified from the border of Israel.*'" ^{loved Esau less}

"A son honoureth his father, and a servant his master. If then I be a Father, where is *Mine* honour?! And if I be a Master, where is *My* fear?" saith the LORD of Hosts unto you, O priests, that despise My Name. And ye say, '*Wherein have we despised Thy Name?*' Ye offer polluted bread upon Mine Altar! And ye say, '*Wherein have we polluted Thee?*' In that ye say, '*The Table of the LORD is contemptible!*' And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor - will *he* be pleased with thee or accept thy person?!" saith the LORD of Hosts.

"And now, I pray you, beseech God that He will be gracious unto us. This hath been by your means; will He regard your persons?" saith the LORD of Hosts. Who is there, even among you, that would shut the doors for nought? Neither do ye kindle fire on Mine Altar for nought. I have no pleasure in you!" saith the LORD of Hosts. "Neither will I accept an offering at your hand! For, from the rising of the sun even unto the going down of the same My Name shall be great among *the Gentiles* - and in every place incense shall be offered unto My Name, and a pure offering; for My Name *shall* be great among the heathen!" saith the LORD of Hosts. But ye have profaned It, in that ye say, '*The Table of the LORD is polluted; and the fruit thereof, even His meat, is contemptible.*' Ye said also, '*Behold, what a weariness is it!*' And ye have snuffed at It," saith the LORD of Hosts, "and ye brought that which was torn, and the lame, and the sick; *thus* ye brought an offering! Should I accept this of your hand?!" saith the LORD.

"But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a *corrupt* thing! For I Am a Great King!" saith the LORD of Hosts, "and My Name is dreadful among the heathen!"

"And now, O ye priests, this commandment is for *you*. If ye will not hear, and if ye will not lay it to heart, to give glory unto My Name," saith the LORD of Hosts, "I will even send a curse upon you, and I will curse your blessings! Yea, I have cursed them *already*, because ye do not lay it to heart! Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts! And one shall take you away with it! And ye shall *know* that I have sent this commandment unto you, that My covenant might be with Levi!" saith the LORD of Hosts.

"My covenant was with Him of Life and Peace; and I gave them to Him for the fear wherewith He feared Me and was afraid before My Name. The Law of Truth was in His mouth, and iniquity was not found in His lips. He walked with Me in peace and equity, and did turn many away from iniquity. For the Priest's lips should keep knowledge, and they should seek the Law at His mouth - for He is the Messenger of the LORD of Hosts.

"But ye are departed out of the Way; ye have caused many to stumble at the Law; ye have corrupted the covenant of Levi!" saith the LORD of Hosts. "Therefore have I also made you contemptible and base before all the people, according as ye have not kept My Ways, but have been partial in the Law."

Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god! The LORD will cut off the man that doeth this - the master and the scholar - out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of Hosts. And this have ye done again, covering the Altar of the LORD with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more or receiveth it with good will at your hand.

Yet ye say, "Wherefore?" Because, the LORD hath been Witness between thee and the wife of thy youth, against whom thou hast dealt treacherously! Yet is she thy companion, and the wife of thy covenant. And did not He make one? Yet had He the residue of the spirit. And wherefore *one*? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth! For The LORD - the God of Israel - saith that He hateth ¹putting away; for, "one covereth violence with his garment," saith the LORD of Hosts; "therefore take heed to your spirit, that ye deal not treacherously!"

¹divorce

Ye have wearied the LORD with your words! Yet ye say, '*Wherein have we wearied Him?*' When ye say, '*Every one that doeth evil is good in the sight of the LORD and he delighteth in them*' or '*Where is the God of judgment?*'

"Behold, I will send My ¹messenger, and he shall prepare the way before Me. And the Lord, whom ye seek, shall suddenly come to His Temple - even the Messenger of the Covenant - whom ye delight in. Behold, He *shall* come!" saith the LORD of Hosts. "But, who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver that they may offer unto the LORD an offering in righteousness.

¹John the Baptist

"Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift Witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his Right, and fear not Me!" saith the LORD of Hosts. "For I Am The LORD - I change not! Therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. Return unto Me and I will return unto you!" saith the LORD of Hosts. "But ye said, '*Wherein shall we return?*' Will a man rob God? Yet ye have robbed Me! But ye say, '*Wherein have we robbed Thee?*' In tithes and offerings! Ye are cursed with a curse! For ye have robbed Me - even this whole nation! Bring ye all the tithes into the storehouse, that there may be meat in Mine House, and prove Me now herewith," saith the LORD of Hosts, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it! And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field," saith the LORD of Hosts. And all nations shall call you *Blessed*, for ye shall be a delightful land," saith the LORD of Hosts.

"Your words have been stout against Me," saith the LORD. "Yet ye say, '*What have we spoken so much against Thee?!*' Ye have said, '*It is vain to serve God; and what profit is it that we have kept His ordinance and that we have walked mournfully before the LORD of Hosts? And now we call the proud 'happy'; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.*'

"Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a Book of Remembrance was written before Him for them that feared the LORD and that thought upon His Name. And they shall be Mine," saith the LORD of Hosts, "in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do

wickedly, shall be stubble! And the day that cometh shall burn them up," saith the LORD of Hosts, "that it shall leave them neither root nor branch.

"But unto you that fear My Name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this," saith the LORD of Hosts.

"Remember ye the Law of Moses My servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of the LORD; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The book of the generation of JESUS CHRIST,
the Son of David, the Son of Abraham.

Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat ¹Judas and his brethren; *¹Judah and the other 11 patriarchs*
and Judas begat Phares and Zara of ¹Thamar; *¹Greek for Tamar*
and Phares begat Esrom;
and Esrom begat Aram;
and Aram begat Aminadab;
and Aminadab begat Naasson;
and Naasson begat Salmon;
and Salmon begat ¹Booz of Rachab; *¹Greek for Boaz and Rahab*
and Booz begat Obed of Ruth;
and Obed begat Jesse;
and Jesse begat David the king;
and David the king begat Solomon of ¹her that had been the wife of Urias; *¹Bathsheba*
And Solomon begat ¹Roboam; *¹Greek for Rehoboam*
and Roboam begat ¹Abia; *¹Greek for Abijah*
and Abia begat Asa;
and Asa begat ¹Josaphat; *¹Greek for Jehoshaphat*
and Josaphat begat ¹Joram; *¹Greek for Jehoram*
and Joram begat ¹Ozias; *¹Greek for Uzziah*
and Ozias begat ¹Joatham; *¹Greek for Jotham*
and Joatham begat ¹Achaz; *¹Greek for Ahaz*
and Achaz begat ¹Ezekias; *¹Greek for Hezekiah*
And Ezekias begat ¹Manasses; *¹Greek for Manasseh*
and Manasses begat Amon;
and Amon begat ¹Josias; *¹Greek for Josiah*
And Josias begat ¹Jechonias and his brethren, about the time they were carried away to Babylon; *¹Jeconiah*
And after they were brought to Babylon, Jechonias begat ¹Salathiel; *¹Shealtiel*
and Salathiel begat ¹Zorobabel; *¹Greek for Zerubbabel*
And Zorobabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
And Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
And Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;

And Jacob begat Joseph,
the husband of Mary,
of whom was born JESUS, who is called ¹CHRIST. ¹Greek for "Messiah/Anointed one"

So all the generations from Abraham to David are fourteen generations.
And from David until the carrying away into Babylon are fourteen generations.
And from the carrying away into Babylon unto CHRIST are fourteen generations.

Now the birth of JESUS CHRIST was ¹on this wise: ¹in this manner

When as His mother Mary was espoused to Joseph, before they ¹came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away ²privily. ¹had a sexual union ²privately, secretly, quietly

But while he thought on these things, behold, the angel of THE LORD appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name ¹JESUS - for He shall save His people from their sins. ¹Yehoshua, meaning "Jehovah the Savior"

Now all this was done that it might be fulfilled which was spoken of THE LORD by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel (which, being interpreted is, "God with us")."

Then Joseph, being raised from sleep, did as the angel of THE LORD had bidden him, and took unto him his wife, and ¹knew her not till she had brought forth her firstborn Son; and he called His name *JESUS*. ¹did not have sexual relations with her until after she gave birth to Jesus

Now, when JESUS was born in Bethlehem of Judaea in the days of Herod the king, behold, there came ¹wise men from the east to Jerusalem, saying, "Where is He that is born King of the Jews? For we have seen His star ²in the east and are come to worship Him."
¹these would have been scholarly descendants of the Jews who remained in the east after Persian King Darius authorized the Hebrews to return to built the Temple (though only a remnant returned) – there is no indication of how many wise men came, but it may have been a very large caravan, since the verse below indicates that "all Jerusalem" was troubled by their arrival ²when we were in the east

When Herod the king had heard these things he was troubled - and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where ¹CHRIST should be born. ¹Messiah was prophesied to be born

And they said unto him, "In Bethlehem of Judaea. For thus it is written by the ¹prophet, 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule My People Israel.'" ¹Michah 5:2

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house they saw the young Child, with Mary His mother, and fell down and worshipped Him. And when they had opened their treasures, they presented unto Him gifts - gold, and frankincense, and myrrh.

And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of THE LORD appeareth to Joseph in a dream, saying, "Arise and take the young Child and His mother, and flee into Egypt; and be thou there until I bring thee word. For Herod will seek the young Child to destroy Him!"

When he arose, he took the young Child and His mother by night and departed into Egypt, and was there until the death of Herod (that it might be fulfilled which was spoken of THE LORD by the ¹prophet, saying, "*Out of Egypt have I called My Son*"). ¹Hosea 11:1

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof - from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by ¹Jeremy the prophet, saying, "*In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel, weeping for her children, and would not be comforted, because they are ²not.*" ¹Jeremiah 31:15 ²no more/dead

But when Herod was dead, behold, an angel of THE LORD appeareth in a dream to Joseph in Egypt, saying, "Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead which sought the young Child's life."

And he arose, and took the young Child and His mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the ¹room of his father Herod, he was afraid to go thither. Notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth (that it might be fulfilled which was spoken by the ²prophets, "*He shall be called a ³Nazarene*"). ¹office ²Judges 13:5-7 ³Nazarite ("of Nazareth")

In those days came John, the baptist, preaching in the wilderness of Judaea, and saying, "Repent ye! For the kingdom of heaven is at hand!" For this is he that was spoken of by the prophet ¹Esaias, saying, "The voice of one crying in the wilderness, '*Prepare ye the way of THE LORD, make His paths straight!*'" ¹Isaiah 40:3

And the same John had his raiment of camel's hair, and a leathern girdle about his ¹loins; and his meat was locusts and wild honey. ¹the waist, between hips and ribs

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the ¹Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned YOU to flee from the wrath to come?! Bring forth therefore fruits meet for repentance, and think not to say within yourselves, ²'We have Abraham to our father'. For I say unto you that God is able of these stones to raise up children unto Abraham! And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire - whose ³fan is in His hand, and He will thoroughly purge ³His floor, and gather His wheat into the ⁴garner; but He will burn up the ⁵chaff with unquenchable fire."

¹religious ruling classes in Israel ²"Abraham is our father" ³on the threshing floor wheat is beaten or "threshed", and then violent sifting or "tribulation" with a tribula is done to separate wheat from its husks which is called "chaff", and then a winnowing fan is waved over the threshing floor to blow away the chaff from the wheat, and then the wheat is collected and placed in a storehouse while the chaff is taken and burned in a fire ⁴storehouse ⁵husks

Then cometh JESUS from Galilee to Jordan unto John to be baptized of him. But John forbad Him, saying, "I have need to be baptized of Thee, and comest Thou to *me*?"

And JESUS, answering, said unto him, "¹Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he ¹suffered Him. ¹*allow/permit*

And JESUS, when He was baptized, went up straightway out of the water - and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo a voice from heaven, saying,

"This is My beloved Son, in whom I am well pleased!"

Then was JESUS led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, "If Thou be the Son of God, command that these stones be made bread."

But He answered and said, "It is written: ¹Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God!" ¹*Deuteronomy 8:3*

Then the devil taketh Him up into the holy city and setteth Him on a pinnacle of the Temple, and saith unto Him, "If Thou be the Son of God, cast Thyself down. For it is written: He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

JESUS said unto him, "It is written again: ¹Thou shalt not tempt THE LORD thy God." ¹*Deuteronomy 6:16*

Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them, and saith unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me."

Then saith JESUS unto him, "Get thee hence, Satan! For it is written: ¹Thou shalt worship THE LORD thy God, and HIM ONLY shalt thou serve!" Then the devil leaveth Him, and, behold, angels came and ministered unto Him. ¹*Deuteronomy 6:13/1st* *Samuel 7:3*

Now, when JESUS had heard that John was cast into prison, He departed into Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is upon the ¹sea coast, in the borders of Zabulon and Nephthalim (that it might be fulfilled which was spoken by ²Esaias the prophet, saying, "The land of Zabulon and the land of Nephthalim by the way of the sea beyond Jordan - Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, Light is sprung up"). ¹*Sea of Galilee* ²*Isaiah 9:1-2*

From that time JESUS began to preach, and to say, "Repent! For the kingdom of heaven is at hand!"

And JESUS, walking by the Sea of Galilee, saw two brethren - Simon called "Peter", and Andrew his brother - casting a net into the sea, for they were fishers.

And He saith unto them, "¹Follow Me, and I will make you fishers of *men*". And they straightway left their nets, and followed Him. ¹*Jeremiah 16:16*

And going on from thence, He saw other two brethren - James the son of Zebedee, and John his brother - in a ship with Zebedee their father, mending their nets. And He called them, and they immediately left the ship and their father, and followed Him.

And JESUS went about all Galilee, teaching in their synagogues and preaching the ¹Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them. ¹good news or report

And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And, seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him.

And He opened His mouth and taught them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad! For great is your reward in heaven - for so persecuted they the prophets which were before you.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a Candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

"Think not that I am come to destroy the ¹Law or the Prophets. I am not come to destroy, but to fulfil. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. ¹the "TaNaCH" - all of the books of the Old Testament

"For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, '*Thou shalt not kill*', and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment! ¹And whosoever shall say to his brother ²'*Raca!*' shall be in danger of the council; ³but whosoever shall say, '*Thou fool!*' shall be in danger of ⁴hell fire! ¹and you've also heard it said that... ²"you are worthless" ³but I tell you... ⁴Lake of Fire

"Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ¹ought against thee, leave there thy gift before the Altar and go thy way - first be reconciled to thy brother, and *then* come and offer thy gift. ¹an issue/complaint

"Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.

"Ye have heard that it was said by them of old time, '*Thou shalt not commit adultery*'. But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

"And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"It hath been said, '*Whosoever shall put away his wife, let him give her a writing of divorcement*'. But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery - and whosoever shall marry her that is divorced committeth adultery.

“Again, ye have heard that it hath been said by them of old time, *‘Thou shalt not forswear thyself, but shalt perform unto THE LORD thine oaths’*. But I say unto you, swear not at all - neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be *‘Yea, Yea’, ‘Nay, nay’*; for whatsoever is more than these cometh of evil.

¹absolutely yes or absolutely no

“Ye have heard that it hath been said, *‘An eye for an eye, and a tooth for a tooth’*. But I say unto you that ye ¹resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

¹never fight back

“And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

“Ye have heard that it hath been said, *‘Thou shalt love thy neighbour, and hate thine enemy.’* But I say unto you, *love* your enemies! *Bless* them that curse you! Do *good* to them that hate you! And *pray* for them which despitefully use you, and persecute you - that ye may be the children of your Father which is in heaven! For, He maketh His sun to rise on the evil *and* on the good, and sendeth rain on the just *and* on the unjust. For, if ye love them which love you, what reward have ye? Do not even the ¹publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

¹tax collectors/civil servants – by implication, “the heartless”

“Be ye therefore perfect, even as your Father which is in heaven is perfect. Take heed that ye do not your ¹alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward! But when *thou* doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret, Himself shall reward thee openly.

¹good deed

“And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward! But thou, when thou prayest, enter into thy closet - and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

“But, when ye pray, use not ¹vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him. ¹After *this* manner therefore pray ye: Our Father which art in heaven, hallowed be Thy Name! Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

¹along these lines/similar to this ²prayers that are insincere, repetitive, routine or scripted; rosaries, prayer books

“For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but, if ye forgive *not* men their trespasses, neither will your Father forgive your trespasses!

“Moreover when ye fast, be not (as the hypocrites) of a sad countenance; for they disfigure their faces that they may appear unto men to fast - verily I say unto you, they have their reward! But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

“Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal - for where your treasure is, there will your heart be also.

“The light of the body is the eye; if therefore thine eye be ¹single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

¹focused/faithful

“No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God *and* ¹mammon.

¹material things/money

“Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns - yet your heavenly Father feedeth them. Are ye not much *better* than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they ¹spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to day is and to morrow is cast into the oven, shall He not much more clothe *you*, O ye of little faith? ¹spin cloth

“Therefore take no thought, saying, ‘*What shall we eat?*’ or ‘*What shall we drink?*’ or ‘*Wherewithal shall we be clothed?*’ (for, after all these things do the *Gentiles* seek!); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you!

“Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

“Judge not, that ye be not judged. ¹For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

¹In essence, you will be charged/punished with the same sin you dare to condemn others of

“And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine *own* eye? Or, how wilt thou say to thy brother, ‘*Let me pull out the mote out of thine eye*’, and, behold, a beam is in thine *own* eye? Thou hypocrite! First cast out the beam out of thine own eye; and *then* shalt thou see clearly to cast out the mote out of thy brother's eye.

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

“Therefore all things whatsoever ye would that men should do to you, do ye even so to *them* - for *this* is the ¹Law and the Prophets. ¹the whole Scriptures

“Enter ye in at the strait gate - for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

“Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them.

“Not every one that saith unto me, ‘*Lord, Lord*’, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, ‘*Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name done many wonderful works?*’ And then will I profess unto them, ‘*I never knew you! Depart from Me, ye that work iniquity!*’

“Therefore, whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the floods came and the winds blew and beat upon that house, and it fell not - for it was founded upon a rock. And every one that heareth these sayings of Mine and doeth them *not* shall be likened unto a foolish man which built his house upon the sand, and the rain descended and the floods came and the winds blew and beat upon that house, and it fell - and great was the fall of it.”

And it came to pass, when JESUS had ended these sayings, the people were astonished at His doctrine. For He taught them as one having authority, and not as the scribes. When He was come down from the mountain, great multitudes followed Him.

And, behold, there came a leper and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean."

And JESUS put forth His hand and touched him, saying, "I will. Be thou clean." And immediately his leprosy was cleansed. And JESUS saith unto him, "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them."

And when JESUS was entered into Capernaum, there came unto Him a centurion, beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented."

And JESUS saith unto him, "I will come and heal him."

The centurion answered and said, "Lord, I am not worthy that Thou shouldst come under my roof; but speak the Word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, *Go*, and he goeth; and to another, *Come*, and he cometh; and to my servant, *Do this*, and he doeth it."

When JESUS heard it, He marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel! And I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." And JESUS said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee."

And his servant was healed in the selfsame hour.

And when JESUS was come into Peter's house, He saw ¹his wife's mother ²laid and sick of a fever. And He touched her hand, and the fever left her. And she arose, and ministered unto them.

¹Peter's mother-in-law ²was laying down

When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His Word, and healed all that were sick (that it might be fulfilled which was spoken by ¹Esaiah the prophet, saying, "Himself took our infirmities, and bare our sicknesses"). *¹Isaiah*

Now when JESUS saw great multitudes about Him, He gave commandment to depart unto the other side.

And a certain scribe came and said unto him, "Master, I will follow Thee whithersoever thou goest."

And JESUS saith unto him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

And another of His disciples said unto Him, "Lord, ¹suffer me first to go and bury my father."

¹allow me to wait until my father dies before I follow you

But JESUS said unto him, "Follow Me - and let the dead bury their dead."

And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him and awoke Him, saying, "Lord, save us! We perish!"

And He saith unto them, "Why are ye fearful, O ye of little faith?"

Then He arose, and rebuked the winds and the sea; and there was a great calm.

But the men marvelled, saying, "What manner of man is this that even the winds and the sea obey Him!"

And when He was come to the other side, into the country of the Gergesenes, there met Him ¹two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
¹two people

And, behold, they cried out, saying, "What have we to do with Thee, JESUS, Thou Son of God?!! Art Thou come hither to torment us before ¹the time?!"
¹the Judgement and Lake of Fire

And there was, a good way off from them, an herd of many swine, feeding; so the devils besought Him, saying, "If Thou cast us out, ¹suffer us to go away into the herd of swine."
¹allow/permit/tolerate

And He said unto them, "Go!" And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And ¹they that kept them fled and went their ways into the city and told every thing and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet JESUS; and when they saw Him, they besought Him that He would depart out of their coasts.
¹the pig herders

And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed. And JESUS, seeing their faith, said unto ¹the sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee!"
¹the man who was sick with palsy

And, behold, certain of the scribes said within themselves, "This man blasphemeth!"

And JESUS, knowing their thoughts, said, "Wherefore think ye evil in your hearts? For, whether is easier: to say '*Thy sins be forgiven thee*', or to say, '*Arise, and walk*'? But that ye may know that the Son of man hath power on earth to forgive sins..." (then saith He to the sick of the palsy) "Arise, take up thy bed, and go unto thine house!"

And he arose and departed to his house. But when the multitude saw it, they marvelled and glorified God which had given such power unto men.

And, as JESUS passed forth from thence, He saw a man named Matthew sitting at ¹the receipt of custom. And He saith unto him, "Follow Me." And he arose, and followed Him.
¹custom tax/tribute collector's booth (where the tax is received)

And it came to pass as JESUS sat at ¹meat in the house, behold, many ²publicans and sinners came and sat down with Him and His disciples.
¹meal/eating ²Jewish public revenue (tribute) collectors for the Romans, often despised as traitors by their fellow Jews

And when the ¹Pharisees saw it, they said unto His disciples, "Why eateth your Master with publicans and sinners?!"
¹one of the two leading Jewish denominational sects which ruled Israel at the time

But when JESUS heard that, He said unto them, "They that be ¹whole need not a physician - but they that are sick! But go ye and learn what that meaneth, '*I will have mercy, and not sacrifice*'. For I am not come to call the righteous, but *sinners* to repentance!"
¹completely healthy and well

Then came to Him the disciples of ¹John, saying, "Why do we and the Pharisees ²fast oft, but *Thy* disciples fast not?"
¹John the Baptist (Jesus' cousin) ²often fast

And JESUS said unto them, "Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, and *then* shall they fast.

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill 'it up ²taketh from the garment, and ¹the rent is made worse. *¹the rip/hole/tear ²diminishes the look/appearance/quality*

"Neither do men put new wine into old bottles - else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

While He spake these things unto them, behold, there came a certain ruler and worshipped Him, saying, "My daughter is even now dead! But come and lay Thy hand upon her, and she shall live!" And JESUS arose, and followed him, and so did His disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him and touched the hem of His garment (for she said within herself, "If I may but touch His garment, I shall be whole!"). But JESUS turned Him about, and when He saw her He said, "Daughter, be of good comfort; thy faith hath made thee whole!" And the woman was made whole from that hour.

And when JESUS came into the ruler's house and saw the minstrels and the people making a noise, He said unto them, "Give place! For the maid is not dead, but sleepeth!" *¹make way, stand down, calm down, stop this!*

And they laughed Him to scorn. But when the people were ¹put forth, He went in and took her by the hand, and the maid arose. And the ²fame hereof went abroad into all that land. *¹kicked out ²news of this great deed*

And when JESUS departed thence, two blind men followed Him, crying, and saying, "Thou Son of David, have mercy on us!!"

And when He was come into the house, the blind men came to Him. And JESUS saith unto them, "Believe ye that I am able to do this?"

They said unto him, "Yea, Lord!"

Then touched He their eyes, saying, "According to your faith be it unto you." And their eyes were opened. And JESUS straitly charged them, saying, "See that ¹no man know it." *¹do not let anyone know about this*

But they, when they were departed, spread abroad His fame in all that country.

As they went out, behold, they brought to Him a ¹dumb man possessed with a devil. And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, "It was never so seen in Israel!" *¹mute/unable to speak*

But the Pharisees said, "He casteth out devils through the prince of the devils!"

And JESUS went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd.

Then saith He unto His disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, THE LORD of the harvest that He will send forth labourers into His harvest."

And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these:

- The first, Simon, who is called Peter
- and Andrew his brother
- James the son of Zebedee
- and John his brother
- Philip
- and Bartholomew
- Thomas
- and Matthew the publican
- James the son of Alphaeus
- and Lebbaeus, whose surname was Thaddaeus
- Simon the Canaanite
- and Judas Iscariot, who also betrayed Him.

These twelve JESUS sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, *'The kingdom of heaven is at hand'*. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your ¹purses, nor ²scrip for your journey, neither two coats, neither shoes, nor yet staves - for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there ³abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for *that* city. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men - for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My Name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man ⁴be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be ⁵as his master, and the servant ⁵as his lord. If they have called the master of the house ⁶Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but, rather, fear Him which is able to destroy both soul and body in ⁷hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without ⁸your Father. But the very hairs of your head are all numbered. Fear ye not therefore - ye are of more value than many sparrows! Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall *deny* Me before men, him will I also deny before My Father which is in heaven. Think not that I am come to send peace on earth - I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother *more* than Me is not worthy of Me; and he that loveth son or daughter *more* than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in

the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

¹money purse/wallet ²paper money issued for temporary emergency use or small scrap of paper with a short list or schedule written on it [American Heritage Dictionary] ³make that house your base in that city until its time to move on ⁴it is believed that "be come" refers to the return of Jesus ⁵treated as equal ⁶literally "lord of the flies", it is the name by which Satan was worshiped among the Philistines ⁷literally, the grave, referring in this case to the second grave - the Lake of Fire ⁸without the Father's knowledge

And it came to pass, when JESUS had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

Now when John had heard, in the prison, the works of CHRIST, he sent two of his disciples and said unto Him, "Art Thou ¹He that should come, or do we look for another?"

¹the Messiah (God in the flesh) who was foretold to come

JESUS answered and said unto them, "Go and ¹show John again those things which ye do hear and see - the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And... blessed is he whosoever shall not be offended in Me."

¹tell, explain, present the facts

And as they departed, JESUS began to say unto the multitudes concerning John, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But, what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet! For this is he of whom it is written, '*Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee*'.

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist - notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the Law prophesied until John. And if ye will receive it, this is ¹Elias, which was for to come (he that hath ears to hear, let him hear).

¹Elijah, who was foretold to return

"But whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows, and saying, '*We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*' For John came neither eating nor drinking, and they say, '*He hath a devil!*' The Son of man came eating and drinking, and they say, '*Behold a man gluttonous and a winebibber, a friend of publicans and sinners!*' But wisdom is justified of her children."

Then began He to ¹upbraid the cities wherein most of His mighty works were done, because they repented not.

¹severely scold

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes! But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you! And thou, Capernaum, which art exalted unto heaven, shalt be brought down to ¹hell! For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day! But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee!"

¹the grave

At that time JESUS answered and said, "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father! For so it seemed good in Thy sight.

"All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son - and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest! Take My ¹yoke upon you, and learn

of Me (for I am meek and lowly in heart), and ye shall find rest unto your souls. For My yoke is easy, and ²My burden is light.”

¹a frame fitted to a person's shoulders to carry a load in two equal portions ²My work load that I will place upon you

At that time JESUS went on the Sabbath Day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, “Behold, Thy disciples do that which is not lawful to do upon the Sabbath Day!”

But He said unto them, “Have ye not read what David did when he was an hungred, and they that were with him; how he entered into the House of God and did eat the ¹Showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the Law, how that on the Sabbath days the priests in the Temple profane the Sabbath and are blameless? But I say unto you, that in this place is One greater than the Temple! But if ye had known what this meaneth, *‘I will have mercy, and not sacrifice’*, ye would not have condemned the guiltless - for the Son of man is Lord even of the Sabbath Day!”

¹12 stacks of consecrated matzah (unleavened bread) in the Temple

And when He was departed thence, He went into their synagogue; and, behold, there was a man which had his hand withered. And they asked Him, saying, “Is it lawful to heal on the Sabbath days?” - that they might accuse him.

And He said unto them, “What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath Day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it *is* lawful to do well on the Sabbath days.”

Then saith He to the man, “Stretch forth thine hand”. And he stretched it forth; and it was restored whole, like as the other.

Then the Pharisees went out and held a council against Him, how they might destroy Him. But when JESUS knew it, He withdrew Himself from thence; and great multitudes followed Him, and He healed them all, and charged them that they should not make Him known (that it might be fulfilled which was spoken by Esaias the prophet, saying, *‘Behold My Servant whom I have chosen, My Beloved, in whom My soul is well pleased; I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His Name shall the Gentiles trust’*).

Then was brought unto Him one possessed with a devil, blind, and dumb; and He healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, “Is not this the Son of David?”

But when the Pharisees heard it, they said, “This fellow doth not cast out devils but by Beelzebub the prince of the devils!”

And JESUS knew their thoughts and said unto them, “Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do *your* children cast them out? Therefore they shall be your judges! But, if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And *then* he will spoil his house. He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men – *BUT...* the blasphemy against the Holy Ghost shall *not* be forgiven unto men! And whosoever speaketh a word

against the Son of man, it shall be forgiven him; but whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in this world, neither in the world to come!

“Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.

“O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you that every idle word that men shall speak, they shall give account thereof in the Day of Judgment. For, by thy words thou shalt be justified, and by thy words thou shalt be condemned!”

Then certain of the scribes and of the Pharisees answered, saying, “Master, we would see a sign from Thee.”

But He answered and said unto them, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas! For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it because *they repented* at the preaching of Jonas - and, behold, a greater than Jonas is here! The queen of ¹the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon - and, behold, a greater than Solomon is here! *Sheba*

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, *‘I will return into my house from whence I came out’*; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there - and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.”

While He yet talked to the people, behold, His mother and ¹His brethren stood without, desiring to speak with Him. *the offspring of Mary and Joseph (the half-brothers of Jesus)*

Then one said unto Him, “Behold, Thy mother and thy brethren stand without, desiring to speak with Thee.”

But He answered and said unto him that told Him, “Who is My mother? And who are My brethren?” And He stretched forth His hand toward His disciples, and said, “Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.”

The same day went JESUS out of the house and sat by the sea side. And great multitudes were gathered together unto Him so that He went into a ship and sat; and the whole multitude stood on the shore.

And He spake many things unto them in parables, saying, “Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth, and when the sun was up they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.”

And the disciples came, and said unto Him, “Why speakest Thou unto them in parables?”

He answered and said unto them, “Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance. But whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to

them in parables: because they, seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, *'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their heart, and should be converted, and I should heal them'*. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower: When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it. Yet hath he not root in himself, but ¹dureth for a while; for, when tribulation or persecution ariseth because of the Word, by and by he is offended. ¹endures briefly

"He also that received seed among the thorns is he that heareth the Word; and the care of this world and the deceitfulness of riches choke the Word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Another parable put He forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed ¹tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, *'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?'* He said unto them, *'An enemy hath done this!'* The servants said unto him, *'Wilt thou then that we go and gather them up?'* But he said, *'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers: Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'*" ¹a weed that grows among wheat

Another parable put He forth unto them, saying, "The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field (which indeed is the least of all seeds); but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Another parable spake He unto them, "The Kingdom of Heaven is like unto ¹leaven, which a woman took and hid in three measures of meal till the whole was leavened." ¹yeast which puffs up dough

All these things spake JESUS unto the multitude in parables; and without a parable spake he not unto them (that it might be fulfilled which was spoken by the prophet, saying, "I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world").

Then JESUS sent the multitude away and went into the house; and His disciples came unto Him, saying, "Declare unto us the parable of the tares of the field."

He answered and said unto them, "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the Kingdom. But the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. And the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.

“Again, the Kingdom of Heaven is like unto treasure hid in a field - the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.

“Again, the Kingdom of Heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

“Again, the Kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind - which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.”

JESUS saith unto them, “Have ye understood all these things?”

They say unto Him, “Yea, Lord.”

Then said He unto them, “Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

And it came to pass that, when JESUS had finished these parables, He departed thence. And when He was come into His own country He taught them in their synagogue, insomuch that they were astonished and said, “Whence hath this Man this wisdom and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? And his brethren - James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?”

And they were offended in Him. But JESUS said unto them, “A prophet is not without honour, save in his own country and in his own house.” And He did not many mighty works there because of their unbelief.

At that time Herod the ¹Tetrarch heard of the fame of JESUS and said unto his servants, “This is John the Baptist! He is risen from the dead, and therefore mighty works do show forth themselves in him!” (for Herod had laid hold on John and bound him and put him in prison for Herodias' sake, his brother Philip's wife; for John said unto him, *‘It is not lawful for thee to have her’*. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, *“Give me here John Baptist's head in a charger.”* And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger and given to the damsel, and she brought it to her mother. And his disciples came and took up the body and buried it, and went and told JESUS). *“ruler of five territories”*

When JESUS heard of it, He departed thence by ship into a desert place apart. And when the people had heard thereof, they followed Him on foot out of the cities. And JESUS went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

And when it was evening, His disciples came to Him, saying, “This is a desert place, and the time is now past; send the multitude away that they may go into the villages and buy themselves victuals.”

But JESUS said unto them, “They need not depart; give ye them to eat.”

And they say unto Him, “We have here but five loaves and two fishes!”

He said, “Bring them hither to Me.”

And He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, He blessed and brake and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat and were filled. And they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway JESUS constrained His disciples to get into a ship and to go before Him unto the other side while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray. And when the evening was come, He was there alone.

But the ship was now in the midst of the sea, tossed with waves (for the wind was contrary). And in the fourth watch of the night JESUS went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a spirit!" And they cried out for fear.

But straightway JESUS spake unto them, saying, "Be of good cheer! It is I! Be not afraid!"

And Peter answered Him and said, "Lord, if it be Thou, bid me come unto Thee on the water!"

And He said, "Come!"

And when Peter was come down out of the ship, he walked on the water to go to JESUS. But, when he saw the wind boisterous, he was afraid. And, beginning to sink, he cried, saying, "Lord, save me!"

And immediately JESUS stretched forth His hand and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, "Of a truth Thou art the Son of God!!"

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about and brought unto Him all that were diseased and besought Him that they might only touch the hem of His garment; and, as many as touched, were made perfectly whole.

Then came to JESUS scribes and Pharisees which were of Jerusalem, saying, "Why do Thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread."

But He answered and said unto them, "Why do ye also transgress the commandment of God by your tradition?! For God commanded, saying, '*Honour thy father and mother*' and '*He that curseth father or mother, let him die the death*'. But ye say, '*Whosoever shall say to his father or his mother 'It is a gift by whatsoever thou mightest be profited by me!*' and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, '*This people draweth nigh unto Me with their mouth and honoureth Me with their lips, but their heart is far from Me; but in vain they do worship Me, teaching for doctrines the commandments of men!*'" *'you should be grateful for the privilege of receiving whatever I decide to do for you or give you!*

And He called the multitude and said unto them, "Hear and understand: not that which *goeth into* the mouth defileth a man. But that which *cometh out* of the mouth - *this* defileth a man."

Then came His disciples and said unto Him, "Knowest Thou that the Pharisees were offended after they heard this saying?"

But He answered and said, "Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Then answered Peter and said unto Him, "1Declare unto us this parable." *1explain*

And JESUS said, "Are ye *also* yet without understanding? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly and is cast out into the ¹draught? But those things which proceed *out* of the mouth come forth from the heart; and *they* defile the man. For, out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man. But to eat with unwashen hands defileth not a man." *1bodily waste*

Then JESUS went thence and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David! My daughter is grievously vexed with a devil!"

But He answered her not a word. And His disciples came and besought Him, saying, "Send her away; for she crieth after us."

But He answered and said, "I am not sent but unto the lost sheep of the House of *Israel*."

Then came she and worshipped Him, saying, "Lord, help me!"

But He answered and said, "It is not ¹meet to take the children's bread and cast it to dogs." *1suitable*

And she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table."

Then JESUS answered and said unto her, "O woman, great is thy faith! Be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

And JESUS departed from thence and came nigh unto the Sea of Galilee, and went up into a mountain and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at JESUS' feet; and He healed them - insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. And they glorified the God of Israel.

Then JESUS called His disciples unto Him and said, "I have compassion on the multitude because they continue with Me now three days and have nothing to eat. And I will not send them away fasting, lest they faint in the way."

And His disciples say unto Him, "Whence should we have so much bread in the wilderness as to fill so great a multitude?"

And JESUS saith unto them, "How many loaves have ye?"

And they said, "Seven... and a few little fishes."

And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. And they did all eat and were filled. And they took up of the broken meat that was left - seven baskets full. And they that did eat were four thousand men, beside women and children.

And He sent away the multitude, and took ship, and came into the coasts of Magdala. The Pharisees also with the Sadducees came, and, tempting, desired Him that He would show them a sign from heaven.

He answered and said unto them, "When it is evening ye say, *'It will be fair weather, for the sky is red.'* And in the morning, *'It will be foul weather to day, for the sky is red and lowering.'* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign - and there shall no sign be given unto it but the sign of the prophet ¹Jonas!" And He left them and departed. ¹Jonah

And when His disciples were come to the other side, they had forgotten to take bread. Then JESUS said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees!"

And they reasoned among themselves, saying, "It is because we have taken no bread" - which, when JESUS perceived, He said unto them, "O ye of little faith, why reason ye among yourselves, *'because ye have brought no bread'*? Do ye not yet understand neither remember the five loaves of the five thousand and how many baskets ye took up? Neither the seven loaves of the four thousand and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning *bread* that ye should beware of the leaven of the Pharisees and of the Sadducees?" ¹He says this to us because

Then understood they how that He bade them not beware of the leaven *of bread*, but of the doctrine of the Pharisees and of the Sadducees.

When JESUS came into the coasts of Caesarea Philippi, He asked His disciples, saying, "Whom do men say that I, the Son of man, am?"

And they said, "Some say that Thou art John the Baptist; some, ¹Elias; and others, ²Jeremias, or one of the prophets." ¹Elijah ²Jeremiah

He saith unto them, "But whom say ye that I am?"

And Simon Peter answered and said, "Thou art the ¹CHRIST, the Son of the living God." ¹Messiah/Anointed One

And JESUS answered and said unto him, "Blessed art thou, Simon ¹Barjona! For ²flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee that thou art ³"Peter". And upon this ⁴Rock I will build My church - and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

¹Son of Jona ²people/humans ³a stone that was part of a large rock ⁴Petra/a large rock (JESUS Himself)

Then charged He His disciples that they should tell no man that He was ¹JESUS the CHRIST.

¹Yehoshua haMashiach ("Jehovah the Savior the Messiah")

From that time forth began JESUS to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord! This shall not be unto Thee!"

But He turned and said unto Peter, "Get thee behind Me, Satan! Thou art an offence unto Me! For thou ¹savourest not the things that be of God, but those that be of men!" ¹savor

Then said JESUS unto His disciples, "If any man will ¹come after Me, let him deny himself and take up his cross, and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it. For, what is a man profited if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and *then* He shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom." ¹follow

And after six days JESUS taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart and was ¹transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and ²Elias talking with Him. ¹transformed ²Elijah

Then answered Peter and said unto JESUS, "Lord, it is good for us to be here! If Thou ¹wilt, let us make here three ²tabernacles - one for Thee, and one for Moses, and one for Elias." ¹will permit it/desire it ²tent/temporary dwelling

While He yet spake, behold, a bright cloud overshadowed them; and behold a Voice out of the cloud, which said,

"THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASSED – HEAR YE HIM!"

And when the disciples heard it, they fell on their face and were sore afraid. And JESUS came and touched them and said, "Arise, and be not afraid."

And when they had lifted up their eyes, they saw no man, ¹save JESUS only. And as they came down from the mountain, JESUS charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead." ¹except

And His disciples asked Him, saying, "Why, then, say the scribes that ¹Elias must first come?" ¹Elijah

And JESUS answered and said unto them, "Elias truly *shall* first come and restore all things. But I say unto you that Elias is come already and they knew him not, but have done unto him whatsoever they ¹listed. Likewise shall also the Son of man suffer of them." ¹desired/lusted

Then the disciples understood that He spake unto them of John the Baptist.

And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, "Lord, have mercy on my son! For he is a lunatic, and sore vexed! For, oft-times he falleth into the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him."

Then JESUS answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I ¹suffer you? Bring him hither to Me." ¹tolerate/put up with/allow

And JESUS rebuked the devil, and he departed out of him; and the child was cured from that very hour.

Then came the disciples to JESUS apart, and said, "Why could not we cast him out?"

And JESUS said unto them, "Because of your unbelief! For verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, '*Remove hence to yonder place*', and it shall remove; and nothing shall be impossible unto you. Howbeit, this ¹kind goeth not out but by prayer and fasting." ¹kind of devil

And while they abode in Galilee, JESUS said unto them, "The Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall be raised again." And they were ¹exceeding sorry.
¹beyond sadness

And when they were come to Capernaum, ¹they that received tribute money came to Peter and said, "Doth not your Master pay tribute?"
¹publicans

He saith, "Yes."

And when he was come into the house JESUS prevented him, saying, "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute - of their own children, or of strangers?"

Peter saith unto him, "Of strangers."

JESUS saith unto him, "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. That take, and give unto them for Me and thee."

At the same time came the disciples unto JESUS, saying, "Who is the greatest in the kingdom of heaven?"

And JESUS called a little child unto Him and set him in the midst of them, and said, "Verily I say unto you, except ye ¹be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea!
¹change

"Woe unto the world because of offences! For it must needs be that offences come - but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee - it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee - it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire.

"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost.

"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But, if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear *them*, tell it unto the church. But if he neglect to hear the church, let him be unto thee as a heathen man and a publican!

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven - for where two or three are gathered together in My Name, there am I in the midst of them."

Then came Peter to Him, and said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?"

JESUS saith unto him, "I say not unto thee *until seven times* - but, until *seventy times seven!*

"Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, '*Lord, have patience with me, and I will pay thee all!*' Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, '*Pay me ¹that thou owest!!*' *¹that which*

"And his fellow-servant fell down at his feet and ¹besought him, saying, '*Have patience with me, and I will pay thee all!*' *¹begged*

"And he would not, but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, '*O thou wicked servant! I forgave thee all that debt because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant even as I had pity on thee?!*'

"And his lord was ¹wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto *you* if ye, from your hearts, forgive not every one his brother their trespasses!" *¹wrathful/extremely furious*

And it came to pass that when JESUS had finished these sayings, He departed from Galilee and came into the coasts of Judaea beyond Jordan; and great multitudes followed Him and He healed them there.

The Pharisees also came unto Him, tempting Him, and saying unto Him, "Is it lawful for a man to ¹put away his wife for ²every cause?" *¹divorce ²any*

And He answered and said unto them, "Have ye not read that He which made them at the beginning made them male and female and said '*for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh?*' Wherefore they are no more ¹twain, but one flesh. What therefore God hath joined together, let not man put asunder." *¹two separate people*

They say unto Him, "Why did Moses then command to give a writing of divorcement, and to put her away?"

He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives - but from the beginning it was not so. And I say unto you, whosoever shall put away his wife - except it be for fornication - and shall marry another, committeth adultery! And whoso marrieth her which is put away doth commit adultery."

His disciples say unto Him, "If the case of the man be so with his wife, it is not good to marry!"

But He said unto them, "All men cannot receive this saying, save they to whom it is given. For there are some ¹eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

¹people unable to mate and/or reproduce with opposite gender for genetic, orientational, emotional, physical, or spiritual reasons

Then were there brought unto Him little children that He should put His hands on them and pray; and the disciples rebuked them. But JESUS said, "¹Suffer little children and forbid them not to come unto Me - for, of such is the Kingdom of Heaven!" And He laid His hands on them, and departed thence. *¹allow/permit*

And, behold, one came and said unto Him, "Good Master, what good thing shall I do that I may have eternal life?"

And He said unto him, "Why callest thou Me *'good'*? There is none good but one - that is, God. But... if thou wilt enter into life, keep the commandments."

He saith unto him, "Which?"

JESUS said, "Thou shalt do no murder... Thou shalt not commit adultery... Thou shalt not steal... Thou shalt not bear false witness... Honour thy father and thy mother... and, Thou shalt love thy neighbour as thyself."

The young man saith unto Him, "All these things have I kept from my youth up. What lack I yet?"

JESUS said unto him, "If thou wilt be *perfect*, go and sell that thou hast and give to the poor - and thou shalt have treasure in heaven - and come and follow Me."

But when the young man heard that saying, he went away sorrowful - for he had great possessions.

Then said JESUS unto His disciples, "Verily I say unto you that a rich man shall ¹hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!"
¹just bearly/with great difficulty

When His disciples heard it, they were exceedingly ¹amazed, saying, "Who then *can* be saved?!"
¹struck with astonishment/shocked/stunned

But JESUS beheld them and said unto them, "With men ¹this is impossible; but with God *all* things are possible."
¹salvation

Then answered Peter and said unto Him, "Behold, we have forsaken all and followed Thee; what shall we have therefore?"

And JESUS said unto them, "Verily I say unto you that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the ¹third hour and saw others standing idle in the marketplace, and said unto them, '*Go ye also into the vineyard, and whatsoever is right I will give you*'. And they went their way. Again he went out about the ²sixth and ³ninth hour, and did likewise. *¹9am ²noon ³3pm*

"And about the ¹eleventh hour he went out and found others standing idle, and saith unto them, '*Why stand ye here all the day idle?*' They say unto him, '*Because no man hath hired us.*' He saith unto them, '*Go ye also into the vineyard; and whatsoever is right, that shall ye receive.*' *¹5pm*

"So when even was come, the lord of the vineyard saith unto his steward, '*Call the labourers and give them their ¹hire, beginning from the last unto the first.*' *¹wages*

"And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, '*These last have ¹wrought but one hour and thou hast made them equal unto us which have borne the burden and heat of the day!*' *¹worked*

“But he answered one of them, and said, *‘Friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that thine is and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?’*

“So the last shall be first, and the first last - for many be called, but few chosen.”

And JESUS, going up to Jerusalem, took the twelve disciples ¹apart in the way and said unto them, “Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and to scourge and to crucify Him; and the third day He shall rise again.” ¹*aside on the road*

Then came to Him the mother of ¹Zebedee's children with her ¹sons, worshipping Him, and desiring a certain thing of Him. ¹*the disciples James & John*

And He said unto her, ¹“What wilt thou?” ¹*what would you like?*

She saith unto Him, “Grant that these my two sons may sit, the one on Thy right hand and the other on the left, in Thy kingdom.”

But JESUS answered and said, “Ye know not what ye ask! Are ye able to drink of the cup that *I* shall drink of, and to be baptized with the baptism that *I* am baptized with?”

They say unto Him, “We are able.”

And He saith unto them, “Ye *shall* drink indeed of My cup and be baptized with the baptism that I am baptized with! But, to sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of My Father.”

And when ¹the ten heard it, they were moved with indignation against the two brethren. But JESUS called them unto Him and said, “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall *not* be so among *you*! But whosoever will be great among you let him be your ²minister, and whosoever will be chief among you let him be your servant - even as the Son of man came not to be ministered unto, but to *minister*, and to give His life a ransom for many.”

¹*other disciples* ²*one who supplies for your needs*

And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men sitting by the way side, when they heard that JESUS passed by, cried out, saying, “Have mercy on us, O Lord, Thou Son of David!” And the multitude rebuked them because they should ¹hold their peace; but they cried the more, saying, “Have mercy on us, O Lord, Thou Son of David.” ¹*shut up/be quiet*

And JESUS stood still and called them and said, “What will ye that I shall do unto you?”

They say unto Him, “Lord, that our eyes may be opened.” So JESUS had compassion on them and touched their eyes, and immediately their eyes received sight, and they followed Him.

And when they drew nigh unto Jerusalem and were come to Bethphage, unto the Mount of Olives, then sent JESUS two disciples, saying unto them, “Go into the village ¹over against you and straightway ye shall find an ass tied, and a colt with her. Loose them, and bring them unto Me. And if any man say ought unto you, ye shall say, *‘THE LORD hath need of them’*. And straightway he will send them.” (All this was done that it might be fulfilled which was spoken by the prophet, saying, “Tell ye the daughter of ²Sion: Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”) ¹*across the way from* ²*Zion*

And the disciples went and did as JESUS commanded them, and brought the ass and the colt and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the multitudes that went before and that followed, cried saying, “¹Hosanna to the Son of David!! Blessed is He that cometh in the Name of THE LORD!! ¹Hosanna in the highest!!” *¹literally meaning “O save us!” - a term of endearing adoration*

And when He was come into Jerusalem, all the city was moved, saying, “Who is this?”

And the multitude said, “This is JESUS! The prophet of Nazareth of Galilee!”

And JESUS went into the Temple of God and cast out all them that sold and bought in the Temple, and overthrew the tables of the ¹moneychangers and the seats of them that sold ²doves, and said unto them, “It is written: My House shall be called *The House of Prayer* - but ye have made it a den of thieves!!!”

¹those who exchanged Roman coins for Israeli coins suitable for use in the Temple ²doves to be offered for sacrifice

And the blind and the lame came to Him in the Temple and He healed them. And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the Temple and saying, ‘*Hosanna to the Son of David!*’ they were sore displeased, and said unto Him, “Hearest Thou what these say?!”

And JESUS saith unto them, “Yea; have ye never ¹read, ‘*Out of the mouth of babes and sucklings Thou hast perfected praise*’?” *¹read in the Scriptures*

And He left them and went out of the city into Bethany, and He lodged there. Now, in the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it and found nothing thereon but leaves only, and said unto it, “Let no fruit grow on thee henceforward for ever!” And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, “How soon is the fig tree withered away!” *¹look how fast*

JESUS answered and said unto them, “Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, ‘*Be thou removed and be thou cast into the sea!*’, it shall be done. And all things - whatsoever ye shall ask *in prayer*, believing - ye shall receive.”

And when He was come into the Temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, “By what authority doest Thou these things? And who gave Thee this authority?”

And JESUS answered and said unto them, “I also will ask *you* one thing, which, if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John; whence was it - from heaven, or of men?”

And they reasoned with themselves, saying, “If we shall say, ‘*From heaven*’, He will say unto us, ‘*Why did ye not then believe him?*’ But if we shall say, ‘*Of men*’, we fear the people, for all hold John as a prophet.”

And they answered JESUS and said, “We cannot tell.”

And He said unto them, “Neither tell I you by what authority I do these things. But what think ye? A certain man had two sons; and ¹he came to the first and said, ‘*Son, go work to day in my vineyard*’. He answered and said, ‘*I will not*’, but afterward he ²repented and went. And ¹he came to the second and said likewise. And he answered and said, ‘*I go, sir*’, and went not. ³Whether of them twain did the will of his father?”

¹their father ²changed his mind/way of thinking ³which of the two of them

They say unto Him, “The first.”

JESUS saith unto them, "Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you! For John came unto you in the way of righteousness and ye believed him not, but the publicans and the harlots believed him - and ye, when ye had *seen* it, repented not afterward, that ye might believe him!

"Hear another parable. There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ¹husbandmen, and went into a far country. ¹farmers

"And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed another, and stoned another! Again, he sent other servants, more than the first; and they did unto them likewise.

"But last of all he sent unto them his son, saying, *'They will reverence my son!'* But when the husbandmen saw the son they said among themselves, *'This is the heir! Come, let us kill him, and let us seize on his inheritance!'* And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

They say unto Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which *shall* render him the fruits in their seasons."

JESUS saith unto them, "Did ye never read in the scriptures, *'The stone which the builders rejected, the same is become the head of the corner; this is THE LORD's doing, and it is marvellous in our eyes'*? Therefore say I unto you: the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind him to powder!"

And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to ¹lay hands on Him, they feared the multitude because they took Him for a prophet. ¹seize/arrest

And JESUS answered and spake unto them again by parables and said, "The Kingdom of Heaven is like unto a certain king which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding - and they would not come. Again he sent forth other servants, saying, *'Tell them which are bidden: Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come unto the marriage.'* But they made light of it and went their ways, one to his farm, another to his merchandise. And the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof he was wroth; and he sent forth his armies and destroyed those murderers and burned up their city. Then saith he to his servants, *'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.'* So those servants went out into the highways and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, *'Friend, how camest thou in hither not having a wedding garment?'* And he was speechless. Then said the king to the servants, *'Bind him hand and foot, and take him away, and cast him into outer darkness! There shall be weeping and gnashing of teeth.'* For many are called, but few are chosen."

Then went the Pharisees and took counsel how they might entangle Him in his talk. And they sent out unto Him their disciples with the ¹Herodians, saying, "Master, we know that Thou art true and teachest the Way of God in truth, neither ²carest Thou for any man - for Thou regardest not the person of men. Tell us therefore, what thinkest Thou? Is it lawful to give tribute unto Caesar, or not?"

¹partisans of Herod (believed to be Greek Jews) ²unbiased/don't care what a person's rank or position is

But JESUS perceived their wickedness and said, "Why tempt ye Me, ye hypocrites? Show Me the tribute money." And they brought unto Him a penny.

And He saith unto them, "Whose is this image and ¹superscription?"

¹inscription

They say unto Him, "Caesar's."

Then saith He unto them, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

When they had heard these words, they marvelled and left Him and went their way.

The same day came to Him the Sadducees (which say that there is no resurrection) and asked Him, saying, "Master, Moses said, '*If a man die, having no children, his brother shall marry his wife and ¹raise up seed unto his brother.*' Now, there were with us seven brethren. And the first, when he had married a wife, ²deceased, and, having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all, the woman died also. Therefore, in the Resurrection, whose wife shall she be of the seven? For they all had her."
¹to father children in his brother's name ²de-ceased/ceased from existing/died

JESUS answered and said unto them, "Ye do err, not knowing the Scriptures nor the power of God! For in the Resurrection they neither marry, nor are given in marriage, but are ¹as the angels of God in heaven. But, ²as touching the resurrection of the dead... Have ye not read that which was spoken unto you by God, saying, '*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!"
¹single/unmarried ²in regard to the subject of

And when the multitude heard this, they were astonished at His doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, ¹they were gathered together.
¹they conspired together

Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, "Master, which is The Great Commandment in the Law?"

JESUS said unto him, "Thou shalt love THE LORD thy God with all thy heart, and with all thy soul, and with all thy mind. *This* is the First and Great Commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself! On these two commandments hang all the ¹Law and the Prophets."
¹i.e. the entire "Old Testament"

While the Pharisees were gathered together, JESUS asked them, saying, "¹What think ye of CHRIST? Whose Son is He?"
¹What do you think/what are your thoughts about Messiah?

They say unto Him, "The son of David."

He saith unto them, "How then doth David, in spirit, call Him 'LORD', saying, '*THE LORD said unto my LORD: Sit Thou on My right hand till I make Thine enemies Thy footstool?*' If David then call Him 'LORD', how is He his son?"

And no man was able to answer Him a word, neither ¹durst any man from that day forth ask Him any more questions.
¹dared

Then spake JESUS to the multitude and to His disciples, saying, "The scribes and the Pharisees sit in Moses' Seat. All therefore whatsoever they bid you observe, that observe and do. But do not ye after their *works* - for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers! But all their works they do for to be seen of men - they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to

be called of men, *'Rabbi! Rabbi!'* But be not ye called 'Rabbi', for One is your Master - even CHRIST; and all ye are brethren. And call no man your father upon the earth, for One is your Father - which is in heaven. Neither be ye called 'masters', for One is your Master - even CHRIST. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased. And he that shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees - hypocrites! For ye shut up the kingdom of heaven against men! For ye neither go in yourselves, neither suffer ye them that are entering to go in!

"Woe unto you, scribes and Pharisees - hypocrites! For ye devour widows' houses, and for a pretence make long prayer! Therefore ye shall receive the greater damnation!

"Woe unto you, scribes and Pharisees - hypocrites! For ye compass sea and land to make one ¹proselite; and when he is made, ye make him twofold more the child of hell than yourselves! ¹*a convert*

"Woe unto you, ye blind guides, which say, *'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor!'* Ye fools and blind! For, whether is greater - the gold, or the *Temple* that sanctifieth the gold?!

"¹And, *'Whosoever shall swear by the Altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty!'* Ye fools and blind! For whether is greater - the gift, or the *Altar* that sanctifieth the gift?! ¹*And you say*

"Whoso therefore shall swear by the Altar sweareth by it *and* by all things thereon! And whoso shall swear by the Temple, sweareth by it *and* by Him that dwelleth therein! And he that shall swear by heaven sweareth by the Throne of God *and* by Him that sitteth thereon!

"Woe unto you, scribes and Pharisees - hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law - **judgment, mercy, and faith!** THESE ought ye to have done *and* not to leave the other undone! Ye blind guides, which ²strain at a gnat and swallow a camel!

¹*justice* ²*scream and make a big deal out of small issues and ignore the serious and important issues*

"Woe unto you, scribes and Pharisees - hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess! Thou blind Pharisee, cleanse first that which is *within* the cup and platter, that the outside of them may be clean also!

"Woe unto you, scribes and Pharisees - hypocrites! For ye are like unto whited ¹sepulchres, which indeed appear beautiful *outward*, but are, within, full of dead men's bones and of all uncleanness! Even so ye also outwardly *appear* righteous unto men, but within ye are full of hypocrisy and iniquity! ¹*tombs*

"Woe unto you, scribes and Pharisees - hypocrites! Because ye build the tombs of the prophets and garnish the ¹sepulchres of the righteous and say, *'If we had been in the days of our fathers, we would not have been partakers with them in the ²blood of the prophets.'* ³Wherefore ye be witnesses unto yourselves that ye ARE the children of them which killed the prophets! Fill ye up, then, the measure of your fathers! Ye serpents! Ye generation of vipers! How can ye escape the damnation of hell?! ¹*tombs* ²*murder* ³*by saying this*

"Wherefore, behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city - that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias whom ye slew between the Temple and the Altar! Verily I say unto you, all these things shall come upon this generation!

"O Jerusalem! Jerusalem! Thou that killest the prophets and stonest them which are sent unto thee!! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings - and ye ¹would not! Behold, your House is left unto you desolate! For I say unto you, ye shall not see Me henceforth till ye shall say, **'BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!'**

¹*would not permit Me to*

And JESUS went out and departed from the Temple. And His disciples came to Him for to show Him the buildings of the Temple.

And JESUS said unto them, "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down!"

And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, "Tell us, when shall these things be, and what shall be the sign of Thy ¹coming, and of the end of the world?" ²*coming/return*

And JESUS answered and said unto them, "Take heed that no man deceive you. For many shall come in My Name, saying, '*I am Christ*'; and shall deceive many.

"And ye shall hear of wars and rumours of wars. See that ye be not troubled, for all these things must come to pass.

"But The End is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My Name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and *then* shall The End come.

"When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the Holy Place (whoso readeth, let him understand), then let them which be in Judaea flee into the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes.

"And woe unto them that are with child, and to them that give suck in those days!

"But pray ye that your flight be not in the winter, neither on the Sabbath Day! For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved; but for The Elect's sake those days shall be shortened.

"Then, if any man shall say unto you, '*Lo, here is CHRIST!*' or '*There!*' - believe it not! For there shall arise false christs and false prophets and shall show great signs and wonders - insomuch that, if it were possible, they shall deceive the very Elect.

"Behold, I have told you ¹before. Wherefore if they shall say unto you, '*Behold, He is in the desert*', go not forth! '*Behold, He is in the secret chambers*', believe it not! For, as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be (for wheresoever the carcass is, there will the eagles be gathered together). ²*in advance/before it happens*

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His Elect from the four winds, from one end of heaven to the other.

"Now, learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled.

"Heaven and earth shall pass away, but My Words shall *not* pass away! But of that Day and Hour knoweth no man - no, not the angels of heaven, but My Father only.

"But as the days of ¹Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that ¹Noe entered into the Ark, and knew not until the Flood came and took them all away. So shall also the coming of the Son of man be. ²*Noah*

"Then shall two be in the field - the one shall be taken, and the other left. Two women shall be grinding at the mill - the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come.

“But know this: that, if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore, be ye also ready – for, in such an hour as ye think not, the Son of man cometh!

“Who, then, is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you that he shall make him ruler over all his goods! But and if that evil servant shall say in his heart, *‘My lord delayeth his coming’*, and shall begin to smite his fellowservants and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites - there shall be weeping and gnashing of teeth.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, *‘Behold, the bridegroom cometh! Go ye out to meet him!’* Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, *‘Give us of your oil; for our lamps are gone out!’* But the wise answered, saying, *‘Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.’* And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, *‘Lord! Lord! Open to us!’* But he answered and said, *‘Verily I say unto you, I know you not.’* Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh!

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents; to another, two; and to another, one - to every man according to his several ability - and straightway took his journey. Then, he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them.

“And so he that had received five talents came and brought other five talents, saying, *‘Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.’* His lord said unto him, *‘Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things! Enter thou into the joy of thy lord!’*

“He also that had received two talents came and said, *‘Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.’* His lord said unto him, *‘Well done, good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things! Enter thou into the joy of thy lord!’*

“Then he which had received the one talent came and said, *‘Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strowed. And I was afraid, and went and hid thy talent in the earth. Lo, there; thou hast that is thine.’* His lord answered and said unto him, *‘Thou wicked and slothful servant! Thou knewest that I reap where I sowed not and gather where I have not strowed; thou oughtest therefore to have put my money to the ¹exchangers, and then at my coming I should have received mine own with ²usury. Take therefore the talent from him, and give it unto him which hath ten talents! For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath! And cast ye the unprofitable servant into outer darkness - there shall be weeping and gnashing of teeth!’*

¹bankers ²interest

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, *‘Come, ye blessed of My Father! Inherit the kingdom prepared for you from the foundation of the world! For I was an hungered, and ye gave Me meat! I was thirsty, and ye gave Me drink! I was a stranger, and ye took Me in! Naked, and ye clothed Me! I was sick, and ye visited Me! I was in prison, and ye came unto Me!’*

“Then shall the righteous answer Him, saying, ‘Lord, when saw we Thee an hungered and fed Thee? Or thirsty, and gave Thee drink? When saw we Thee a stranger and took Thee in? Or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?’

“And the King shall answer and say unto them, ‘Verily I say unto you: Inasmuch as ye have done it unto one of the ¹least of these My brethren, ye have done it unto Me!’ ¹lowliest

“Then shall He say also unto them on the left hand, ‘Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels! For I was an hungered, and ye gave Me no meat! I was thirsty, and ye gave Me no drink! I was a stranger, and ye took Me not in! Naked, and ye clothed Me not! Sick, and in prison, and ye visited Me not!’

“Then shall they also answer Him, saying, ‘Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?’

“Then shall He answer them, saying, ‘Verily I say unto you: Inasmuch as ye did it not to one of the least of these, ye did it not to Me!’

“And these shall go away into everlasting punishment; but the Righteous, into life eternal.”

And it came to pass, when JESUS had finished all these sayings, He said unto His disciples, “Ye know that after two days is the Feast of the Passover, and the Son of man is betrayed to be crucified.”

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the High Priest who was called Caiaphas, and consulted that they might take JESUS by subtlety, and kill Him. But they said, “Not on the Feast Day, lest there be an uproar among the people.”

Now, when JESUS was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment and poured it on His head as He sat at meat.

But when His disciples saw it they had indignation, saying, “To what purpose is this waste?! For this ointment might have been sold for much and given to the poor!”

When JESUS understood it, He said unto them, “Why trouble ye the woman?! For she hath wrought a *good* work upon Me! For ye have the poor always with you; but Me ye have not always. For, in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you: wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”

Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, “What will ye give me, and I will deliver Him unto you?”

And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him.

Now, the first day of the ¹Feast of Unleavened Bread the disciples came to JESUS, saying unto Him, “Where wilt Thou that we prepare for Thee to eat the ¹Passover?”

¹Passover Sedar/The Lord’s Supper - consisting of lamb, unleavened bread [matzah], bitter herbs and wine

And He said, “Go into the city to ¹such a man, and say unto him, ‘The Master saith: My time is at hand; I will keep the Passover at thy house with My disciples.’” ¹such & such/so & so/a certain man

And the disciples did as JESUS had appointed them; and they made ready the Passover.

Now, when the even was come, He sat down with the twelve. And as they did eat, He said, “Verily I say unto you, that one of you shall betray Me.”

And they were exceeding sorrowful and began, every one of them, to say unto him, "Lord, is it I?"

And He answered and said, "He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is ¹written of Him - but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!" *¹foretold in the Scriptures*

Then Judas, which betrayed Him, answered and said, "Master, is it I?"

He said unto him, ¹"Thou hast said." *¹you said it*

And as they were eating, JESUS took ¹bread, and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat; this is My body." *¹unleavened bread/Passover matzah*

And He took the ¹cup, and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is My blood of the ²New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit-of-the-vine until that Day when I drink it new with you in My Father's kingdom." *¹cup of the Passover wine ²New Covenant*

And when they had sung an hymn, they went out into the Mount of Olives.

Then saith JESUS unto them, "All ye shall be offended because of Me this night - for it is written, '*I will smite the Shepherd and the sheep of the flock shall be scattered abroad.*' But, after I am risen again, I will go before you into Galilee."

Peter answered and said unto Him, "Though all men shall be offended because of Thee, yet will I never be offended!"

JESUS said unto him, "Verily I say unto thee that this night, before the cock crow, thou shalt deny Me ¹thrice." *¹three times*

Peter said unto Him, "Though I should die with Thee, yet will I not deny Thee!" Likewise also said all the disciples.

Then cometh JESUS with them unto a place called Gethsemane and saith unto the disciples, "Sit ye here while I go and pray yonder."

And He took with Him Peter and ¹the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, "My soul is exceeding sorrowful, even unto death! Tarry ye here, and watch with Me." *¹James and John*

And He went a little farther, and fell on His face, and prayed, saying, "O My Father, if it be possible, let this cup pass from me! Nevertheless... not as I will, but as Thou wilt."

And He cometh unto the disciples and findeth them asleep, and saith unto Peter, "What, could ye not watch with Me one hour?! Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

He went away again the second time and prayed, saying, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

And He came and found them asleep again (for their eyes were heavy). And He left them and went away again, and prayed the third time, saying the same words.

Then cometh He to His disciples and saith unto them, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going. Behold, he is ¹at hand that doth betray Me." *¹is here/has arrived*

And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

Now, he that betrayed Him gave them a sign, saying, "Whomsoever I shall kiss, that same is He! Hold Him fast!"

And forthwith he came to JESUS, and said, "Hail, Master"; and kissed Him.

And JESUS said unto him, "Friend, ¹wherefore art thou come?" *¹why*

Then came they, and laid hands on JESUS, and took Him.

And, behold, one of them which were with JESUS stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

Then said JESUS unto him, "Put up again thy sword into his place! For all they that take the sword shall perish with the sword! Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that ¹thus it must be?" *¹it must be this way/these things must come to pass*

In that same hour said JESUS to the multitudes, "Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the Temple and ye laid no hold on Me." But all this was done that the Scriptures of the prophets might be fulfilled.

Then all the disciples forsook Him and fled. And they that had laid hold on JESUS led Him away to Caiaphas the High Priest, where the scribes and the elders were assembled.

But Peter followed Him afar off unto the High Priest's palace, and went in, and sat with the servants, to see ¹the end. *¹what would happen/what would result from all of this*

Now the chief priests, and elders, and all ¹the council, sought false witness against JESUS, to put Him to death, but found none. Yea, though many false witnesses came, yet found they none. *¹the Sanhedrin*

At the last came two false witnesses and said, "This fellow said, *'I am able to destroy the Temple of God and to build it in three days'.*"

And the High Priest arose and said unto Him, "Answerest Thou *nothing*? What is it which these witness against Thee?!"

But JESUS held His peace.

And the High Priest answered and said unto Him, "I adjure Thee by The Living God that Thou tell us whether Thou be the ¹CHRIST, the Son of God!" *¹Messiah*

JESUS saith unto him, "Thou hast said! Nevertheless I say unto you - hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven!"

Then the High Priest rent his clothes, saying, "He hath spoken blasphemy! What further need have we of witnesses? Behold, now ye have *heard* His blasphemy! What think ye?"

They answered and said, "He is guilty of death!"

Then did they spit in His face and ¹buffeted Him; and others smote Him with the palms of their hands saying, "Prophecy unto us, Thou '*Christ*'! Who is he that smote Thee?" ¹*handled Him very roughly and violently*

Now, Peter sat ¹without in the palace; and a damsel came unto him, saying, "Thou *also* wast with JESUS of Galilee!" ¹*outside*

But he denied before them all, saying, "I know not what thou sayest."

And when he was gone out into the porch, another maid saw him and said unto them that were there, "This fellow was *also* with JESUS of Nazareth!"

And again he denied with ¹an oath, "I do not know the Man!" ¹*a swear*

And after a while came unto him they that stood by, and said to Peter, "Surely thou also art one of them - for ¹thy speech bewrayeth thee!" ¹*your accent betrays you*

Then began he to curse and to swear, saying, "I know not the Man!!"

And immediately ¹the cock crew. ¹*the rooster crowed*

And Peter remembered the Word of JESUS which said unto him, "Before the cock crow, thou shalt deny Me thrice." And he went out and wept bitterly.

When the morning was come, all the chief priests and elders of the people took counsel against JESUS to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the ¹governor. ¹*the Roman procurator or prefect in Judaea*

Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood!"

And they said, "What is that to us? ¹See *thou* to that!" ¹*that's your problem*

And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, because it is ¹the price of blood." And they took counsel and bought with them *The Potter's Field* to bury strangers in. Wherefore that field was called "The Field of Blood" unto this day. Then was fulfilled that which was spoken by ²Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of Him that was valued whom they of the Children of Israel did value, and gave them for *The Potter's Field*, as THE LORD appointed me." ¹*blood money, similar to money paid to an assassin* ²*Jeremiah*

And JESUS stood before the governor, and the governor asked Him, saying, "Art Thou the King of the Jews?"

And JESUS said unto him, "Thou sayest."

And when He was accused of the chief priests and elders, He answered nothing.

Then said Pilate unto Him, "Hearst Thou not how many things they witness against Thee?!"

And He answered him to never a word - insomuch that the governor marvelled greatly.

Now, at that ¹Feast the governor was ²wont to release unto the people a prisoner, whom they ³would. And they had then a notable prisoner called ⁴Barabbas. Therefore, when they were gathered together, Pilate said unto them, "Whom ³will ye that I release unto you - Barabbas... or JESUS which is called ⁵CHRIST?" (For he knew that for envy they had delivered Him).

¹Passover ²accustomed ³desire/want ⁴Bar-Abba - ironically this man's name means "son of the father" ⁵Messiah

When he was set down on the Judgment Seat, his wife sent unto him, saying, "Have thou nothing to do with that Just Man - for I have suffered many things this day in a dream because of Him!"

But the chief priests and elders persuaded the multitude that they should ¹ask Barabbas, and destroy JESUS.
¹ask for

The governor answered and said unto them, "¹Whether of the twain will ye that I release unto you?"
¹which of these two

They said, "Barabbas!"

Pilate saith unto them, "What shall I do then with JESUS which is called CHRIST?"

They all say unto him, "Let Him be crucified!"

And the governor said, "Why?! What evil hath He done?!"

But they cried out the more, saying, "Let Him be crucified!!!"

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this Just Person! See ye to it!"

Then answered all the people and said, "His blood be on us and on our children!" Then released he Barabbas unto them. And when he ¹had scourged JESUS, he delivered Him to be crucified. *¹had Jesus whipped*

Then the soldiers of the governor took JESUS into the common hall and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had ¹platted a crown of thorns they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, "Hail, King of the Jews!" And they spit upon Him, and took the reed and smote Him on the head. And after that they had mocked Him, they took the robe off from Him and put His own ²raiment on Him, and led Him away to crucify Him.
¹braided/wreathed ²garments

And as they came out, they found a man of ¹Cyrene, Simon by name. Him they compelled to bear His cross.
¹a Greek settlement in ancient Libya

And when they were come unto a place called ¹Golgotha (that is to say, "a place of a skull"), they gave Him vinegar to drink mingled with gall. And when He had tasted thereof, He would not drink. *¹also called Calvary*

And they crucified Him, and parted His garments, ¹casting lots (that it might be fulfilled which was spoken by the prophet, "They parted My garments among them, and upon My vesture did they cast lots").
¹similar to drawing straws or throwing dice to see who would win the garments

And sitting down they watched Him there, and set up over His head His accusation written ¹this is JESUS the King of the Jews. ¹that this is

Then were there two thieves crucified with Him - one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads and saying, "Thou that destroyest the Temple and buildest it in three days, save Thyself! If Thou be the Son of God, come down from the cross!"

Likewise also the chief priests, mocking Him with the scribes and elders, said, "He saved others; *Himself* He cannot save! If He be the King of Israel, let Him now come down from the cross, and we will believe Him! He trusted in God; let Him deliver Him now, if He will have Him - for He said, '*I am the Son of God!*'"

The thieves also, which were crucified with Him, ¹cast the same in His teeth. ¹made similar insults to Jesus

Now from the ¹sixth hour there was darkness over all the land unto the ²ninth hour. And about the ²ninth hour JESUS cried with a loud voice, saying, "Eli! Eli! Lama sabachthani?!" (that is to say, ³"My God! My God! Why hast Thou forsaken Me?!") ¹noon ²3pm ³a quote of David from the Psalms

Some of them that stood there, when they heard that, said, "This Man calleth for ¹Elias." And straightway one of them ran and took a sponge and filled it with vinegar and put it on a reed, and gave Him to drink. ¹Elijah

The rest said, "Let be; let us see whether Elias will come to save Him!"

JESUS, when He had cried again with a loud voice, yielded up the ¹ghost. ¹the term for a person's spirit after the death of the body

And, behold, the ¹Veil of the Temple was ²rent in twain from the top to the bottom, and the earth did quake, and the rocks ²rent; and the graves were opened (and many bodies of the saints which slept arose and came out of the graves after His resurrection, and went into the holy city and appeared unto many). ¹the great veil that separates the Holy of Holies in the Temple from the rest of the world ²ripped apart

Now, when the centurion and they that were with him, watching JESUS, saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was the Son of God!!"

And many women were there, beholding afar off, which followed JESUS from Galilee, ministering unto Him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come there came a rich man of ¹Arimathaea, named Joseph, who also himself was JESUS' disciple. He went to Pilate and ²begged the body of JESUS. Then Pilate commanded the body to be delivered. And when Joseph had taken the Body, he wrapped It in a clean linen cloth and laid It in his own new tomb which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. ¹Land of Harimath – an unknown location, but presumed to be Ramah ²begged for

And there was Mary Magdalene, and the other Mary, sitting ¹over against the ²sepulchre. ¹across the way from ²a tomb, mausoleum, crypt

Now the ¹next day that followed the Day of the Preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said while He was yet alive, '*After three days I will rise again*'. Command therefore that the sepulchre be made ²sure until the third day - lest His disciples come by night and steal Him away and say unto the people '*He is risen from the dead*' - so the last error shall be worse than the first!" ¹2nd day of Passover ²secure

Pilate said unto them, "Ye have ¹a watch; go your way, make it as ²sure as ye can." ¹watchmen/guards ²secure

So they went and made the sepulchre sure, sealing the stone, and setting a watch.

In the end of the ¹Sabbath, as it began to ²dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

¹Saturday evening ²"pass into" (the Sabbath ends at sunset Saturday evening, and the first day of the week (Sunday) begins after sunset)... the word "dawn" used here does not mean the dawn of morning but dawn of the new day, which is after sunset

And, behold, there was a great earthquake - for the angel of THE LORD descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the ¹keepers did shake and ²became as dead men.

¹guards ²fell unconscious

And the angel answered and said unto the women, "Fear not, ye! For I know that ye seek JESUS, which was crucified. He is not here; for He is risen, as He said. Come, see the place where THE LORD lay. And go quickly and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee. There shall ye see Him. Lo, I have told you."

And they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word. And as they went to tell His disciples, behold, JESUS met them, saying, "All hail!"

And they came and held Him by the feet, and worshipped Him. Then said JESUS unto them, "Be not afraid! go tell My brethren that they go into Galilee, and there shall they see Me."

Now, when they were going, behold, some of the ¹watch came into the city and ²showed unto the chief priests all the things that were done.

¹guards ²revealed/told/explained

And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, 'His disciples came by night and stole Him away while we slept!' And if this come to the governor's ears, we will persuade him and ¹secure you."

¹protect you from the governor's wrath

So they took the money and did as they were taught; and this ¹saying is commonly reported among the Jews until this day.

¹lie/tale

Then the eleven disciples went away into Galilee, into a mountain where JESUS had appointed them. And when they saw Him they worshipped Him - but ¹some doubted.

¹Thomas

And JESUS came and spake unto them, saying, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in ¹the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo - I am with you always, even unto the end of the world!" Amen.

¹in the name of "JESUS", meaning "Jehovah the Savior"

The beginning of the Gospel of JESUS CHRIST, the Son of God.

As it is written in the prophets, "Behold, I send My messenger before thy face, which shall prepare Thy way before thee - the voice of one crying in the wilderness, 'Prepare ye the Way of THE LORD! Make His paths straight!'"

John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey, and preached, saying, "There cometh One mightier than I after me - the latchet of Whose shoes I am not worthy to stoop down and unloose! I indeed have baptized you with water; but *He* shall baptize you with the Holy Ghost!"

And it came to pass in those days that JESUS came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened and the Spirit like a dove descending upon Him. And there came a Voice from heaven, saying,

"THOU ART MY BELOVED SON IN WHOM I AM WELL PLEASED!"

And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered unto Him.

Now, after that John was put in prison, JESUS came into Galilee preaching the Gospel of the Kingdom of God, and saying, "The ¹time is fulfilled, and the kingdom of God is at hand! Repent ye, and believe the Gospel!"
¹the prophecy of the time of the arrival of Messiah in Daniel 9:24-27

Now, as He walked by the Sea of Galilee He saw Simon, and Andrew his brother, casting a net into the sea (for they were fishers). And JESUS said unto them, "¹Come ye after Me, and I will make you to become fishers of men." And straightway they forsook their nets, and followed Him. *¹follow Me*

And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them, and they left their father Zebedee in the ship with the hired servants, and went after Him.

And they went into Capernaum; and straightway on the Sabbath Day He entered into the synagogue and taught. And they were astonished at His doctrine (for He taught them as one that had authority, and not as the scribes).

And there was, in their synagogue, a man with an unclean spirit. And he cried out, saying, "Let us alone! What have we to do with Thee, Thou JESUS of Nazareth? ¹Art Thou come to destroy us? I know Thee who Thou ¹art - the Holy One of God!!"
¹are

And JESUS rebuked him, saying, "Hold thy peace, and come out of him!"

And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this?! What new doctrine is this?! For with authority commandeth He even the unclean spirits, and they do obey Him!"

And immediately His fame spread abroad throughout all the region round about Galilee. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

But Simon's wife's mother lay sick of a fever, and ¹anon they tell Him of her. And He came and took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them. *¹immediately*

And at even, when the sun did set, they brought unto Him all that were diseased and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils; and ¹suffered not the devils to speak because they knew Him. *¹would not allow/permit/tolerate/put up with*

And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed. And Simon, and they that were with Him, followed after Him.

And when they had found Him they said unto Him, "All men seek for Thee."

And He said unto them, "Let us go into the next towns, that I may preach there also; ¹for therefore came I forth." *¹for this reason*

And He preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, "If Thou ¹wilt, Thou canst make me clean." *¹if it is Your will*

And JESUS, moved with compassion, put forth His hand and touched him, and saith unto him, "¹I will! Be thou clean." *¹It is My will!*

And as soon as He had spoken, immediately the leprosy departed from him and he was cleansed. And He straightly ¹charged him and forthwith sent him away, and saith unto him, "See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." *¹commanded/gave a directive*

But he went out and began to publish it much and to blaze abroad the matter, insomuch that JESUS could no more openly enter into the city, but was without in desert places; and they came to Him from every quarter.

And again He entered into Capernaum after some days; and it was ¹noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door. And He preached the word unto them. *¹announced/reported*

And they come unto Him, bringing one sick of the palsy which was ¹borne of four. And when they could not come nigh unto Him for the ²press, they uncovered the roof where He was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. *¹carried by four people ²crowd*

When JESUS saw their faith, He said unto the sick of the palsy, "Son, thy sins be forgiven thee."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this Man thus speak blasphemies?! Who can forgive sins but God *only*?!"

And immediately when JESUS perceived in His spirit that they so reasoned within themselves, He said unto them, "Why reason ye these things in your hearts? ¹Whether is it easier to say to the sick of the palsy, '*Thy sins be forgiven thee*', or to say, '*Arise, and take up thy bed, and walk*'? But, that ye may know that the Son of man hath power on earth to forgive sins..." (he saith to the sick of the palsy) "I say unto thee: Arise, and take up thy bed, and go thy way into thine house!" *¹which of these two statements*

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion!"

And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them. And as He passed by He saw Levi, the son of Alphaeus, sitting at the ¹receipt of custom, and said unto him, "Follow Me." And he arose and followed Him. ¹tax/tribute office

And it came to pass that, as JESUS sat at meat in his house, many ¹publicans and sinners sat also together with JESUS and His disciples (for there were many, and they followed Him).

¹Jewish tribute collectors for Rome (whom the Jews thought of as traitors)

And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, "How is it that He eateth and drinketh with publicans and sinners?!"

When JESUS heard it, He saith unto them, "They that are whole have no need of the physician - but they that are *sick*. I came not to call the righteous, but *sinners*, to repentance."

And the disciples of ¹John and of the Pharisees used to ²fast; and they come and say unto Him, "Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?"

¹John the Baptist ²biblical fasting is when you are so serious and focused while praying to God about an issue that you completely lose desire for food or drink or pleasures, typically for a determined length of time

And JESUS said unto them, "Can the children of the bridechamber fast while the bridegroom is with them? So long as they have the Bridegroom with them, they cannot fast. But the days will come when the Bridegroom shall be taken away from them - and *then* shall they fast in those days.

"No man also seweth a piece of new cloth on an old garment, else the new piece that filled it up ¹taketh away from the old, and the rent is made ¹worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles and the wine is spilled and the bottles will be marred - but new wine must be put into new bottles." ¹makes it look even worse

And it came to pass that He went through the corn fields on the Sabbath Day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, "Behold, why do they on the Sabbath Day that which is not lawful?!"

And He said unto them, "Have ye never read what David did when he had need and was an hungred - he, and they that were with him - how he went into the House of God in the days of Abiathar the High Priest and did eat the Showbread (which is not lawful to eat but for the priests), and gave also to them which were with him?" And He said unto them, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath!"

And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath Day, that they might accuse Him.

And He saith unto the man which had the withered hand, "Stand forth."

And He saith unto them, "Is it lawful to do good on the Sabbath Days, or to do evil? To save life, or to kill?"

But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, "Stretch forth thine hand!"

And he stretched it out, and his hand was restored whole as the other. And the Pharisees went forth and straightway took counsel with the ¹Herodians against Him, how they might destroy Him. But JESUS withdrew Himself with His disciples to the sea; and a great multitude from Galilee followed Him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan. And they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

¹those who believed King Herod to be the Messiah

And He spake to His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him. For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues. And unclean spirits, when they saw Him, fell down before Him and cried, saying, "Thou art the Son of God!!" And He straitly charged them that they should not make Him known.

And He goeth up into a mountain and calleth unto Him whom He would, and they came unto Him. And He ordained twelve that they should be with Him and that He might send them forth to preach and to have power to heal sicknesses and to cast out devils:

And Simon (He surnamed *Peter*),

And James the son of Zebedee,

And John the brother of James (and He surnamed them *Boanerges*, which is, *The sons of thunder*),

And Andrew,

And Philip,

And Bartholomew,

And Matthew,

And Thomas,

And James the son of Alphaeus,

And Thaddaeus,

And Simon the Canaanite,

And Judas Iscariot (which also betrayed Him).

And they went into an house. And the multitude cometh together again so that they could not so much as eat bread. And when His friends heard of it, they went out to lay hold on Him (for they said, "He is beside Himself!").

And the scribes which came down from Jerusalem said, "He hath Beelzebub, and by the prince of the devils casteth He out devils!"

And He called them unto Him and said unto them in parables, "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods except he will first bind the strong man; and *then* he will spoil his house.

"Verily I say unto you: All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme - but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation!" (because they said, '*He hath an unclean spirit*').

There came then His brethren and His mother, and, standing ¹without, sent unto Him, calling Him. And the multitude sat about Him, and they said unto Him, "Behold, Thy mother and Thy brethren ¹without seek for Thee." ¹outside

And He answered them, saying, "Who *is* My mother or My brethren?"

And He looked round about on them which sat about Him, and said, "Behold - My mother and My brethren! For whosoever shall do the will of God, the same is My brother and My sister and Mother."

And He began again to teach by the sea side, and there was gathered unto Him a great multitude so that He entered into a ship and sat in the sea; and the whole multitude was by the sea on the land. And He taught them many things by parables and said unto them in His doctrine, "¹Hearken. ¹listen/pay attention

"Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground where it had not

much earth, and immediately it sprang up because it had no depth of earth; but when the sun was up, it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground and did yield fruit that sprang up and increased and brought forth - some thirty, and some sixty, and some an hundred."

And He said unto them, "He that hath ears to hear, let him hear."

And when He was alone, they that were about Him with the twelve asked of Him ¹the parable.

¹the parable's meaning

And He said unto them, "Unto you it is given to know the mystery of the Kingdom of God; but, unto them that are without, all these things are done in parables, that, seeing they may see and not perceive, and hearing they may hear and not understand - lest at any time they should be converted and their sins should be forgiven them."

And He said unto them, "Know ye not this parable? And how then will ye know all parables?"

"The sower soweth The Word.

"And these are they by the way side where The Word is sown: but when they have heard, Satan cometh immediately and taketh away The Word that was sown in their hearts.

"And these are they likewise which are sown on stony ground: who, when they have heard The Word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time. Afterward, when affliction or persecution ariseth for The Word's sake, immediately they are offended.

"And these are they which are sown among thorns: such as hear The Word, and the cares of this world and the deceitfulness of riches and the lusts of other things, entering in, choke The Word and it becometh unfruitful.

"And these are they which are sown on good ground: such as hear The Word and receive it and bring forth fruit - some thirtyfold, some sixty, and some an hundred."

And He said unto them, "Is a candle brought to be put under a bushel, or under a bed, and not to be set on a Candlestick? For there is nothing hid which shall not be manifested; neither was any thing kept secret but that it should come abroad. If any man have ears to hear, let him hear."

And He said unto them, "Take heed what ye hear! With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath."

And He said, "So is the kingdom of God: as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up - he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

And He said, "Whereunto shall we liken the kingdom of God? Or, with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches so that the fowls of the air may lodge under the shadow of it."

And with many such parables spake He The Word unto them as they were able to hear it - but without a parable spake He not unto them. And when they were alone, He ¹expounded all things to His disciples.

¹explained in detail

And the same day, when the even was come, He saith unto them, "Let us pass over unto the other side."

And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship so that it was now full. And He was in the hinder part of the ship, asleep on a pillow. And they awake Him, and say unto Him, "Master, carest Thou not that we perish?!"

And He arose and rebuked the wind and said unto the sea, "Peace! Be still!"

And the wind ceased, and there was a great calm. And He said unto them, "Why are ye so fearful? How is it that ye have no faith?!"

And they feared exceedingly, and said one to another, "What manner of Man is this, that even the wind and the sea obey Him?!"

And they came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs. And no man could bind him, no, not with chains (because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him). And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw JESUS afar off, he ran and worshipped Him, and cried with a loud voice, and said, "What have I to do with thee, JESUS, Thou Son of the Most High God?! I adjure Thee by God, that Thou torment me not!" (for He said unto him, "Come out of the man, thou unclean spirit!").

And He asked him, "What is thy name?"

And he answered, saying, "My name is *Legion*, for we are many." And he besought Him much that He would not send them away out of the country.

Now, there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought Him, saying, "Send us into the swine, that we may enter into them."

And forthwith JESUS gave them leave. And the unclean spirits went out, and entered into the swine - and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

And they that fed the swine fled, and told it in the city and in the country. And they went out to see what it was that was done. And they come to JESUS, and see him (that was possessed with the devil and had the legion) sitting, and clothed, and in his right mind; and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray Him to depart out of their coasts.

And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit, JESUS suffered him not, but saith unto him, "Go home to thy friends, and tell them how great things THE LORD hath done for thee and hath had compassion on thee."

And he departed, and began to publish in Decapolis how great things JESUS had done for him; and all men did marvel.

And when JESUS was passed over again by ship unto the other side, much people gathered unto Him; and He was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue (Jairus, by name); and when he saw Him, he fell at His feet and besought Him greatly, saying, "My little daughter lieth at the point of death! I pray Thee, come and lay Thy hands on her that she may be healed, and she shall live."

And JESUS went with him; and much people followed Him and thronged Him. And a certain woman, which had an issue of blood twelve years (and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse); when she had heard of JESUS, came in the press behind, and touched His garment (for she said, *'If I may touch but His clothes, I shall be whole!'*). And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And JESUS, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, "Who touched My clothes?"

And His disciples said unto Him, "Thou seest the multitude thronging Thee, and sayest Thou, *'who touched Me?'*"

And He looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him and told Him all the truth.

And He said unto her, "Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague."

While He yet spake, there came from the ruler of the synagogue's house certain which said, "Thy daughter is dead. Why troublest thou the Master any further?"

As soon as JESUS heard the word that was spoken, He saith unto the ruler of the synagogue, "Be not afraid; only *believe.*"

And He suffered no man to follow Him, save Peter and James, and John the brother of James. And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when He was come in, He saith unto them, "Why make ye this ¹ado, and weep? The damsel is not dead, but sleepeth."

¹ruckus

And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel and them that were with Him, and entereth in where the damsel was lying. And He took the damsel by the hand and said unto her, "*Talitha cumi*" (which is, being interpreted, "Damsel, I say unto thee, arise").

And straightway the damsel arose, and walked (for she was of the age of twelve years). And they were astonished with a great astonishment. And He charged them straitly that no man should know it, and commanded that something should be given her to eat. And He went out from thence and came into His own country; and His disciples follow Him.

And when the Sabbath Day was come, He began to teach in the synagogue. And many, hearing Him, were astonished, saying, "From whence hath this Man these things, and what wisdom is this which is given unto Him that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not His sisters here with us?" And they were offended at Him.

But JESUS said unto them, "A prophet is not without honour - but in his own country, and among his own kin, and in his own house."

And he could there do no mighty work, save that He laid His hands upon a few sick folk and healed them. And He marvelled because of their unbelief. And He went round about the villages, teaching.

And He called unto Him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey, save a staff only - no scrip, no bread, no money in their purse - but be shod with sandals, and not put on two coats.

And He said unto them, "In what place soever ye enter into an house, ¹there abide till ye depart from that place. And whosoever shall not receive you nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you: it shall be more tolerable for Sodom and Gomorrha in the Day of Judgment than for that city!"

¹dwell at one house for the duration of your visit to that community

And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

And King Herod heard of Him (for His name was spread abroad), and he said that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in Him.

Others said that "It is ¹Elias!"

¹Elijah

And others said that it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said, "It is John, whom I beheaded! He is risen from the dead!" (For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake - his brother Philip's wife; for he had married her. For John had said unto Herod, "*It is not lawful for thee to have thy brother's wife*". Therefore Herodias had a quarrel against him, and would have killed him; but she could not, for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, "*Ask of me whatsoever thou wilt, and I will give it thee*". And he sware unto her, "*Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom*." And she went forth, and said unto her mother, "*What shall I ask?*" And she said, "*The head of John the Baptist*." And she came in straightway with haste unto the king, and asked, saying, "*I will that thou give me by and by in a charger the head of John the Baptist*." And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb).

And the apostles gathered themselves together unto JESUS and told Him all things - both what they had done, and what they had taught.

And He said unto them, "Come ye yourselves apart into a desert place and rest a while" (for there were many coming and going, and they had no leisure so much as to eat).

And they departed into a desert place by ship privately. And the people saw them departing, and many knew Him and ran afoot thither out of all cities, and ¹outwent them, and came together unto Him.

¹outran/out-paced

And JESUS, when He came out, saw much people and was moved with compassion toward them because they were as sheep not having a shepherd. And He began to teach them many things. And when the day was now far spent, His disciples came unto Him and said, "This is a desert place, and now the time is far passed. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread, for they have nothing to eat."

He answered and said unto them, "Give ye them to eat."

And they say unto Him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

He saith unto them, "How many loaves have ye? Go and see."

And when they knew, they say, "Five. And two fishes."

And He commanded them to make all sit down by companies upon the green grass.

And they sat down in ranks, by hundreds and by fifties. And when He had taken the five loaves and the two fishes, He looked up to heaven and blessed and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

And straightway He constrained His disciples to get into the ship and to go to the other side ¹before unto Bethsaida, while He sent away the people. And when He had sent them away, He departed into a mountain to pray. *¹similar to "go on and lead the way"*

And when even was come, the ship was in the midst of the ¹sea, and He alone on the land. And He saw them toiling in rowing (for the wind was contrary unto them).

¹The Sea of Galilee, also called Sea of Kinneret, Lake of Gennesaret, and Lake Tiberias

And about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them. But when they saw Him walking upon the sea, they supposed it had been a spirit and cried out (for they *all* saw Him and were troubled).

And immediately He talked with them and saith unto them, "Be of good cheer! It is I! Be not afraid!"

And He went up unto them into the ship and the wind ceased; and they were sore amazed in themselves beyond measure and wondered (for they considered not the miracle of the loaves, for their heart was hardened).

And when they had passed over, they came into the land of Gennesaret and drew to the shore. And when they were come out of the ship, straightway they ¹knew Him, and ran through that whole region round about and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered - into villages, or cities, or country - they laid the sick in the streets and besought Him that they might touch if it were but the border of His garment. And as many as touched Him were made whole. *¹recognized*

Then came together unto Him the Pharisees and certain of the scribes which came from Jerusalem. And when they saw some of His disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many

other ¹things there be which they have received to ²hold, as the washing of cups, and pots, brazen vessels, and of tables. ¹traditions ²keep/observe

Then the Pharisees and scribes asked Him, "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?!"

He answered and said unto them, "Well hath ¹Esaias prophesied of you hypocrites, as it is written, '*This people honoureth Me with their lips, but their heart is far from Me; howbeit in vain do they worship Me, teaching for doctrines the commandments of men!*' For, laying aside the Commandment of God, ye hold the tradition of *men*, as the washing of pots and cups, and many other such like things ye do! And," He said unto them, "Full well ye reject the Commandment of God, that ye may keep *your own* tradition! For Moses said, '*Honour thy father and thy mother*' and '*Whoso curseth father or mother, let him die the death*'. But YE say, '*If a man shall say to his father or mother, 'It is Corban' (that is to say, a gift) by whatsoever thou mightest be profited by me', he shall be free.* And ye suffer him no more to do ought for his father or his mother - making The Word of God of none effect through your tradition, which ye have delivered - and many such like things do ye!"

And when He had called all the people unto Him, He said unto them, "Hearken unto Me every one of you, and understand. There is nothing from ¹without a man that entering into him can defile him; but the things which come *out* of him, *those* are they that defile the man. If any man have ears to hear, let him hear." ¹the outside

And when He was entered into the house from the people, His disciples asked Him concerning the parable. And He saith unto them, "Are ye so without understanding *also*?! Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him because it entereth not into his heart, but into the belly, and goeth out into the ¹draught, purging all meats?" ¹place for body waste, a privy or "toilet"

And He said, "That which *cometh out* of the man - *that* defileth the man. For, from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."

And from thence He arose and went into the borders of Tyre and Sidon and entered into an house and would have no man know it, but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him and came and fell at His feet. The woman was a Greek (a Syro-Phenician by ¹nation), and she besought Him that He would cast forth the devil out of her daughter. ¹nationality

But JESUS said unto her, "Let the children first be filled; for it is not ¹meet to take the children's bread and to cast it unto the dogs." ¹proper

And she answered and said unto Him, "Yes, Lord; yet the dogs under the table eat of the children's crumbs."

And He said unto her, "For ¹this saying, go thy way - the devil is gone out of thy daughter!" ¹making this statement/saying these words

And when she was come to her house, she found the devil gone out and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf and had an impediment in his speech, and they beseech Him to put His hand upon him. And He took him aside from the multitude and put His fingers into his ears, and He spit and touched his tongue; and looking up to heaven, He sighed and saith unto him, "Ephphatha" (that is, "Be opened").

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man; but the more He charged them, so much the more a great deal they published it and were beyond measure astonished, saying, "He hath done all things well! He maketh both the deaf to hear and the dumb to speak!"

In those days (the multitude being very great and having nothing to eat), JESUS called His disciples unto Him and saith unto them, "I have compassion on the multitude because they have now been with Me three days and have nothing to eat. And if I send them away fasting to their own houses, they will faint by the way; for ¹divers of them came from far." *¹various*

And His disciples answered Him, "From whence can a man satisfy these men with bread here in the wilderness?"

And He asked them, "How many loaves have ye?"

And they said, "Seven."

And He commanded the people to sit down on the ground. And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand; and He sent them away.

And straightway He entered into a ship with His disciples and came into the parts of Dalmanutha. And the Pharisees came forth and began to question with Him, seeking of Him a sign from heaven, tempting Him.

And He sighed deeply in His spirit and saith, "Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation." And He left them and, entering into the ship again, departed to the other side.

Now, the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And He charged them, saying, "Take heed! Beware of the leaven of the Pharisees and of the leaven of Herod."

And they reasoned among themselves, saying, "It is because we have no bread." *¹He is saying this because*

And when JESUS knew it, He saith unto them, "Why reason ye, '*because ye have no bread*'? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?"

They say unto Him, "Twelve."

"And when the seven among four thousand, how many baskets full of fragments took ye up?"

And they said, "Seven."

And He said unto them, "How is it that ye do not understand?"

And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand and led him out of the town; and when He had spit on his eyes and put His hands upon him, He asked him if he saw ought.

And he looked up, and said, "I see... men... as trees... walking..."

'in other words, "My vision is blurry... I can see people, but they all look like walking trees"

After that He put His hands again upon his eyes and made him look up. And he was restored and saw every man clearly. And He sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town."

And JESUS went out and His disciples into the towns of Caesarea Philippi. And by the way He asked His disciples, saying unto them, "Whom do men say that I Am?"

And they answered, "John the Baptist. But some say Elias. And others, one of the prophets."

And He saith unto them, "But whom say ye that I Am?"

And Peter answereth and saith unto Him, "Thou art the ¹CHRIST."

'Messiah

And He charged them that they should tell no man ¹of Him.

'that He is Messiah

And He began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again - and He spake that saying openly. And Peter took Him and began to rebuke Him. But when He had turned about and looked on His disciples, He rebuked Peter, saying, "Get thee behind Me, Satan! For, thou savourest not the things that be of God but the things that be of *men!*"

And when He had called the people unto Him with His disciples also, He said unto them, "Whosoever will ¹come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For, what shall it profit a man if he shall gain the whole world and lose his own soul? Or, what shall a man give in *exchange* for his soul? Whosoever therefore shall be ashamed of Me and of My Words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels."

And He said unto them, "Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power."

And after six days JESUS taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves. And He was transfigured before them. And His raiment became shining, exceeding white as snow, so as no ¹fuller on earth can white them.

'one who cleans laundry couldn't make His clothes whiter

And there appeared unto them ¹Elias with Moses, and they were talking with JESUS.

'Elijah

And Peter answered and said to JESUS, "Master, it is good for us to be here. And let us make three ¹tabernacles - one for Thee, and one for Moses, and one for Elias" (for he ²wist not what to say, for they were sore afraid).

'tents ²didn't know what else to say

And there was a cloud that overshadowed them, and a Voice came out of the cloud, saying,

"THIS IS MY BELOVED SON - HEAR HIM!"

And suddenly, when they had looked round about, they saw no man any more (save JESUS only) with themselves. And as they came down from the mountain He charged them that they should tell no man what things they had seen till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what "the rising from the dead" ¹should mean. *¹referred to*

And they asked Him, saying, "Why say the scribes that ¹Elias must first come?"
¹Elijah (his return is prophesied in the last chapter of the "Old Testament")

And He answered and told them, "Elias verily cometh first, and restoreth all things - *and* how it is written of the Son of man, that He must suffer many things and be ¹set at nought. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." *¹killed*

And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and, running to Him, saluted Him.

And He asked the scribes, "What question ye with them?"

And one of the multitude answered and said, "Master, I have brought unto Thee my son which hath a ¹dumb spirit; and wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away. And I spake to Thy disciples that they should cast him out; and they could not." *¹mute*

He answereth him and saith, "O faithless generation! How long shall I be with you? How long shall I ¹suffer you? Bring him unto Me." *¹tolerate/put up with*

And they brought him unto Him; and when he saw Him, straightway the spirit tare him and he fell on the ground and wallowed, foaming. And He asked his father, "How long is it ago since this came unto him?"

And he said, "Of a child. And ofttimes it hath cast him into the fire and into the waters, to destroy him. But if Thou canst do *any thing*, have compassion on us and help us!" *¹since childhood*

JESUS said unto him, "If thou canst believe. *All things* are possible to him that believeth."

And straightway the father of the child cried out and said with tears, "Lord, I believe! Help Thou mine unbelief!"

When JESUS saw that the people came running together, He rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him!"

And the spirit cried, and rent him sore, and came out of him, and he was as one dead - insomuch that many said, "He is dead!"

But JESUS took him by the hand and lifted him up, and he arose. And when He was come into the house, His disciples asked Him privately, "Why could not we cast him out?"

And He said unto them, "This ¹kind can come forth by nothing but by prayer and fasting." *¹type of devilish spirit*

And they departed thence and passed through Galilee; and He ¹would not that any man should know it. For He taught His disciples, and said unto them, "The Son of man is delivered into the hands of men, and they shall kill Him; and, after that He is killed, He shall rise the third day." *¹did not want*

But they understood not that saying, and were afraid to ask Him.

And He came to Capernaum; and, being in the house, He asked them, "What was it that ye disputed among yourselves ¹by the way?" *¹along the road*

But they held their peace (for, by the way, they had disputed among themselves who should be the greatest).

And He sat down, and called the twelve, and saith unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

And He took a child, and set him in the midst of them. And when He had taken him in His arms, He said unto them, "Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth - not *Me* - but Him that sent Me."

And John answered Him, saying, "Master, we saw one casting out devils in Thy name, and He followeth not us; and we forbad him, because He followeth not us."

But JESUS said, "Forbid him not! For there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our ¹part. For whosoever shall give you a cup of water to drink in My name because ye belong to CHRIST, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea. *¹side*

"And if thy hand offend thee, cut it off - it is better for thee to enter into life maimed, than having two hands to go into ¹hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off - it is better for thee to enter halt into life, than having two feet to be cast into ¹hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out - it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into ¹hell fire, where their worm dieth not, and the fire is not quenched. *¹The Lake of Fire, which the book of Revelation calls "the second death/grave"*

"For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good - but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

And He arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan. And the people resort unto Him again; and, as He was ¹wont, He taught them again. *¹accustomed to doing*

And the Pharisees came to Him and asked Him, "Is it lawful for a man to put away his wife?" (tempting Him).

And He answered and said unto them, "What did Moses command you?"

And they said, "Moses ¹suffered to write a bill of divorcement, and to put her away." *¹permitted/allowed us*

And JESUS answered and said unto them, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So then, they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

And in the house His disciples asked Him again of the same matter.

And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

But when JESUS saw it, He was much displeased and said unto them, "Suffer the little children to come unto Me, and forbid them not! For of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. ^{allow/permit/tolerate}

And He took them up in His arms, put His hands upon them, and blessed them.

And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?"

And JESUS said unto him, "Why callest thou me 'good'? There is none good but one - that is, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother...".

And he answered and said unto Him, "Master, all these have I observed from my youth."

Then JESUS, beholding him, loved him, and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. And come, take up the cross, and follow Me."

And he was sad at that saying, and went away grieved (for he had great possessions). And JESUS looked round about and saith unto His disciples, "How hardly shall they that have riches enter into the Kingdom of God!"

And the disciples were astonished at His words. But JESUS answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

And they were astonished out of measure, saying among themselves, "Who then *can* be saved?!"

And JESUS looking upon them saith, "With *men* it is impossible, but not with God - for with God *all* things are possible."

Then Peter began to say unto Him, "Lo, we have left all, and have followed Thee."

And JESUS answered and said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions. And, in the world to come, eternal life. But, many that are first shall be last; and the last first."

And they were in the way going up to Jerusalem; and JESUS went before them, and they were amazed. And as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the

¹Gentiles. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him - and the third day He shall rise again.”

¹anyone who is not of the faith of Abraham, Isaac & Jacob

And James and John, the sons of Zebedee, come unto Him, saying, “Master, we would that Thou shouldst do for us whatsoever we shall desire.”

And He said unto them, “What would ye that I should do for you?”

They said unto Him, “Grant unto us that we may sit, one on Thy right hand and the other on Thy left hand, in Thy glory.”

But JESUS said unto them, “Ye know not what ye ask! Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?”

And they said unto him, “We can.”

And JESUS said unto them, “Ye SHALL indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized. But, to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.”

And when the ten heard it, they began to be much displeased with James and John. But JESUS called them to Him and saith unto them, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and *their* great ones exercise authority upon *them*. But so shall it *not* be among you. But whosoever will be great among you shall be your minister. And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came - not to be ministered unto - but to minister, and to give His life a ransom for many.”

And they came to Jericho; and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

And when he heard that it was JESUS of Nazareth, he began to cry out, and say, “JESUS, Thou Son of David, have mercy on me!!” And many charged him that he should hold his peace, but he cried the more a great deal, “Thou Son of David, have mercy on me!!”

And JESUS stood still, and commanded him to be called. And they call the blind man, saying unto him, “Be of good comfort! Rise! He calleth thee!” And he, casting away his garment, rose, and came to JESUS.

And JESUS answered and said unto him, “What wilt thou that I should do unto thee?”

The blind man said unto him, “Lord... that I might receive my sight.”

And JESUS said unto him, “Go thy way; thy faith hath made thee whole.” And immediately he received his sight, and followed JESUS in the way.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His disciples and saith unto them, “Go your way into the village ¹over against you. And as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, ‘*Why do ye this?*’ say ye that THE LORD hath need of him; and straightway he will send him hither.”

¹across the way from

And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as JESUS had commanded; and they let them go.

And they brought the colt to JESUS, and cast their garments on him; and He sat upon him. And many spread their garments in the way, and others cut down branches off the trees and strowed them in the way. And they that went before, and they that followed, cried, saying, "Hosanna!!! Blessed is He that cometh in the name of THE LORD!! Blessed be the kingdom of our father David, that cometh in the name of THE LORD!! Hosanna in the highest!!!"

¹an exclamation of joy for receiving help & salvation

And JESUS entered into Jerusalem, and into the Temple. And when He had looked round about upon all things (and now the eventide was come), He went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, He was hungry. And seeing a fig tree afar off having leaves, He came, if ¹haply he might find any thing thereon. And when He came to it, He found nothing but leaves; ²for the time of figs was not yet. And JESUS answered and said unto it, "No man eat fruit of thee hereafter for ever!" And His disciples heard it.

*¹perhaps ²Jesus was giving a physical example here of what He would say to His people later – be fruitful (with the Gospel) in season and **out** of season, let the Lord not return and find us idle and unfruitful in our duties to Him*

And they come to Jerusalem, and JESUS went into the Temple and began to cast out them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not ¹suffer that any man should carry any vessel through the Temple. *¹tolerate/permit/allow*

And He taught, saying unto them, "Is it not written, 'My House shall be called of all nations the House of Prayer'? But ye have made it a den of thieves!"

And the scribes and chief priests heard it, and sought how they might destroy Him; for they feared Him, because all the people was astonished at His doctrine.

And when even was come, He went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto Him, "Master, behold, the fig tree which Thou cursedst is withered away!"

And JESUS answering saith unto them, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, 'Be thou removed and be thou cast into the sea', and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do *not* forgive, neither will your Father which is in heaven forgive *your* trespasses."

And they come again to Jerusalem, and as He was walking in the Temple there come to Him the chief priests, and the scribes, and the elders, and say unto Him, "By what authority doest Thou these things?! And who gave Thee this authority to do these things?!"

And JESUS answered and said unto them, "I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things. The baptism of John; was it from heaven, or of men? Answer Me!"

And they reasoned with themselves, saying, "If we shall say *from heaven* He will say, 'Why then did ye not believe him?' But if we shall say *of men...*" (they feared the people, for all men counted John that he was a prophet indeed).

And they answered and said unto JESUS, "We cannot tell."

And JESUS, answering, saith unto them, "Neither do I tell you by what authority I do these things."

And He began to speak unto them by parables:

"A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to ¹husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, 'They will reverence my son'. But those husbandmen said among themselves, 'This is the heir! Come, let us kill him, and the inheritance shall be ours!' And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do?" ¹farmers

"He will come and destroy the husbandmen, and will give the vineyard unto others."

"And have ye not read this scripture: *'The stone which the builders rejected is become the Head of the corner; this was THE LORD's doing and it is marvellous in our eyes'*?"

And they sought to lay hold on Him, but feared the people (for they knew that He had spoken the parable against them); and they left Him and went their way. And they send unto Him certain of the Pharisees and of the Herodians, ¹to catch Him in His words. ¹to trip Him up/make Him say the wrong thing

And when they were come they say unto Him, "Master, we know that Thou art true, and ¹carest for no man; for Thou regardest not the ²person of men but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?" ¹You are not biased ²rank or position

But He, knowing their hypocrisy, said unto them, "Why tempt ye Me? Bring Me a penny, that I may see it." And they brought it.

And He saith unto them, "Whose is this image and ¹superscription?" ¹engraved or embossed words

And they said unto Him, "Caesar's."

And JESUS, answering, said unto them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at Him.

Then come unto Him the Sadducees (which say there is no resurrection); and they asked Him, saying, "Master, Moses wrote unto us, *'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother'*. Now, there were seven brethren; and the first took a wife, and, dying, left no ¹seed. And the second took her, and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed. Last of all the woman died also. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? For the seven had her to wife." ¹children/offspring

And JESUS, answering, said unto them, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For, when they shall rise from the dead, they neither marry, nor are given in marriage; but are ¹as the angels which are in heaven. And as ²touching the dead, that they rise... Have ye

not read in the book of Moses, how in the bush God spake unto him, saying, *'I am the God of Abraham, and the God of Isaac, and the God of Jacob'*? He is not the God of the dead, but the God of the living. Ye therefore do greatly err!" *¹single/unmarried ²regarding the subject of*

And one of the scribes came, and having heard them reasoning together and perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

And JESUS answered him, "The first of all the commandments is: *'Hear O Israel THE LORD our God is one Lord; and thou shalt love THE LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength'*. THIS is the first commandment. And the second is like - namely this: *'Thou shalt love thy neighbour as thyself.'* There is none other commandment greater than these."

And the scribe said unto him, "¹Well, Master, Thou hast said the truth; for there is one God and there is none other but He. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength - and to love his neighbour as himself - is more than all whole burnt offerings and sacrifices." *¹well said/very good/I concur*

And when JESUS saw that He answered ¹discreetly, He said unto him, "Thou art not far from the Kingdom of God." *¹with honest intelligence without trickery*

And no man after that ¹durst ask Him any question. *¹dared to*

And JESUS answered and said while He taught in the Temple, "How say the scribes that CHRIST is the son of David? For David himself said by the Holy Ghost, *'THE LORD said to my Lord: Sit Thou on My right hand till I make Thine enemies Thy footstool'*. ¹David therefore himself calleth Him *'Lord'* - and whence is He then his son?" *¹how can Messiah be David's son when David himself refers to Messiah as Lord?*

And the common people heard Him gladly. And He said unto them in His doctrine, "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts - which devour widows' houses and for a pretence make long prayers. These shall receive greater damnation."

And JESUS sat over against the ¹treasury and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. *¹the Temple Treasury for tithes & offerings*

And He called unto Him His disciples, and saith unto them, "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she ¹of her want did cast in all that she had, even all her living." *¹in her poverty*

And as He went out of the Temple, one of His disciples saith unto Him, "Master, see what manner of stones and what buildings are here!"

And JESUS, answering, said unto him, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."

And as He sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked Him privately, "Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?"

And JESUS answering them began to say, "Take heed lest any man deceive you:

“For many shall come in My name, saying, ‘I am CHRIST’ and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be - but The End shall not be yet.

“For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles - these are the beginnings of sorrows.

“But take heed to yourselves! For they shall deliver you up to councils, and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for My sake, for a testimony against them. And the Gospel must first be published among all nations.

“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, *that* speak ye. For it is not ye that speak, but the Holy Ghost.

“Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake. But he that shall endure unto the end, the same shall be saved.

“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judaea flee to the mountains. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house. And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that THE LORD had shortened those days, no flesh should be saved - but for the ¹Elect's sake, whom He hath chosen, He hath shortened the days. *¹God's people*

“And then if any man shall say to you, ‘Lo, here is CHRIST!’ or ‘Lo, He is there!’ - believe him not! For false christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the Elect. But take ye heed! Behold, I have foretold you all things.

“But in those days, after that tribulation, the sun shall be darkened and the moon shall not give her light and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

“And then shall they see the Son of man coming in the clouds with great power and glory. And ¹then shall He send His angels and shall gather together His Elect from the ²four winds, from the uttermost part of the earth to the uttermost part of heaven. *¹after all of that occurs ²all four directions*

“Now, learn a parable of the fig tree: when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

“Verily I say unto you, that this generation shall not pass, till all these things be done.

“Heaven and earth shall pass away; but My Words shall *not* pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the Master of the house cometh - at even, or at midnight, or at the cockcrowing, or in the morning - lest, coming suddenly, He find you sleeping. And what I say unto you, I say unto all: Watch!”

After two days was the Feast of the Passover and of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by craft and put Him to death. But they said, “Not on the feast day, lest there be an uproar of the people.”

And, being in Bethany, in the house of Simon the leper, as He sat at meat there came a woman having an alabaster box of ointment of spikenard - very precious. And she brake the box, and poured it on His head.

And there were some that had indignation within themselves, and said, “Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor!” And they murmured against her.

And JESUS said, "Let her alone! Why trouble ye her? She hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good; but *Me* ye have not always. She hath done what she could. She is come aforehand to anoint My body to the burying. Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also, that she hath done, shall be spoken of for a memorial of her."

And Judas Iscariot (one of the twelve) went unto the chief priests to betray Him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

And the first day of Unleavened Bread, when they killed the ¹Passover, His disciples said unto Him, "Where wilt Thou that we go and prepare, that Thou mayest eat the Passover?" ¹Passover lamb

And He sendeth forth two of His disciples and saith unto them, "Go ye into the city, and there shall meet you a man bearing a pitcher of water. Follow him; and wheresoever he shall go in, say ye to the goodman of the house, *The Master saith: Where is the guestchamber, where I shall eat the Passover with My disciples?*" And he will show you a large upper room, furnished and prepared. There make ready for us."

And His disciples went forth, and came into the city, and found as He had said unto them; and they made ready the Passover. And in the evening He cometh with the twelve.

And as they sat and did eat, JESUS said, "Verily I say unto you, one of you which eateth with Me shall betray Me."

And they began to be sorrowful, and to say unto Him one by one, "*Is it I?*" and another said, "*Is it I?*"

And He answered and said unto them, "It is one of the twelve, that dippeth with Me in the dish. The Son of man indeed ¹goeth, as it is written of Him - but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born!" ¹goes to His death

And, as they did eat, JESUS took bread and blessed and brake it, and gave to them, and said, "Take. Eat. This is My body."

And He took the cup, and when He had given thanks He gave it to them, and they all drank of it. And He said unto them, "This is My blood of the new ¹testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." ¹covenant

And when they had sung an hymn, they went out into the Mount of Olives. And JESUS saith unto them, "All ye shall be offended because of Me this night; for it is written, *'I will smite the Shepherd and the sheep shall be scattered'*. But after that I am risen, I will go before you into Galilee."

But Peter said unto Him, "Although all shall be offended, yet will not I!"

And JESUS saith unto him, "Verily I say unto thee, that this day, even in this night, before the ¹cock crow twice, thou shalt deny Me ²thrice." ¹rooster crows ²three times

But he spake the more vehemently, "If I should *die* with Thee, I will not deny Thee in any wise!" Likewise also said they all. And they came to a place which was named ¹Gethsemane.

¹Gath-Shemen, meaning in essence "produced of the [wine or olive] press", it is an ancient olive orchard and garden situated between the Mount of Olives and Brook Kidron directly across from the Eastern (Golden) Gate of the Temple Mount of Jerusalem

And He saith to His disciples, "Sit ye here, while I shall pray."

And He taketh with Him Peter and James and John, and began to be ¹sore amazed, and to be very heavy, and saith unto them, "My soul is exceeding sorrowful unto death! Tarry ye here, and watch."

¹extreme stress bordering on a state of shock

And He went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, "Abba! Father! All things are possible unto Thee! Take away this cup from Me! Nevertheless not what I will, but what Thou wilt."

¹Daddy!/Papa!/O My Father!

And He cometh and findeth them sleeping, and saith unto Peter, "Simon! Sleepest thou? Coudest not thou watch *one hour*?! Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

And again He went away, and prayed, and spake the same words. And when He returned He found them asleep again (for their eyes were heavy), ¹neither wist they what to answer him.

¹they didn't know what to say/they could not defend themselves

And He cometh the third time, and saith unto them, "Sleep on now, and take your rest.

"It is enough. The hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand."

¹you've slept enough

And immediately, while He yet spake, cometh Judas (one of the twelve), and with him a great multitude with swords and staves from the chief priests and the scribes and the elders.

And he that betrayed Him had given them a token, saying, "Whomsoever I shall kiss, that same is He; take Him and lead Him away safely."

And as soon as he was come, he goeth straightway to Him and saith, "Master, Master", and kissed Him. And they laid their hands on Him and took Him.

And one of them, that stood by, drew a sword and smote a servant of the High Priest, and cut off his ear.

And JESUS answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take Me? I was DAILY with you in the Temple teaching, and ye took Me not. But the Scriptures must be fulfilled." And ¹they all forsook Him, and fled.

¹His followers

And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him, and he left the linen cloth and fled from them naked.

And they led JESUS away to the High Priest; and with him were assembled all the chief priests and the elders and the scribes. And Peter followed Him afar off, even into the palace of the High Priest. And he sat with the servants, and warmed himself at the fire.

And the chief priests and all the council sought for witness against JESUS to put Him to death, and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, "We heard Him say, '*I will destroy this Temple that is made with hands, and within three days I will build another made without hands.*'" But neither so did their witness agree together.

And the High Priest stood up in the midst, and asked JESUS, saying, "Answerest Thou *nothing*? What is it which these witness against Thee?" But He held His peace and answered nothing.

Again the High Priest asked Him, and said unto Him, "Art Thou the ¹CHRIST, the Son of the Blessed?" ¹*Messiah*

And JESUS said, "I Am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven!"

Then the High Priest rent his clothes, and saith, "What need we any further witnesses? Ye have heard the blasphemy! What think ye?"

And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, "Prophesy!" And the servants did strike Him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the High Priest. And when she saw Peter warming himself, she looked upon him, and said, "And thou also wast with JESUS of Nazareth!"

But he denied, saying, "I know not, neither understand I, what thou sayest." And he went out into the porch; and the cock crew.

And a maid saw him again, and began to say to them that stood by, "This is one of *them!*"

And he denied it again. And a little after, they that stood by said again to Peter, "Surely thou art one of them! For thou art a Galilaean, and thy speech agreeth thereto."

But he began to curse and to swear, saying, "I know not this Man of whom ye speak!" And the second time the cock crew.

And Peter called to mind the word that JESUS said unto him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he wept.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the ¹whole council, and bound JESUS, and carried Him away, and delivered Him to ²Pilate.

¹*Sanhedrin* ²*Pontius Pilate the Roman Procurator*

And Pilate asked Him, "Art Thou the King of the Jews?"

And He answering said unto him, "*Thou* sayest it."

And the chief priests accused Him of many things, but He answered nothing.

And Pilate asked Him again, saying, "Answerest Thou *nothing*? Behold how many things they witness against Thee." But JESUS yet answered nothing, so that Pilate marvelled.

Now, at that feast ¹he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire ¹him to do as ¹he had ever done unto them.

¹*Pontius Pilate, the Roman procurator or prefect over Judaea*

But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" (for he knew that the chief priests had delivered Him for envy).

But the chief priests moved the people that he should, rather, release Barabbas unto them.

And Pilate answered and said again unto them, "What will ye then that I shall do unto Him whom ye call the King of the Jews?"

And they cried out again, "Crucify Him!"

Then Pilate said unto them, "Why? What evil hath He done?"

And they cried out the more exceedingly, "*Crucify Him!!*"

And so Pilate, willing to content the people, released Barabbas unto them; and delivered JESUS, when he had scourged Him, to be crucified. And the soldiers led Him away into the hall called *Praetorium*; and they call together the whole band.

And they clothed Him with purple, and platted a crown of thorns and put it about his head, and began to salute Him, "Hail, King of the Jews!" And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place *Golgotha* (which is, being interpreted, "The place of a skull").

And they gave Him to drink wine mingled with myrrh, but He received it not.

And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

And it was the ¹third hour, and they crucified Him. And the ²superscription of His accusation was written over the King of the Jews. ¹9am ²plaque/sign with writing

And with Him they crucify two thieves (the one on His right hand and the other on His left), and the Scripture was fulfilled which saith, "And He was numbered with the transgressors."

And they that passed by ¹railed on Him, wagging their heads, and saying, "Ah, Thou that destroyest the Temple and buildest it in three days - save Thyself and come down from the cross!"

¹harassed/mockled/belittled/accused

Likewise also the chief priests, mocking, said among themselves with the scribes, "He saved others; Himself He cannot save. Let CHRIST the King of Israel descend now from the cross, that we may see and believe!" And they that were crucified with Him reviled Him.

And when the ¹sixth hour was come, there was darkness over the whole land until the ²ninth hour.

¹noon ²3pm

And at the ninth hour JESUS cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" (which is, being interpreted, ¹*My God, My God, why hast Thou forsaken Me?*). And some of them that stood by, when they heard it, said, "Behold, He calleth ²Elias." ¹a quote from a Psalm of King David ²Elijah

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down!"

And JESUS cried with a loud voice, and ¹gave up the ghost.

¹died

And the ¹Veil of the Temple was ²rent in twain from the top to the bottom.

¹the massive curtain at the entrance to the Holy of Holies in the Temple which once represented man's separation from God ²torn or split in two right down the center

And when the centurion, which stood ¹over against Him, saw that He so cried out and gave up the ghost, he said, "Truly this Man WAS the Son of God!!"

¹across the way from/opposite side from

There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James-The-Less and of Joses, and Salome (who also, when He was in Galilee, followed Him and ministered unto Him), and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the Preparation (that is, the day before the Sabbath), Joseph of Arimathaea, an honourable counsellor which also waited for the Kingdom of God, came and went in boldly unto Pilate and craved the body of JESUS.

And Pilate marvelled if He were already dead, and, calling unto him the centurion, he asked him ¹whether He had been any while dead.

¹if JESUS had been dead for a long time

And when he ¹knew it of the centurion, he gave the Body to Joseph. And he bought fine linen, and took Him down and wrapped Him in the linen, and laid Him in a ²sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

¹received the answer ²tomb/mausoleum/crypt

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?"

And when they looked, they saw that the stone was rolled away (for it was very great). And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, "Be not affrighted. Ye seek JESUS of Nazareth, which was crucified. He is risen. He is not here. Behold the place where they laid Him. But go your way; tell His disciples - *and* Peter - that He goeth before you into Galilee. There shall ye see Him, as He said unto you."

And they went out quickly and fled from the sepulchre; for they trembled and were amazed, neither said they any thing to any man, for they were afraid.

Now, when JESUS was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive and had been seen of her, believed not.

After that, He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the ¹residue, neither believed they *them*.

¹the rest of them

Afterward He appeared unto the eleven as they sat at meat and ¹upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

¹chastised/scolded

And He said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but He that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

So then, after THE LORD had spoken unto them, He was received up into heaven and sat on the right hand of God.

And they went forth and preached every where, THE LORD working with them and confirming The Word with signs following. Amen.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us - even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of The Word - it seemed good to me also (having had perfect understanding of all things from the very first) to write unto thee in order, most excellent ¹Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. *¹a Greek word meaning "friends of God"*

There was, in the days of Herod the king of Judaea, a certain priest named Zacharias, of ¹the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

¹the Temple duties assigned by Moses to the priest Abijah and his descendants

And they were both righteous before God, walking in all the commandments and ordinances of THE LORD blameless. And they had no child because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass that while he executed the priest's office before God in the order of his course according to the custom of the priest's office (his lot was to burn incense when he went into the Temple of THE LORD), and the whole multitude of the people were praying without at the time of incense.

And there appeared unto him an angel of THE LORD standing on the right side of the Altar of Incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias! For thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name ¹John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of THE LORD, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the Children of Israel shall he turn to THE LORD their God. And he shall go before Him in the spirit and power of ²Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for THE LORD."
¹meaning "Jehovah has been gracious" ²Elijah

And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man, and my wife well stricken in years."

And the angel, answering, said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be ¹dumb and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."
¹mute/unable to speak

And the people waited for Zacharias, and marvelled that he tarried so long in the Temple. And when he came out, he could not speak unto them. And they perceived that he had seen a vision in the Temple; for he beckoned unto them, and remained speechless.

And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, "Thus hath THE LORD dealt with me in the days wherein He looked on me, to take away my reproach among men."

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a ¹virgin espoused to a man whose name was Joseph, of the House of David. And the virgin's name was ¹Mary. *¹from the Hebrew "almah" and the Greek "parthanos", which means a sexually untouched maiden or damsel ²Miriam – a common Hebrew female name in honor of the sister of Moses*

And the angel came in unto her, and said, "¹Hail, thou that art highly favoured, THE LORD is with thee! lessed art thou among women!" *¹greetings!*

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, "Fear not, Mary. For thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name ¹JESUS. He shall be great, and shall be called the Son of the Highest. And THE LORD God shall give unto Him the throne of His father David. And He shall reign over the House of Jacob for ever - and of His kingdom there shall be no end!" *"Jehovah the Savior"*

Then said Mary unto the angel, "How shall this be, seeing I know not a man?"

And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee shall be called *the Son of God!* And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called Barren. For with God nothing shall be impossible!"

And Mary said, "Behold the handmaid of THE LORD! Be it unto me according to thy word!" And the angel departed from her.

And Mary arose in those days and went into the hill country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to *me*? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy! And blessed is she that believed; for there shall be a performance of those things which were told her from THE LORD!"

And Mary said, "My soul doth magnify THE LORD, and my spirit hath rejoiced in God my Saviour! For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and Holy is His name! And His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath ¹holpen His servant Israel in remembrance of His mercy, as He spake to our fathers - to Abraham, and to his seed for ever." *¹helped*

And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how THE LORD had showed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and ¹they called him *Zacharias*, after the name of his father. *¹those at the Temple*

And his mother answered and said, "Not so; but he shall be called *John*."

And they said unto her, "There is none of thy kindred that is called by this name."

And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John". And they marvelled all.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them. And all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!"

And the hand of THE LORD was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be THE LORD God of Israel! For He hath visited and redeemed His people, and hath raised up an ¹Horn of Salvation for us in the House of His servant David, as He spake by the mouth of His holy prophets which have been since the world began, that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant - the oath which He swore to our father Abraham that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear in holiness and righteousness before Him all the days of our life! *¹in this case refers to a beam or ray*

"And thou, child, shalt be called *the prophet of the Highes!* For thou shalt go before the face of THE LORD to prepare His ways, to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed (and this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the House and lineage of David) to be taxed, with Mary his espoused wife, being great with child.

And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a ¹manger (because there was no room for them in the inn).

¹trough for animal food [NOTE: It has somehow become a tradition that the Holy Family was camping out in a barn or stable, but there is no biblical evidence of this. Rather, the following verse would indicate that they were actually in a field or sheep pasture, out in the open - a fitting place for the Lamb of God to be born, out among the sheep and shepherds - but this also indictates spiritually that the world rejects Him, giving no room to Him.]

And there were, in the same ¹country, shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of THE LORD came upon them, and the glory of THE LORD shone round about them; and they were sore afraid. ¹*countryside/field/open area*

And the angel said unto them, "Fear not! For, behold, I bring you good tidings of great joy, which shall be to all people! For unto you is born this day in the city of David a Saviour, which is ¹CHRIST THE LORD. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. ¹*Χριστος Κυριος meaning "Messiah the Lord [Jehovah]"*

And suddenly there was with the angel a multitude of the ¹heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men!" ¹*a great multitude, a swarm of angels like an invading army*

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing which is come to pass, which THE LORD hath made known unto us!" And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it ¹wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. ¹*marvelled /were stunned*

And when ¹eight days were accomplished for the circumcising of the Child, His name was called ²JESUS, which was so named of the angel before He was conceived in the womb. ¹*when He was 8 days old* ²*Yehoshuah [commonly written Yeshua], meaning "Jehovah the Savior"*

And ¹when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem, to present Him to THE LORD (as it is written in the Law of THE LORD: "*Every male that openeth the womb shall be called holy to THE LORD*"), and to offer a sacrifice according to that which is said in the law of THE LORD... "*A pair of turtledoves, or two young pigeons*".

¹*Mary (and every woman) was required under the Law of Moses to offer two distinct sacrifices after giving birth: 1) a sacrifice for the dedication of a male-child, and 2) a sacrifice for her own "uncleanness" in the act of giving birth, being a sacrifice made in reference to Adam & Eve's sin which caused their death and thus precipitated the need for offspring to maintain the survival of mankind – which was not the original function of sex. Thus the Law demands a 'cleanliness sacrifice' for ANY emission from the body, whether it be blood, sexual fluids, infection, or a child, as nothing before the coming of sin was ever meant to leave the body. And though Mary did not engage in sex with a man to produce Jesus, nevertheless she was still bound to the cleanliness sacrifice when the Babe left her body, as well as to atone for her own general sins.*

And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen THE LORD's CHRIST. And he came by the Spirit into the Temple; and when the parents brought in the Child JESUS, to do for Him after the custom of the Law, then took he Him up in his arms, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word. For mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people - A Light to lighten the Gentiles, and the Glory of Thy People Israel!"

And Joseph and ¹His mother marvelled at those things which were spoken ²of him. And Simeon blessed them, and said unto Mary His mother, "Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against... (Yea, a sword shall pierce through thy own soul also!) ...that the thoughts of many hearts may be revealed." ¹*the mother of Jesus* ²*by Simeon*

And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of ¹Aser. She was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the Temple, but served God with fastings and prayers night and

day. And she, coming in that instant, gave thanks likewise unto THE LORD, and spake of Him to all them that looked for redemption in Jerusalem. ¹Asher

And when they had performed all things according to the Law of THE LORD, they returned into Galilee, to their own city Nazareth. And the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

Now, His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had ¹fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been ²in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking him. ¹Passover is 8 days long ²in their group of family and friends from Nazareth

And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers.

And when they saw Him, they were amazed; and His mother said unto Him, "Son, why hast Thou thus dealt with us? Behold, Thy ¹father and I have sought Thee sorrowing!" ¹step-father Joseph

And He said unto them, "How is it that ye sought Me? ¹Wist ye not that I must be about My Father's business?" ¹"didn't you both know"

And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them (but His mother kept all these sayings in her heart). And JESUS increased in wisdom and stature, and in favour with God and man.

Now, in the fifteenth year of the reign of Tiberius Caesar (Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the High Priests), the Word of God came unto John, the son of Zacharias, in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins (as it is written in the book of the words of ¹Esaiah the prophet, saying, "The voice of one crying in the wilderness, '*Prepare ye the way of THE LORD! Make His paths straight! Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God!*")" ¹Isaiah

Then said he to the multitude that came forth to be baptized of him, "O generation of vipers, who hath warned *you* to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, '*We have Abraham to our father*'; for I say unto you that God is able of these stones to raise up children unto Abraham! And now also the ax is laid unto the root of the trees - every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

And the people asked him, saying, "What shall we do, then?"

He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Then came also ¹publicans to be baptized, and said unto him, "Master, what shall we do?"

¹Hebrew tax collectors for Rome who were deeply hated by their fellow Jews

And he said unto them, "Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying, "And what shall we do?"

And he said unto them, "Do violence to no man, neither accuse any falsely... *and be content with your wages!*"

And as the people were in expectation, and all men mused in their hearts of John whether he were ¹the CHRIST or not, John answered, saying unto them all, "I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire, whose ²fan is in His hand and He will thoroughly purge His ²floor and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable."

"Christ" is the Greek form of the Hebrew word "Messiah", which means "the anointed one with his anointing". ²The threshing floor was where they crushed wheat stocks and used whinnowing fans to blow the chaff (husks) away to separate them from the wheat, and then the workers would come and gather the wheat and put it in a garner (a barn or silo), then gather the useless chaff together and dispose of it in a fire. Throughout Scripture, the Wheat represents the people of God and the Chaff (husks) represents the wicked and the lost.

And many other things in his exhortation preached he unto the people. But ¹Herod the tetrarch, being reproved by him for Herodias (his brother Philip's wife) and for all the evils which Herod had done, added yet this above all - that he shut up John in prison.

'Herod Antipas (the brother of both Herod Archelaus the Ethnarch of Judea and Herod Philip the Tetrarch of Erithrea) who became Tetrarch of Galilee and Perea after the death of his father Herod the Great during the time of Christ.

Now, when all the people were baptized, it came to pass that (JESUS also being baptized, and praying) the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said,

"Thou art My beloved Son; in Thee I am well pleased!"

And JESUS Himself began to be about thirty years of age, being - ¹as was supposed - the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi,

which was the son of Addi,
which was the son of Cosam,
which was the son of Elmodam,
which was the son of Er,
which was the son of Jose,
which was the son of Eliezer,
which was the son of Jorim,
which was the son of Matthat,
which was the son of Levi,
which was the son of Simeon,
which was the son of Juda,
which was the son of Joseph,
which was the son of Jonan,
which was the son of Eliakim,
which was the son of Melea,
which was the son of Menan,
which was the son of Mattatha,
which was the son of Nathan,
which was the son of David,
which was the son of Jesse,
which was the son of Obed,
which was the son of Booz,
which was the son of Salmon,
which was the son of Naasson,
which was the son of Aminadab,
which was the son of Aram,
which was the son of Esrom,
which was the son of Phares,
which was the son of Juda,
which was the son of Jacob,
which was the son of Isaac,
which was the son of Abraham,
which was the son of Thara,
which was the son of Nachor,
which was the son of Saruch,
which was the son of Ragau,
which was the son of Phalec,
which was the son of Heber,
which was the son of Sala,
which was the son of Cainan,
which was the son of Arphaxad,
which was the son of Sem,
which was the son of Noe,
which was the son of Lamech,
which was the son of Mathusala,
which was the son of Enoch,
which was the son of Jared,
which was the son of Maleleel,
which was the son of Cainan,
which was the son of Enos,
which was the son of Seth,
which was the son of Adam,

which was the son of God.

'It may be noted that this genealogy of Jesus does not match that given by Matthew earlier, and there are two important explanations for this. First, the phrase "as was supposed" indicates that the genealogy given here was that which the people in general at that time presumed was correct, whether right or wrong. Second, in both genealogies JESUS is shown to be descended from King David, but it is from this point onward that the two genealogies differ – with the first showing a descendancy through David's son Solomon and the second through David's son Nathan... with both ending with Joseph as Jesus' step-father. This would be logical if a male descendant of Solomon married a female descendant of Nathan (there are in fact female names in this second genealogy), thus showing us both Joseph's paternal AND maternal lines – both being from David, which was required by the prophecy pertaining to Messiah. Messiah did not need to be the LITERAL son of Joseph, since the Law of Moses specifically considers step-parents to be equal with birth parents.

And JESUS, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing, and when they were ended He afterward hungered.

And the devil said unto Him, "If Thou be the Son of God, command this stone that it be made bread."

And JESUS answered him, saying, "It is written that man shall not live by bread alone, but by every Word of God!"

And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, "All this power will I give Thee, and the glory of them - ¹for that is delivered unto me. And to whomsoever I will, I give it. If Thou, therefore wilt worship me, all shall be Thine!"

¹It has been a theological axiom that when Adam (to whom God gave possession of all Creation in Genesis 1:26-27) obeyed Satan and sinned, possession of the created realm then devolved to Satan. This statement by Satan, above, would seem to confirm that axiom.

And JESUS answered and said unto him, "Get thee behind Me, Satan! For it is written: Thou shalt worship THE LORD thy God, and HIM ONLY shalt thou serve!"

And he brought Him to Jerusalem and set Him on a pinnacle of the Temple, and said unto Him, "If Thou be the Son of God, cast Thyself down from hence. For it is written: He shall give His angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

And JESUS, answering, said unto him, "It is said: Thou shalt not tempt THE LORD thy God!"

And when the devil had ended all the temptation, he departed from Him for a season. And JESUS returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all.

And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath Day and stood up for to read. And there was delivered unto Him the book of the prophet ¹Esaias. And when He had opened the book He found the place where it was written, "The Spirit of THE LORD is upon Me, because He hath anointed Me to preach the ²Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of THE LORD."
¹Isaiah ²Good News

And He closed the book and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them, "This day is this Scripture fulfilled in your ears." And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.

And they said, "Is not this Joseph's son?"

And He said unto them, "Ye will surely say unto Me this proverb: *Physician, heal thyself - whatsoever we have heard done in Capernaum, do also here in Thy country.*" And He said, "Verily, I say unto you, no prophet is accepted in his own country. But I tell you of a truth: many widows were in Israel in the days of ¹Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was ¹Elias sent, save unto Sarepta (a city of ²*Sidon!*) unto a woman that was a widow. And, many lepers were in Israel in the time of ³Eliseus the prophet; and none of *them* was cleansed, ⁴saving Naaman - *the ⁵Syrian!*"

¹Elijah ²a much despised Gentile city in present day Lebanon ³Elisha ⁴except for ⁵Syria was usually a warring enemy of Israel

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He passing, through the midst of them, went his way, and came down to Capernaum (a city of Galilee), and taught them on the Sabbath Days. And they were astonished at His doctrine - for His Word was with power.

And in the synagogue there was a man which had a spirit of an unclean devil and cried out with a loud voice, saying, "Let us alone!! What have we to do with Thee, Thou JESUS of Nazareth?! Art Thou come to destroy us?! I know Thee who Thou art... the Holy One of God!!!"

And JESUS rebuked him, saying, "Hold thy peace and come out of him!"

And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, "What a word is this! For with *authority and power* He commandeth the unclean spirits, and they come out!!" And the fame of Him went out into every place of the country round about.

And He arose out of the synagogue and entered into ¹Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. And He stood over her and rebuked the fever and it left her; and immediately she arose and ²ministered unto them. *^{the Apostle Peter ²served/waited on/attended to}*

Now, when the sun was setting, all they that had any sick with ¹divers diseases brought them unto Him; and He laid His hands on every one of them and healed them. *^{various/diverse}*

And devils also came out of many, crying out, and saying, "Thou art CHRIST the Son of God!!!" And He, rebuking them, suffered them not to speak - for they knew that He was CHRIST.

And when it was day, He departed and went into a desert place. And the people sought Him and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, "I must preach the kingdom of God to other cities also - for therefore am I sent."

And He preached in the synagogues of Galilee. And it came to pass that, as the people pressed upon Him to hear the Word of God, He stood by the Lake of ¹Gennesaret, and saw two ships standing by the lake. But the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships (which was Simon's) and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. *^{Sea of Galilee/Lake Tiberius}*

Now, when He had left speaking, He said unto Simon, "Launch out into the deep, and let down your nets for a draught."

And Simon, answering, said unto Him, "Master, we have toiled all the night and have taken nothing. Nevertheless at Thy Word I will let down the net."

And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at JESUS' knees, saying, "Depart from me; for I am a sinful man, O Lord!" For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James and John, the sons of Zebedee, which were partners with Simon.

And JESUS said unto Simon, "Fear not; from henceforth thou shalt catch *men!*"

And when they had brought their ships to land, they forsook all and followed Him.

And it came to pass, when He was in a certain city, behold, a man full of leprosy who, seeing JESUS, fell on his face and besought Him, saying, "Lord, if Thou wilt, Thou canst make me clean."

And He put forth His hand and touched him, saying, "I will; be thou clean."

And immediately the leprosy departed from him. And He charged him to "tell no man, but go and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."

But so much the more went there a fame abroad of Him. And great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed.

And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the Law sitting by, which were come out of every town of Galilee and Judaea and Jerusalem, and the power of THE LORD was present to heal them.

And, behold, men brought, in a bed, a man which was taken with a palsy; and they sought means to bring him in and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before JESUS.

And when He saw their faith, He said unto him, "Man, thy sins are forgiven thee."

And the scribes and the Pharisees began to reason, saying, "Who is this which speaketh blasphemies?! Who can forgive sins, but God alone?!"

But when JESUS perceived their thoughts He, answering, said unto them, "What reason ye in your hearts? Whether is easier: to say *Thy sins be forgiven thee*, or to say *Rise up and walk*? But that ye may know that the Son of man hath power upon earth to forgive sins..." (He said unto the sick of the palsy) "...I say unto thee, Arise! And take up thy couch, and go into thine house."

And immediately he rose up before them, and took up that whereon he lay and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, "We have seen strange things to day."

And after these things He went forth and saw a publican named Levi sitting at the receipt of custom. And He said unto him, "Follow Me."

And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

But their scribes and Pharisees murmured against His disciples, saying, "Why do ye eat and drink with publicans and sinners?!"

And JESUS, answering, said unto them, "They that are whole need not a physician - but they that are *sick*. I came not to call the righteous, but *sinners*, to repentance."

And they said unto Him, "Why do the disciples of John ¹fast often and make prayers, and likewise the disciples of the Pharisees; but Thine eat and drink?"

¹to deprive the body and mind of necessities like food and drink and pleasures for a time in order to focus on prayer

And He said unto them, "Can ye make the children of the bridechamber fast while the Bridegroom is with them? But the days will come when the Bridegroom shall be taken away from them, and *then* shall they fast in those days."

And He spake also a parable unto them: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a ¹rent, and the piece that was taken out of the new ²agreeth not with the old.

¹rip ²doesn't match

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also, having drunk old wine, straightway desireth new. For he saith, *The old is better!*"

And it came to pass, on the second Sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn and did eat, rubbing them in their hands.

And certain of the Pharisees said unto them, "Why do ye that which is not lawful to do on the Sabbath Days?"

And JESUS, answering them, said, "Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; how he went into the House of God and did take and eat the Showbread, and gave also to them that were with him - which it is not lawful to eat but for the priests alone?"

And He said unto them that "The Son of man is Lord ALSO of the Sabbath!"

And it came to pass also on another Sabbath that He entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched Him, whether He would heal on the Sabbath Day, that they might find an accusation against Him.

But He knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth.

Then said JESUS unto them, "I will ask you one thing: Is it lawful on the Sabbath Days to do *good*, or to do *evil*? To save life, or to destroy it?"

And looking round about upon them all, He said unto the man, "Stretch forth thy hand." And he did so. And his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to JESUS.

And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples.

And of them He chose twelve, whom also He named 'apostles:

'ambassadors

Simon (whom He also named Peter), and,
Andrew his brother,
James, and,
John,
Philip, and,
Bartholomew,
Matthew, and,
Thomas,
James the son of Alphaeus, and,
Simon called Zelotes, and,
Judas the brother of James, and,
Judas Iscariot, which also was the traitor.

And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon which came to hear Him and to be healed of their diseases, and they that were vexed with unclean spirits - and they were healed. And the whole multitude sought to touch Him (for there went virtue out of Him and healed them all). And He lifted up His eyes on His disciples and said:

“Blessed be ye poor, for yours is the kingdom of God.
Blessed are ye that hunger now, for ye shall be filled.
Blessed are ye that weep now, for ye shall laugh.
Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy! For, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.
But woe unto you that are rich! for ye have received your consolation.
Woe unto you that are full! for ye shall hunger.
Woe unto you that laugh now! for ye shall mourn and weep.
Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.
But I say unto you which hear:
Love your enemies!
Do good to them which hate you!
Bless them that curse you!
And pray for them which despitefully use you!
And unto him that smiteth thee on the one cheek, offer also the other!
And him that taketh away thy cloak, forbid not to take thy coat also!
Give to *every man* that asketh of thee!
And of him that taketh away thy goods, ask them not again!
And as ye would that men should do to you, do ye also to them likewise!
For, if ye love them which love you, what thank have ye? for sinners also love those that love them!
And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same!
And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again!
But love ye your enemies, and do good, and lend - hoping for *nothing* again; and your reward shall be great, and ye shall be the children of The Highest (for He is kind unto the unthankful and to the evil).
Be ye therefore merciful, as your Father also is merciful.
Judge not, and ye shall not be judged.
Condemn not, and ye shall not be condemned.
Forgive, and ye shall be forgiven.

Give, and it shall be given unto you - good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

And He spake a parable unto them:

"Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be *as* his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, *Brother, let me pull out the mote that is in thine eye*, when thou thyself beholdest not the beam that is in thine *own* eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye!

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

"A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil - for of the abundance of the heart his mouth speaketh.

"And why call ye Me, "*Lord, Lord*", and do not the things which I say? Whosoever cometh to Me and heareth My sayings and doeth them, I will show you to whom he is like: He is like a man which built an house and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it - for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell - and the ruin of that house was great!"

Now, when He had ended all His sayings in the audience of the people, He entered into Capernaum. And a certain centurion's ¹servant, who was dear unto him, was sick, and ready to die. And when he heard of JESUS, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

¹translated from the Greek words δουλός "doulos" and παῖς "pais", referring to a young servant/slave of a Roman soldier which often served in a romantic capacity due to Caesar's law forbidding soldiers to marry

And when they came to JESUS, they besought Him instantly, saying that ¹he was worthy for whom He should do this. "For he loveth our nation, and he hath built us a synagogue." *¹the centurion*

Then JESUS went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, "Lord, trouble not Thyself. For I am not worthy that Thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto Thee. But ¹say in a Word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers. And I say unto one, *Go*, and he goeth; and to another, *Come*, and he cometh; and to my servant, *Do this*, and he doeth it."

¹just say the word/command

When JESUS heard these things He marvelled at him, and turned Him about, and said unto the people that followed Him, "I say unto you, I have not found so great faith, no, not in Israel!"

And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

And when THE LORD saw her, He had compassion on her, and said unto her, "Weep not."

And He came and touched the ¹bier; and they that bare him stood still. And He said, "Young man, I say unto thee, Arise!" ¹a gurney for carrying a dead body

And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all, and they glorified God, saying that "*a great Prophet is risen up among us*" and that "*God hath visited His People.*" And this rumour of Him went forth throughout all Judaea, and throughout all the region round about.

And the disciples of John ¹showed him of all these things. And John, calling unto him two of his disciples, sent them to JESUS, saying, "Art Thou He that should come? Or look we for another?" ¹told

When the men were come unto Him, they said, "John Baptist hath sent us unto Thee, saying, '*Art Thou He that should come, or look we for another?*'"

And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. Then JESUS, answering, said unto them, "Go your way, and tell John what things ye have seen and heard - how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And... blessed is he, whosoever shall not be offended in Me."

And when the messengers of John were departed, He began to speak unto the people concerning John: "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in ¹soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet! This is he of whom it is written: *Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.* For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist. But, he that is least in the kingdom of God is greater than he."

¹from the Greek "Malakos" meaning effeminate, dainty, fine quality, extravagant, elegant - that which is worn by the wealthy

And all the people that heard Him - *and* the publicans - justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And THE LORD said, "Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children sitting in the marketplace and calling one to another, and saying, '*We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*' For John the Baptist came neither eating bread nor drinking wine, and ye say, '*He hath a devil!*' The Son of man is come eating and drinking, and ye say, '*Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*' But, wisdom is justified of all her children."

And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city which was "a sinner", when she knew that JESUS sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

Now when the Pharisee which had ¹bidden Him saw it, he spake within himself, saying, "This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him - for she is a sinner!" ¹invited

And JESUS, answering, said unto him, "Simon, I have somewhat to say unto thee."

And he saith, "Master, say on."

"There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

Simon answered and said, "I suppose that he to whom he *forgave* most".

And He said unto him, "Thou hast rightly judged."

And He turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head! Thou gavest Me no kiss; but this woman, since the time I came in, hath not ceased to kiss My feet! My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment! Wherefore I say unto thee: Her sins, which are many, are forgiven; for she loved much. But, to whom little is forgiven, the same loveth little."

And He said unto her, "Thy sins are forgiven."

And they that sat at meat with Him began to say within themselves, "Who is this that forgiveth sins also?!"

And He said to the woman, "Thy faith hath saved thee; go in peace."

And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him, and certain women which had been healed of evil spirits and infirmities - Mary called Magdalene (out of whom went seven devils), and Joanna (the wife of Chuza, Herod's steward), and Susanna, and many others, which ministered unto Him of their ¹substance. ¹possessions (money, food, clothes, etc)

And when much people were gathered together and were come to Him out of every city, He spake by a parable: "A ¹sower went out to ²sow his seed. And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold." ¹crop farmer ²to plant

And when He had said these things, He cried, "He that hath ears to hear, let him hear!"

And His disciples asked Him, saying, "What might this parable be?"

And He said, "Unto *you* it is given to know the mysteries of the kingdom of God; but to others in parables - that, seeing they might not see, and hearing they might not understand. Now, the parable is this:

- The seed is the Word of God.
- Those by the way side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved.
- They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
- But that on the good ground are they, which in an honest and good heart, having heard the Word, *keep* it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a Candlestick, that they which enter in may see the light. For *nothing* is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad. Take heed, therefore, *how* ye hear. For, whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

Then came to Him His mother and His ¹brethren, and could not come at Him for the ²press.

¹step brothers, through the marriage of Mary and Joseph ²crowd

And it was told Him by ¹certain which said, “Thy mother and Thy brethren stand ²without, desiring to see Thee.”

¹someone/a certain person ²outside

And He answered and said unto them, “My mother and My brethren are these which hear the Word of God and do it.”

Now, it came to pass on a certain day that He went into a ship with His disciples; and He said unto them, “Let us go over unto the other side of the lake.”

And they launched forth. But as they sailed He fell asleep; and there came down a storm of wind on the lake, and they were filled with water and were in jeopardy.

And they came to Him, and awoke Him, saying, “Master! Master! We perish!”

Then He arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

And He said unto them, “Where is your faith?!”

And they, being afraid, wondered, saying one to another, “What manner of Man *is* this! For He commandeth even the winds and water, and they obey Him!”

And they arrived at the country of the Gadarenes, which is over against Galilee. And when He went forth to land, there met Him out of the city a certain man which had devils long time, and ¹wore no clothes, neither abode in any house but in the tombs.

¹wore/wears

When he saw JESUS, he cried out and fell down before Him, and with a loud voice said, “What have I to do with Thee, JESUS, Thou Son of God Most High?! I beseech Thee, torment me not!” (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters, and he brake the bands, and was driven of the devil into the wilderness).

And JESUS asked him, saying, “What is thy name?”

And he said, “Legion” (because many devils were entered into him). And they besought Him that He would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain, and they besought Him that He would ¹suffer them to enter into them. And He suffered them. Then went the devils out of the man, and entered into the swine - and the herd ran violently down a steep place into the lake, and were choked.

¹allow

When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to JESUS, and found the man out of whom the devils were departed, sitting at the feet of JESUS, clothed, and in his right mind; and they were afraid. They also, which saw it, told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were

taken with great fear. And He went up into the ship, and returned back again. (Now, the man out of whom the devils were departed besought Him that he might be with Him; but JESUS sent him away, saying, "Return to thine own house, and show how great things God hath done unto thee." And he went his way, and published throughout the whole city how great things JESUS had done unto him).

And it came to pass that, when JESUS was returned, the people gladly received Him; for they were all waiting for Him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at JESUS' feet, and besought Him that He would come into his house; for he had one only daughter, about twelve years of age, and she lay a dying.

But as He went, the people thronged Him. And a woman, having an issue of blood twelve years (which had spent all her living upon physicians, neither could be healed of any), came behind Him and touched the border of His garment - and immediately her issue of blood ¹stanch'd. *'was stopped*

And JESUS said, "Who touched Me?"

When all denied, Peter and they that were with Him said, "Master, the multitude throng Thee and press Thee, and sayest Thou, *Who touched Me?*"

And JESUS said, "Somebody hath touched Me; for I perceive that virtue is gone out of Me."

And when the woman saw that she was not hid, she came trembling; and, falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

And He said unto her, "Daughter, be of good comfort! Thy faith hath made thee whole. Go in peace."

While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; trouble not the Master."

But when JESUS heard it, He answered him, saying, "Fear not! Believe only, and she shall be made whole."

And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her, but He said, "Weep not. She is not dead, but sleepeth." And they laughed Him to scorn, knowing that she was dead.

And He put them all out, and took her by the hand, and called, saying, "Maid, arise!" And her spirit came again, and she arose straightway; and He commanded to give her meat. And her parents were astonished; but He charged them that they should tell no man what was done.

Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick.

And He said unto them, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."

And they departed, and went through the towns, preaching the Gospel, and healing every where.

Now ¹Herod the tetrarch heard of all that was done by Him; and he was perplexed, because that it was said of some that John was risen from the dead, and of some that ²Elias had appeared, and of others that one of the old prophets was risen again.

¹King Herod Antipas of Judea ²Elijah

And Herod said, "John have I beheaded - but who is *this* of whom I hear such things?" And he desired to see Him.

And the apostles, when they were returned, told Him all that they had done. And He took them and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed Him; and He received them, and spake unto them of the Kingdom of God, and healed them that had need of healing.

And when the day began to wear away, then came the twelve and said unto Him, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place."

But He said unto them, "Give ye them to eat."

And they said, "We have no more but five loaves and two fishes; except we should go and buy meat for all this people." For they were about five thousand men.

And He said to His disciples, "Make them sit down by fifties in a company." And they did so, and made them all sit down.

Then He took the five loaves and the two fishes, and looking up to heaven He blessed them and brake and gave to the disciples to set before the multitude. And they did eat and were all filled. And there was, taken up of fragments that remained to them, twelve baskets.

And it came to pass, as He was alone praying, His disciples were with Him. And He asked them, saying, "Whom say the people that I am?"

They, answering, said, "John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again."

He said unto them, "But whom say ye that I am?"

Peter, answering, said, "The ¹CHRIST of God."

¹Messiah

And He straitly charged them and commanded them to tell no man that thing, saying, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

And He said to them all, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For, whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself or be cast away? For whosoever shall be ashamed of Me and of My Words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the Kingdom of God."

And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment

was white and glistening. And, behold, there talked with Him two men, which were Moses and ¹Elias, who appeared in glory and spake of His ²decease which He should accomplish at Jerusalem. *¹Elijah ²death*

But Peter and they that were with him were heavy with sleep, and when they were awake they saw His glory and the two men that stood with Him.

And it came to pass, as they departed from Him, Peter said unto JESUS, "Master, it is good for us to be here; and let us make three ¹tabernacles - one for Thee, and one for Moses, and one for Elias" (not knowing what he said). *¹tents/shelters*

While he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud.

And there came a Voice out of the cloud, saying:

"THIS IS MY BELOVED SON – HEAR HIM!"

And when the Voice was past, JESUS was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met Him. And, behold, a man of the company cried out, saying, "Master, I beseech Thee, look upon my son; for he is mine only child! And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and, bruising him, hardly departeth from him. And I besought Thy disciples to cast him out; and they could not."

And JESUS, answering, said, "O faithless and perverse generation, how long shall I be with you and ¹suffer you? Bring thy son hither." *¹tolerate/put up with*

And as he was yet a coming, the devil threw him down, and ¹tare him. And JESUS rebuked the unclean spirit, and healed the child, and delivered him again to his father. *¹to convulse/cause convulsions*

And they were all amazed at the mighty power of God. But while they wondered, every one, at all things which JESUS did, He said unto His disciples, "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men."

But they understood not this saying, and it was hid from them that they perceived it not; and they feared to ask Him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And JESUS, perceiving the thought of their heart, took a child, and set him by Him, and said unto them, "Whosoever shall receive this child in My name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me. For he that is least among you all, the same shall be great."

And John answered and said, "Master, we saw one casting out devils in Thy name; and we forbid him because he followeth not with us."

And JESUS said unto him, "Forbid him not; for he that is not against us is for us."

And it came to pass, when the time was come that He should ¹be received up, He stedfastly set His face to go to Jerusalem, and sent messengers before His face, and they went and entered into a village of the

Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as ¹Elias did?"

¹be killed and rise again and ascend back to heaven ²Elijah

But He turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them!"

And they went to another village. And it came to pass that, as they went in the way, a certain man said unto Him, "Lord, I will follow Thee whithersoever Thou goest."

And JESUS said unto him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head."

And He said unto another, "Follow Me."

But he said, "Lord, ¹suffer me first to go and bury my father."

¹permit me to wait until after my father dies

JESUS said unto him, "Let the dead bury their dead; but go thou and preach the Kingdom of God."

And another also said, "Lord, I will follow Thee; but let me first go bid them farewell which are at home at my house."

And JESUS said unto him, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

After these things THE LORD appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, "The harvest truly is great, but the labourers are few! Pray ye, therefore, THE LORD of the harvest that He would send forth labourers into His harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, '*Peace be to this house*'. And if the son of peace be there, your peace shall rest upon it. If not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give - for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, '*The kingdom of God is come nigh unto you*'. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say, '*Even the very dust of your city, which cleaveth on us, we do wipe off against you! Notwithstanding be ye sure of this - that the Kingdom of God is come nigh unto you!*' (But, I say unto you, that it shall be more tolerable in that day for Sodom, than for *that* city). Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes! But it shall be more tolerable for Tyre and Sidon at the judgment, than for you! And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell!

"He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through Thy name!"

And He said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy - and *nothing* shall by any means hurt you.

Notwithstanding in this rejoice not that the spirits are subject unto you; but rather, rejoice because your names are written in heaven.”

In that hour JESUS rejoiced in spirit, and said, “I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.

“All things are delivered to Me of My Father; and no man knoweth who the Son is but the Father; and who the Father is but the Son - and he to whom the Son will reveal Him.”

And He turned Him unto His disciples, and said privately, “Blessed are the eyes which see the things that ye see! For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

And, behold, a certain lawyer stood up and tempted Him, saying, “Master, what shall I do to inherit eternal life?”

He said unto him, “What is written in the Law? How readest thou?”

And he, answering, said, “Thou shalt love THE LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind - and thy neighbour as thyself.”

And He said unto him, “Thou hast answered right. This do, and thou shalt live.”

But he, willing to justify himself, said unto JESUS, “And who is my neighbour?”

And JESUS, answering, said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him, ‘Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.’ Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”

¹After the death of Solomon the holy nation of Israel split into two kingdoms, with “Israel” in the north and “Judah” in the south. Samaria was the capital of the Northern Kingdom of Israel which was conquered by the Assyrians, creating a Hebrew/Assyrian “half breed” race which was despised by the full blood Hebrews of the Southern Kingdom of Judah. Babylon then conquered Judah, Medo-Persia then conquered Babylon, Greece then conquered Medo-Persia, and then Rome conquered Greece. During the time of Jesus, Israel and Judah were known collectively as “Palestine” under Roman occupation, but the hate between Judaea and Samaria continued, and is even seen to this day. Jesus couldn’t have picked a more perfect example of loving your neighbor than by showing a Samaritan helping a Jew.

And he said, “He that showed mercy on him.”

Then said JESUS unto him, “Go and do thou likewise.”

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at JESUS’ feet and heard His Word. But Martha was cumbered about much serving, and came to Him and said, “Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.”

And JESUS answered and said unto her, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful - and Mary hath chosen that good part, which shall not be taken away from her."

And it came to pass that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples."

And he said unto them, "When ye pray, say, 'Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done - as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil'."

And He said unto them, "Which of you shall have a friend, and shall go unto him at midnight and say unto him, '*Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him*', and he from within shall answer and say, '*Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee*'? I say unto you, though he will not rise and give him ¹because he is his friend - yet, because of ²*his importunity* he will rise and give him as many as he needeth. And I say unto you: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

¹just because ²his extreme urgency/important situation

And He was casting out a devil, and it was ¹dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, "He casteth out devils through Beelzebub the chief of the devils!"

¹a devil that causes inability to speak

And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall *they* be your judges! But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you! When a strong man, armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me; and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, '*I will return unto my house whence I came out.*' And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there - and the last state of that man is worse than the first!"

And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, "Blessed is the womb that bare thee, and the paps which thou hast sucked!"

But he said, "Yea rather - blessed are they that hear the Word of God, and keep it!"

And when the people were gathered thick together, He began to say, "This is an evil generation. They seek a sign... and there shall no sign be given it but the sign of ¹Jonas the prophet! For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to *this* generation. The ²queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for *she* came from the utmost parts of the earth to hear the wisdom of Solomon - and, behold, a greater than Solomon is here! The men of Nineve shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas - and, behold, a greater than Jonas is here!"

¹Jonah ²Queen of Sheba

“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a Candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light. But when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.”

And as He spake, a certain Pharisee besought Him to dine with Him; and He went in and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

And THE LORD said unto him, “Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them!”

Then answered one of the lawyers, and said unto Him, “Master, ¹thus saying, Thou reproachest us also.”

¹by saying this

And He said, “Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers! Woe unto you! For ye build the ¹sepulchres of the prophets, and *your* fathers killed them! Truly ye bear witness that ye ²allow the deeds of your fathers - for they indeed killed them, and ye build their sepulchers! Therefore also said the wisdom of God, *‘I will send them prophets and apostles, and some of them they shall slay and persecute that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias which ³perished between the altar and the temple’!* Verily I say unto you, it *shall* be required of this generation! Woe unto you, lawyers! For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered!”

¹tombs ²agree with/are party to ³your fathers murdered

And as He said these things unto them, the scribes and the Pharisees began to ¹urge Him vehemently, and to provoke Him to speak of many things, laying wait for Him and seeking to catch something out of His mouth that they might accuse Him.

¹egg Him on/antagonize

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they ¹trode one upon another, He began to say unto His disciples first of all, “Beware, ye, of the leaven of the Pharisees, which is hypocrisy! For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him which, after He hath killed, hath power to cast into hell! Yea, I say unto you, fear *Him!*”

¹trample

“Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than *many* sparrows.

“Also I say unto you, whosoever shall confess Me before men, *him* shall the Son of man also confess before the angels of God. But he that denieth Me before men shall be denied before the angels of God.

“And whosoever shall speak a word against the Son of man, it shall be forgiven him - but unto him that blasphemeth against the Holy Ghost it shall *not* be forgiven.

“And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you in the same hour what ye ought to say.”

And one of the company said unto Him, “Master, speak to my brother, that he divide the inheritance with me!”

And He said unto him, “Man, who made Me a judge or a divider over you?”

And He said unto them, “Take heed, and beware of covetousness! For a man's life consisteth not in the abundance of the things which he possesseth!”

And He spake a parable unto them, saying, “The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, ‘*What shall I do, because I have no room where to bestow my fruits?*’ And he said, ‘*This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*’

But God said unto him, ‘*Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?*’ So is he that layeth up treasure for himself, and is not rich toward God.”

And He said unto His disciples, “Therefore I say unto you, take no thought for your life, what ye shall eat. Neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn - and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not, they ¹spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If, then, God so clothe the grass, which is to day in the field and to morrow is cast into the oven, how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after. And your Father knoweth that ye have need of these things. But, rather, seek ye *the kingdom of God*, and all these things shall be added unto you. ¹*spin cloth for garments*

“Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give ¹alms; provide yourselves bags which ²wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom THE LORD, when He cometh, shall find watching. Verily I say unto you that He shall gird Himself and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants! And this know - that if the goodman of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not.”

¹*“good deeds” – specifically gifts and offerings for the poor* ²*doesn't get old or deteriorate*

Then Peter said unto Him, “Lord, speakest Thou this parable unto *us*, or even to all?”

And THE LORD said, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath.

But and if that servant say in his heart, *'My lord delayeth his coming'*, and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers. And that servant, which *knew* his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For, unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? ¹I tell you nay, but rather division - for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

¹NOTE: Here the Lord speaks of the conflict, hostility and persecution which those who believe in Him will experience from those who do not believe in Him.

And He said also to the people, "When ye see a cloud rise out of the west, straightway ye say, *'There cometh a shower'*, and so it is. And when ye see the south wind blow, ye say, *'There will be heat'*, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why, even of yourselves, judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite."

There were present at that season some that told him of the Galilaeans, whose blood ¹Pilate had mingled with their sacrifices.

¹Pontius Pilate the Roman procurator or prefect in Judaea

And JESUS, answering, said unto them, "Suppose ye that these Galilaeans were sinners above all the Galilaeans because they suffered such things? I tell you, nay - but, except ye repent, ye shall *all* likewise perish. Or those eighteen, upon whom the tower in Siloam fell and slew them - think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay - but, except ye repent, ye shall *all* likewise perish."

He spake also this parable:

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, *'Behold, these three years I come seeking fruit on this fig tree and find none. Cut it down; why cumbereth it the ground?'* And he, answering, said unto him, *Lord, let it alone this year also till I shall dig about it, and ¹dung it - and if it bear fruit, well. And if not, then after that thou shalt cut it down.'*

¹fertilize

And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when JESUS saw her, He called her to Him, and said unto her, "Woman, thou art loosed from thine infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation (because that JESUS had healed on the Sabbath Day) and said unto the people, "There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath Day!"

THE LORD then answered him, and said, "Thou hypocrite! Doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman - being a daughter

of Abraham whom Satan hath bound, lo, these eighteen years - be loosed from this bond on the Sabbath Day?!"

And when He had said these things, all His adversaries were ashamed. And all the people rejoiced for all the glorious things that were done by Him.

Then said He, "Unto what is the Kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed which a man took and cast into his garden; and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it."

And again He said, "Whereunto shall I liken the Kingdom of God? It is like ¹leaven which a woman took and hid in three measures of ²meal till the whole was leavened."

¹yeast or other rising agent ²dough

And He went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto Him, "Lord, are there few that be saved?"

And He said unto them, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able. When once the Master of the House is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, '*Lord! Lord! Open unto us!*' and He shall answer and say unto you, '*I know you not whence ye are*'. Then shall ye begin to say, '*We have eaten and drunk in Thy presence, and Thou hast taught in our streets*'. But He shall say, '*I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity*'. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence; for Herod will kill Thee."

And he said unto them, "Go ye, and tell that fox, '*Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected!*' Nevertheless I must walk to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.

"O Jerusalem! Jerusalem, which killest the prophets and stonest them that are sent unto thee! How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold, your House is left unto you desolate! And verily I say unto you, ye shall not see Me until the time come when ye shall say, '*Blessed is He that cometh in the name of THE LORD!*'"

And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy.

And JESUS, answering, spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath Day?" And they held their peace.

And He took him and healed him and let him go, and answered them, saying, "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath Day?" And they could not answer Him again to these things.

And he put forth a parable to those which were bidden, when He marked how they chose out the chief ¹rooms, saying unto them, "When thou art bidden of any man to a wedding, sit not down in the highest ¹room; lest a more honourable man than thou be bidden of him, and he that bade thee *and* him come and

say to thee, *'Give this man ²place'*, and thou begin with shame to take the lowest ¹room. But when thou art bidden, go and sit down in the lowest ¹room; that when he that bade thee cometh, he may say unto thee, *'Friend, go up higher'*. Then shalt thou have ³worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

¹space/seat/area ²your seat ³accolades/honor/praise

Then said He also to him that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and ¹a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed - for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just."

¹pay you back/return the favor

And when one of them that sat at meat with Him heard these things, he said unto Him, "Blessed is he that shall eat bread in the Kingdom of God."

Then said He unto him, "A certain man made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, *'Come; for all things are now ready'*. And they all with one consent began to make excuse. The first said unto him, *'I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused'*. And another said, *'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused'*. And another said, *'I have married a wife, and therefore I cannot come'*. So, that servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, *'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind'*. And the servant said, *'Lord, it is done as thou hast commanded, and yet there is room'*. And the lord said unto the servant, *'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper'*."

And there went great multitudes with Him; and He turned and said unto them, "If any man come to Me, and ¹hate not his father, and mother, and wife, and children, and brethren, and sisters - yea, and his own life also - he cannot be My disciple. And whosoever doth not bear his cross and come after Me cannot be My disciple. For, which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, *'This man began to build, and was not able to finish'*. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

¹not "hate" as in the common sense, but, from the Greek "μισει" (mee-sy) meaning "to regard as inferior to" God - in other words, if you violate the first commandment and make anyone or anything more important than God, you cannot be His disciple.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them!"

And He spake this parable unto them, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, *'Rejoice with me; for I have found my sheep which was lost!'* I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

“Either, what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, *Rejoice with me; for I have found the piece which I had lost.* Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

And He said, “A certain man had two sons. And the younger of them said to his father, *‘Father, give me the portion of goods that falleth to me’*. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat. And no man gave unto him. And when he came to himself, he said, *‘How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him: Father, I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants’*. And he arose, and came to his father.

“But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the son said unto him, *‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son!’* But the father said to his servants, *‘Bring forth the best robe, and put it on him! And put a ring on his hand, and shoes on his feet! And bring hither the fatted calf, and kill it! And let us eat, and be merry - for this my son was dead, and is alive again! He was lost, and is found!’* And they began to be merry.

“Now, his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, *‘Thy brother is come; and thy father hath killed the fatted calf because he hath received him safe and sound.’* And he was angry and would not go in. Therefore came his father out, and entreated him. And he, answering, said to his father, *‘Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. And yet thou never gavest me a ¹kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf!’* And he said unto him, *‘Son, thou art ever with me, and all that I have is thine. It was ²meet that we should make merry, and be glad - for this thy brother was dead and is alive again, and was lost and is found’.*”

¹young goat ²appropriate/proper

And He said also unto His disciples, “There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him and said unto him, *‘How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward!’*

“Then the steward said within himself, *‘What shall I do? For my lord taketh away from me the stewardship! I cannot dig; to beg I am ashamed. I am resolved what to do... that, when I am put out of the stewardship, they may receive me into their houses’*.

“So he called every one of his lord’s debtors unto him, and said unto the first, *‘How much owest thou unto my lord?’* And he said, *‘An hundred measures of oil’*. And he said unto him, *‘Take thy bill, and sit down quickly, and write fifty’*. Then said he to another, *‘And how much owest thou?’* And he said, *‘An hundred measures of wheat’*. And he said unto him, *‘Take thy bill, and write ¹fourscore’*. And the lord commended the unjust steward, because he had done wisely. For the children of this world are, in their generation, wiser than the children of light. And I say unto you; Make to yourselves friends of the ²mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God *AND* mammon.”

¹80 ²riches/wealth

And the Pharisees also, who were covetous, heard all these things, and they derided Him. And He said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts - for that which is highly esteemed among men is abomination in the sight of God! The ¹Law and the Prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one ²tittle of the Law to fail. ¹the content of the Old Testament ²the smallest letter

"Whosoever ¹putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is ¹put away from her husband committeth adultery. ¹divorce

"There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom.

"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, '*Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame!*

"But Abraham said, '*Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things. But now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.*'

"Then he said, '*I pray thee therefore, father, that thou wouldest send him to my father's house (for I have five brethren) that he may testify unto them, lest they also come into this place of torment.*' Abraham saith unto him, '*They have Moses and the prophets; let them hear them.*' And he said, '*Nay, father Abraham! But if one went unto them from the dead, they will repent!*' And he said unto him, '*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*'"

Then said He unto the disciples, "It is impossible but that offences will come - but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones! Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, '*I repent*', thou shalt forgive him!"

And the apostles said unto THE LORD, "Increase our faith."

And THE LORD said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, '*Be thou plucked up by the root, and be thou planted in the sea!*' and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by when he is come from the field, '*Go and sit down to meat?*' and will not rather say unto him, '*Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?*' Doth he thank that servant because he did the things that were commanded him? I ¹trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, '*We are unprofitable servants - we have done that which was our duty to do.*'" ¹think

And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, "JESUS, Master, have mercy on us!"

And when He saw them, He said unto them, "Go show yourselves unto the priests."

And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God and fell down on his face at His feet giving Him thanks - and he was a Samaritan.

And JESUS, answering, said, "Were there not *ten* cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger."

And He said unto him, "Arise, go thy way; thy faith hath made thee whole."

And when He was demanded of the Pharisees when the Kingdom of God should come, He answered them and said, "The Kingdom of God cometh not with observation. Neither shall they say, '*Lo here!*' or '*lo there!*' For, behold, the Kingdom of God is within you."

And He said unto the disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, '*See here!*' or '*see there!*' go not after them, nor follow them! For, as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation. And as it was in the days of ¹Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot - they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife! Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

¹Noah

"I tell you, in that night there shall be two men in one bed - the one shall be taken, and the other shall be left. Two women shall be grinding together - the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

And they answered and said unto Him, "Where, Lord?"

And He said unto them, "Wheresoever the body is, thither will the eagles be gathered together."

And He spake a parable unto them to this end - that men ought always to pray and not to faint, saying, "There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, '*Avenge me of mine adversary!*' And he would not for a while; but afterward he said within himself, '*Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*'"

And THE LORD said, "Hear what the *unjust* judge saith. And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He *will* avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?"

And He spake this parable unto certain which trusted in themselves that they were righteous and despised others. "Two men went up into the Temple to pray - the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, '*God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers... or even as this publican. I fast twice in the week, I give tithes of all that I possess.*' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, '*God be merciful to me a sinner!!*' I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

And they brought unto Him also infants, that He would touch them; but when His disciples saw it, they rebuked them. But JESUS called them unto Him, and said, "Suffer little children to come unto Me, and

forbid them not! For of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.” *¹allow/permit*

And a certain ruler asked him, saying, “Good Master, what shall I do to inherit eternal life?”

And JESUS said unto him, “¹Why callest thou Me ‘good’? None is good, save one, that is, God.

“Thou knowest the commandments - Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother...”

¹this man did not know that Jesus is God and therefore it was inappropriate of him to call anyone but God “good”

And he said, “All these have I kept from my youth up.”

Now when JESUS heard these things, He said unto him, “Yet lackest thou one thing. Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me.”

And when he heard this, he was very sorrowful (for he was very rich). And when JESUS saw that he was very sorrowful, He said, “How hardly shall they that have riches enter into the Kingdom of God! For 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.”

And they that heard it said, “*Who*, then, can be saved?!”

And He said, “The things which are impossible with men are possible with God.”

Then Peter said, “Lo, we have left all, and followed Thee.”

And He said unto them, “Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.”

Then He took unto Him the twelve, and said unto them, “Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge Him, and put Him to death - and the third day He shall rise again.”

And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the way side begging. And hearing the multitude pass by, he asked what it meant. And they told him that JESUS of Nazareth passeth by.

And he cried, saying, “JESUS, Thou son of David, have mercy on me!”

And they which went before rebuked him, that he should hold his peace; but he cried so much the more, “Thou Son of David, have mercy on me!!”

And JESUS stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying, “What wilt thou that I shall do unto thee?”

And he said, “Lord, that I may receive my sight.”

And JESUS said unto him, “Receive thy sight. Thy faith hath saved thee.”

And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

And JESUS entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see JESUS who He was, and could not for the press because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him (for He was to pass that way).

And when JESUS came to the place, He looked up and saw him, and said unto him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house."

And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying that He was gone to be guest with a man that is a sinner.

And Zacchaeus stood and said unto THE LORD, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

And JESUS said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem and because they thought that the Kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, '*Occupy till I come*'. But his citizens hated him and sent a message after him, saying, '*We will not have this man to reign over us*'. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, '*Lord, thy pound hath gained ten pounds*'. And he said unto him, '*Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities*'. And the second came, saying, '*Lord, thy pound hath gained five pounds*'. And he said likewise to him, '*Be thou also over five cities*'. And another came, saying, '*Lord, behold, here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man. Thou takest up that thou layedst not down, and reapest that thou didst not sow*'. And he saith unto him, '*Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with *'usury*'?*' And he said unto them that stood by, '*Take from him the pound and give it to him that hath ten pounds*'. (And they said unto him, '*Lord, he hath ten pounds*'.) '*For I say unto you that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before me*'."

'interest

And when He had thus spoken, He went before, ascending up to Jerusalem. And it came to pass, when He was come nigh to Bethphage and Bethany at the mount called the Mount of Olives, He sent two of His disciples, saying, "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat. Loose him and bring him hither. And if any man ask you, '*Why do ye loose him?*' thus shall ye say unto him: '*Because THE LORD hath need of him*'."

And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?"

And they said, "THE LORD hath need of him."

And they brought him to JESUS, and they cast their garments upon the colt, and they set JESUS thereon. And as He went, they spread their clothes in the way. And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of THE LORD! Peace in heaven, and glory in the highest!"

And some of the Pharisees from among the multitude said unto Him, "Master, rebuke Thy disciples!"

And He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out!"

And when He was come near, He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee. And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

And He went into the Temple, and began to cast out them that sold therein, and them that bought, saying unto them, "It is written: *'My House is the house of prayer'*. But ye have made it a den of thieves!"

And He taught daily in the Temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do; for all the people were very attentive to hear Him.

And it came to pass that on one of those days, as He taught the people in the Temple and preached the Gospel, the chief priests and the scribes came upon Him with the elders and spake unto Him, saying, "Tell us; by what authority doest Thou these things? Or who is he that gave Thee this authority?"

And He answered and said unto them, "I will also ask *you* one thing - and answer Me! The baptism of John; was it from heaven or of men?"

And they reasoned with themselves, saying, "If we shall say *'from heaven'* He will say *'why then believed ye him not?'* But and if we say *'Of men'*, all the people will stone us, for they be persuaded that John was a prophet."

And they answered that they could not tell whence it was.

And JESUS said unto them, "Neither tell I you by what authority I do these things."

Then began He to speak to the people this parable:

"A certain man planted a vineyard, and let it forth to ¹husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him and sent him away empty. And again he sent another servant; and they beat him also and entreated him shamefully and sent him away empty. And again he sent a third; and they wounded him also and cast him out. Then said the lord of the vineyard, *'What shall I do? I will send my beloved son; it may be they will reverence him when they see him'*. But when the husbandmen saw him, they reasoned among themselves, saying, *'This is the heir! Come, let us kill him, that the inheritance may be ours!'* So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others!"

¹grape farmers

And when they heard it, they said, "God forbid!"

And He beheld them, and said, "What is this then that is written, '*The Stone which the builders rejected, the same is become the head of the corner*'? Whosoever shall fall upon that Stone shall be broken; but on whomsoever It shall fall It will grind him to powder."

And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people (for they perceived that He had spoken this parable against them). And they watched Him, and sent forth spies which should ¹feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor. ¹*pretend to be*

And they asked Him, saying, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the Way of God truly. Is it lawful for us to give tribute unto Caesar, or no?"

But He perceived their craftiness, and said unto them, "Why tempt ye Me? Show me a penny... Whose image and superscription hath it?"

They answered and said, "Caesar's."

And He said unto them, "Render therefore unto Caesar the things which be Caesar's - and unto God the things which be God's!"

And they could not take hold of His words before the people, and they marvelled at His answer and held their peace. Then came to Him certain of the Sadducees, which deny that there is any resurrection; and they asked Him, saying, "Master, Moses wrote unto us, if any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife and died without children. And the second took her to wife, and he died childless. And the third took her. And in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore, in the Resurrection, whose wife of them is she? For seven had her to wife."

And JESUS, answering, said unto them, "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the Resurrection.

"Now... that the dead are raised, even Moses showed at the bush, when he calleth THE LORD *the God of Abraham, and the God of Isaac, and the God of Jacob*. For He is not a God of the dead, but of the living: for all live unto Him."

Then certain of the scribes, answering, said, "Master, Thou hast well said!" And after that, they durst not ask Him any question at all.

And He said unto them, "How say they that CHRIST is David's son? And David himself saith in the book of Psalms, '*THE LORD said unto my Lord: Sit thou on My right hand till I make Thine enemies Thy footstool*'. David therefore calleth Him *Lord*. How is He then his son?"

Then in the audience of all the people He said unto His disciples, "Beware of the scribes, which desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feasts, which devour widows' houses and for a show make long prayers - the same shall receive greater damnation!"

And He looked up and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said, "Of a truth I say unto you that this poor widow hath cast in more than they all. For all these have, of their abundance, cast in unto the offerings of God - but *she*, of her penury, hath cast in all the living that she had!"

And as some spake of the Temple, how it was adorned with goodly stones and gifts, He said, "As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down."

And they asked Him, saying, "Master, but when shall these things be, and what sign will there be when these things shall come to pass?"

And He said, "Take heed that ye be not deceived. For many shall come in My name, saying, '*I am Christ*'. And the time draweth near - go ye not therefore after them!

"But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass - but The End is not by and by."

Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom.

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

"But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth - for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh!"

And He spake to them a parable:

"Behold the fig tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but My Words shall not pass away.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

And in the day time He was teaching in the Temple; and at night He went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to Him in the Temple for to hear Him.

Now, the Feast of Unleavened Bread drew nigh, which is called The Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

Then came the Day of Unleavened Bread, when the ¹Passover must be killed. *¹Passover sacrificial lamb*

And He sent Peter and John, saying, "Go and prepare us the Passover, that we may eat."

And they said unto Him, "Where wilt Thou that we prepare?"

And He said unto them, "Behold, when ye are entered into the city there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, '*The Master saith unto thee: Where is the guestchamber where I shall eat the Passover with My disciples?*' And he shall show you a large upper room furnished; there make ready."

And they went and found as He had said unto them, and they made ready the Passover. And when the hour was come, He sat down, and the twelve apostles with Him.

And He said unto them, "With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

And He took the ¹cup and gave thanks, and said, "Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." *¹cup of Passover wine*

And He took ¹bread, and gave thanks, and brake it, and gave unto them, saying, "This is My body which is given for you; this do in remembrance of Me." *¹Matzah – unleavened Passover bread*

Likewise also the cup after supper, saying, "This ¹cup is the new testament in My blood, which is shed for you... But, behold, the hand of him that betrayeth Me is with Me on the table! And truly the Son of man goeth, as it was determined; but woe unto that man by whom He is betrayed!" *¹cup of Passover wine*

And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest.

And He said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called *benefactors*. But ye shall **not** be so. But He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that *serveth*. Ye are they which have continued with Me in my temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve Tribes of Israel."

And THE LORD said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren."

And he said unto Him, "Lord, I am ready to go with Thee, both into prison, and to death!"

And He said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest Me."

And He said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?"

And they said, "Nothing."

Then said He unto them, "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in Me: '*And He was reckoned among the transgressors*'. For the things concerning Me ¹have an end. *'come to pass*

And they said, "Lord, behold, here are two swords."

And He said unto them, "It is enough."

And He came out, and went (as He was ¹wont) to the Mount of Olives; and His disciples also followed Him. *'accustomed to doing*

And when He was at the place, He said unto them, "Pray that ye enter not into temptation."

And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, "Father, if Thou be willing, remove this cup from Me. Nevertheless not My will, but Thine, be done!"

And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground.

And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation!"

And while He yet spake, behold a multitude; and he that was called Judas, one of the twelve, went before them and drew near unto JESUS to kiss Him.

But JESUS said unto Him, "Judas, betrayest thou the Son of man with a kiss?"

When they which were about Him saw what would follow, they said unto Him, "Lord, shall we smite with the sword?" And one of them smote the servant of the High Priest, and cut off his right ear.

And JESUS answered and said, "Suffer ye thus far!" And He touched his ear, and healed him.

Then JESUS said unto the chief priests and captains of the Temple and the elders which were come to Him, "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the Temple, ye stretched forth no hands against Me. But this is your hour, and the power of darkness."

Then took they Him, and led Him, and brought Him into the High Priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire and earnestly looked upon him, and said, "*This man was also with Him!*"

And he denied Him, saying, "Woman, I know Him not."

And after a little while another saw him, and said, "Thou art also of them!"

And Peter said, "Man, I am *not!*"

And about the space of one hour after, another confidently affirmed, saying, "Of a truth this fellow also was with Him - for he is a Galilaeen!"

And Peter said, "Man, I know not what thou sayest!"

And immediately, while he yet spake, the cock crew. And THE LORD turned, and looked upon Peter. And Peter remembered the Word of THE LORD, how He had said unto him, '*Before the cock crow, thou shalt deny Me thrice*'. And Peter went out, and wept bitterly.

And the men that held JESUS mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face and asked Him, saying, "Prophesy, who is it that smote Thee?" And many other things blasphemously spake they against Him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, "Art thou the CHRIST? Tell us!"

And He said unto them, "If I tell you, ye will not believe. And if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God."

Then said they all, "Art Thou then the Son of God?"

And He said unto them, "Ye say that I am."

And they said, "What need we any further witness? For we ourselves have heard of His own mouth!"

And the whole multitude of them arose and led Him unto Pilate. And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that *He Himself* is CHRIST a King!"

And Pilate asked Him, saying, "Art Thou the King of the Jews?"

And He answered him and said, "Thou sayest it."

Then said Pilate to the chief priests and to the people, "I find no fault in this man."

And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place!"

When Pilate heard of Galilee, he asked whether the Man were a Galilaeen. And as soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw JESUS, he was exceeding glad; for he was desirous to see Him of a long season because he had heard many things of Him and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him.

And Herod, with his men of war, set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together (for, before they were at enmity between themselves).

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this Man unto me as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him - no, nor yet Herod; for I sent you to him and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him." (For of necessity he must release one unto them at the Feast.)

And they cried out all at once, saying, "Away with this Man, and release unto us Barabbas!" (who, for a certain sedition made in the city, and for murder, was cast into prison.)

Pilate therefore, willing to release JESUS, spake again to them. But they cried, saying, "Crucify Him! Crucify Him!"

And he said unto them the third time, "Why? What evil hath He done? I have found no cause of death in Him. I will therefore chastise Him, and let Him go."

And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered JESUS to their will.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after JESUS. And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

But JESUS, turning unto them said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, '*Blessed are the barren, and the wombs that never bare, and the paps which never gave suck*'. Then shall they begin to say to the mountains, '*Fall on us!*' and to the hills, '*Cover us!*' For if they do these things in a green tree, what shall be done in the dry?"

And there were also two other, ¹malefactors, led with Him to be put to death. And when they were come to the place, which is called ²Calvary, there they crucified Him, and the malefactors - one on the right hand, and the other on the left. ¹criminals ²Golgotha

Then said JESUS, "Father, forgive them; for they know not what they do!"

And they parted His raiment, and cast lots.

And the people stood beholding. And the rulers also, with them, derided Him, saying, "He saved others; let Him save Himself - *if* He be CHRIST, the Chosen of God!"

And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying, "If Thou be the King of the Jews, save Thyself!"

And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, ¹this is the King of the Jews. ¹that this is

And one of the malefactors, which were hanged, railed on Him, saying, "If Thou be CHRIST, save Thyself... *and us!*"

But the other, answering, rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?! And we indeed justly - for we receive the due reward of our deeds! But *this* Man hath done nothing amiss!" And he said unto JESUS, "Lord, remember me when Thou comest into Thy kingdom."

And JESUS said unto him, "Verily I say unto thee, ¹to day shalt thou be with Me in paradise." *¹now/henceforth*

And it was about the ¹sixth hour, and there was a darkness over all the earth until the ²ninth hour. And the sun was darkened, and the Veil of the Temple was rent in the midst. *¹12 noon ²3pm*

And when JESUS had cried with a loud voice, He said, "Father, into Thy hands I commend My spirit!" And having said thus, He ¹gave up the ghost. *¹died*

Now, when the centurion saw what was done, he glorified God, saying, "Certainly this *was* a righteous Man!"

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just (the same had not consented to the counsel and deed of them). He was of Arimathaea, a city of the Jews, who also himself waited for the Kingdom of God. This man went unto Pilate, and begged the body of JESUS. And he took It down, and wrapped It in linen, and laid It in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on.

And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath Day according to the commandment.

Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of THE LORD JESUS.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you when He was yet in Galilee, saying, '*The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?*'"

And they remembered His words, and returned from the sepulchre and told all these things unto the eleven and to all the rest (it was Mary Magdalene and Joanna and Mary the mother of James and other women that were with them which told these things unto the apostles). And their words seemed to them as idle tales, and they believed them not.

Then arose Peter and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened.

And it came to pass that, while they communed together and reasoned, JESUS Himself drew near and went with them. But their eyes were holden that they should not know Him.

And He said unto them, "What manner of communications are these that ye have one to another as ye walk and are sad?"

And the one of them (whose name was Cleopas), answering, said unto Him, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days?"

And He said unto them, "What things?"

And they said unto Him, "Concerning JESUS of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel. And beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre and found it even so as the women had said; but *Him* they saw not."

Then He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not CHRIST to have suffered these things, and to enter into His glory?"

And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

And they drew nigh unto the village, whither they went; and He made as though He would have gone further. But they constrained Him, saying, "Abide with us; for it is toward evening, and the day is far spent."

And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?!"

And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "THE LORD is risen indeed, and hath appeared to Simon!!"

And they told what things were done in the way, and how He was known of them in breaking of bread.

And as they thus spake, JESUS Himself stood in the midst of them, and saith unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself - handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have ye here any meat?"

And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them.

And He said unto them, "These are the Words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me."

Then opened He their understanding, that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

And He led them out as far as to Bethany, and he lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven.

And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God. Amen!

In the beginning was the Word, and the Word was with God, and the Word was God. ¹The same was in the beginning with God. All things were made by ¹Him; and without Him was not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. (There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through ¹Him might believe. ²He was not that Light, but was sent to bear witness of that Light). ¹That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name - which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father) full of grace and truth.

¹this very same Word/Jesus ²John the baptist

John bare witness of Him, and cried, saying, "This was He of whom I spake, '*He that cometh after me is preferred before me*' - for He ¹was before me! And of His fulness have all we received, and grace for grace. For the Law was given by Moses, but grace and truth came by JESUS CHRIST. No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, He hath declared Him." *¹existed*

And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?"

And he confessed, and denied not; but confessed, "I am not the CHRIST."

And they asked him, "What then? Art thou ¹Elias?"

¹Elijah

And he saith, "I am not."

"Art thou ¹that prophet?"

¹the Great Prophet that Moses foretold would come, though the scribes did not realize that both the Great Prophet and the Messiah foretold by Moses was one and the same Person (Deuteronomy 18:18)

And he answered, "No."

Then said they unto him, "Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?"

He said, "I am the voice of one crying in the wilderness, *'Make straight the Way of THE LORD!'* as said the prophet ¹Esaias." ¹Isaiah 40:3

And they which were sent were of the Pharisees. And they asked him, and said unto him, "Why baptizest thou, then, if thou be not that CHRIST, nor Elias, neither that prophet?"

John answered them, saying, "I baptize with water; but there standeth One among you, whom ye know not. He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

These things were done in Bethabara beyond Jordan where John was baptizing. The next day John seeth JESUS coming unto him and saith, "Behold the Lamb of God which taketh away the sin of the world! This is He of whom I said, *'After me cometh a Man which is preferred before me - for He was before me!'* And I knew Him not. But that He should be made manifest to Israel, therefore am I come baptizing with water."

And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the Same said unto me, *'Upon whom thou shalt see the Spirit descending, and remaining on Him, the Same is He which baptizeth with the Holy Ghost!'* And I saw, and bare record that *this* is the Son of God!!"

Again the next day after John stood, and two of his disciples, and looking upon JESUS as He walked, he saith, "Behold the Lamb of God!" And the two disciples heard him speak, and they followed JESUS.

Then JESUS turned and saw them following, and saith unto them, "What seek ye?"

They said unto Him, "Rabbi," (which is to say, being interpreted, 'Master'), "where dwellest Thou?"

He saith unto them, "Come and see."

They came and saw where He dwelt, and abode with Him that day (for it was about the ¹tenth hour). One of the two which heard John speak, and followed him, was Andrew - Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messiah!" (which is, being interpreted, 'the CHRIST'). ¹4pm

And he brought him to JESUS. And when JESUS beheld him, He said, "Thou art Simon the son of Jona! Thou shalt be called ¹Cephas" (which is, by interpretation, "A stone").

"Kepha", the Aramaic form of the Greek "peter", which is a small stone from a petra (a great rock). For example, the faces of the American presidents of Mt. Rushmore are carved from a single great rock, a "petra"; and each of the pieces of stone that were chipped away to make the faces are "peter". Jesus is the Rock [Petra] and Simon is a piece of stone [peter] from that Rock.

The day following, JESUS would go forth into Galilee and findeth Philip, and saith unto him, "Follow Me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found Him of whom Moses in the Law, and the Prophets, did write - JESUS of Nazareth, the son of Joseph!"

And Nathanael said unto him, "Can there any good thing come out of ¹Nazareth?"

¹NOTE: in fact, the prophet Jonah was from Gath-Hepher in the district of Nazareth in Galilee (2nd Kings 14:25)

Philip saith unto him, "Come and see!"

JESUS saw Nathanael coming to Him, and saith of him, "Behold an Israelite indeed, in whom is no ¹guile!" *¹falsehood/lies/treachery*

Nathanael saith unto Him, "Whence knowest Thou me?"

JESUS answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered and saith unto him, "Rabbi, Thou *art* the Son of God! Thou art the King of Israel!!"

JESUS answered and said unto him, "Because I said unto thee '*I saw thee under the fig tree*' believest thou? Thou shalt see greater things than *these!*" And He saith unto him, "Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man."

And the third day there was a marriage in Cana of Galilee, and the mother of JESUS was there; and both JESUS was called and His disciples to the marriage.

And when they ¹wanted wine, the mother of JESUS saith unto Him, "They have no wine."

¹needed/had run out of

JESUS saith unto her, "Woman, ¹what have I to do with thee? Mine hour is not yet come."

¹Jesus was not being disrespectful to His mother but was making it clear to His mother and to us that she had nothing to do with His ministry and what He had come here to do – He did not ipso facto obey her commands; her position was as His earthly mother only

His mother saith unto the servants, "Whatsoever He saith unto you, do it."

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. JESUS saith unto them, "Fill the waterpots with water." And they filled them up to the brim.

And He saith unto them, "Draw out now, and bear unto the governor of the feast." And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse. But thou hast kept the good wine until now!"

This beginning of miracles did JESUS in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

After this He went down to Capernaum - He, and His mother, and His brethren, and His disciples; and they continued there not many days.

And the ¹Jews' Passover was at hand, and JESUS went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, "Take these things hence! Make not My Father's House an house of merchandise!!"

¹the apostle John, who wrote this verse and was himself a Jew, referred to the Passover as the "Jews' Passover" so that those who read this and are not of the Faith will understand that this is a religious observance

And His disciples remembered that it was written, "The zeal of Thine House hath eaten Me up."

Then answered the Jews and said unto Him, "What sign showest Thou unto us, seeing that Thou doest these things?"

JESUS answered and said unto them, "Destroy *this* temple, and in three days I will raise it up!"

Then said the Jews, "Forty and six years was this Temple in building, and wilt *Thou* rear it up in three days?"

But He spake of the Temple *of His body*. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the Word which JESUS had said.

Now, when He was in Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did. But JESUS did not commit Himself unto them, because He knew all men, and needed not that any should testify of man (for He knew what was in man).

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night and said unto Him, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him."

JESUS answered and said unto him, "Verily, verily, I say unto thee: Except a man be born again, he cannot see the Kingdom of God."

Nicodemus saith unto Him, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

JESUS answered, "Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is *flesh*; and that which is born of the Spirit is *spirit*. Marvel not that I said unto thee, *Ye must be born again*. The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

Nicodemus answered and said unto Him, "How can these things be?"

JESUS answered and said unto him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee: We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

"And *no* man hath ascended up to heaven but He that came down from heaven - even the Son of man which is in heaven.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but He that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God. And *this* is the condemnation: that Light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd. But he that doeth truth cometh to the Light, that his deeds may be made manifest that they are wrought in God."

After these things came JESUS and His disciples into the land of Judaea; and there He tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized (for John was not yet cast into prison).

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John and said unto him, "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness - behold, the same baptizeth, and all men come to *Him*."

John answered and said, "A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, '*I am not the CHRIST*', but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from Above is above all; he that is of the earth is earthly and speaketh of the earth; he that cometh from Heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that *hath* received His testimony hath set to his seal that *God is True*. For He whom God hath sent speaketh the Words of God; for God giveth not the Spirit ¹by measure unto Him. The Father loveth the Son and hath given *all* things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life - but the wrath of God abideth on him."

¹piecemeal/bit by bit/little by little

When, therefore, THE LORD knew how the Pharisees had heard that JESUS made and baptized more disciples than John (though JESUS *Himself* baptized not, but His disciples), He left Judaea and departed again into Galilee. And He must needs go through Samaria.

Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to His son Joseph. Now Jacob's well was there. JESUS therefore, being wearied with His journey, sat thus on the well, and it was about the ¹sixth hour. ¹noon

There cometh a woman of Samaria to ¹draw water. JESUS saith unto her, "Give Me to drink." (For His disciples were gone away unto the city to buy meat). ¹to draw out/bring up water from a well

Then saith the woman of Samaria unto Him, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans."

JESUS answered and said unto her, "If thou knewest the gift of God and who it is that saith to thee, '*Give Me to drink*', thou wouldest have ¹asked of *Him*, and He would have given thee living water." ¹asked for water from

The woman saith unto Him, "Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

JESUS answered and said unto her, "Whosoever drinketh of *this* water shall thirst again. But whosoever drinketh of the water that *I* shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman saith unto Him, "Sir, give me this water, that I thirst not, neither come hither to draw!"

JESUS saith unto her, "Go, call thy husband, and come hither."

The woman answered and said, "I have no husband."

JESUS said unto her, "Thou hast well said '*I have no husband*'. For thou hast had *five* husbands, and he whom thou now hast is not thy husband - in that saidst thou truly."

The woman saith unto Him, "Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ¹ye say that in Jerusalem is the place where men ought to worship." ¹referring to the Jews

JESUS saith unto her, "Woman, believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what. *We know what we worship* - for salvation *is*

of the Jews. But, the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

The woman saith unto Him, "I know that Messiah cometh," (which is called 'CHRIST'). "When He is come, He will tell us all things."

JESUS saith unto her, "I that speak unto thee am He."

And upon this came His disciples and marvelled that He talked with the woman, yet no man said, "What seekest thou?" or "Why talkest thou with her?" The woman then left her waterpot and went her way into the city, and saith to the men, "Come, see a Man which told me all things that ever I did! Is not this the CHRIST?!" Then they went out of the city, and came unto Him.

In the mean while His disciples prayed Him, saying, "Master, eat."

But He said unto them, "I have meat to eat that ye know not of."

Therefore said the disciples one to another, "Hath any man brought Him ought to eat?"

JESUS saith unto them, "My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, '*There are yet four months, and then cometh harvest*'? Behold, I say unto you: Lift up your eyes and look on the fields - for they are ¹white already to harvest! And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true: *One soweth, and another reapeth.* I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours."^{1ripe}

And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, '*He told me all that ever I did*'. So when the Samaritans were come unto Him, they besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own Word and said unto the woman, "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this *is* indeed the CHRIST, the Saviour of the world!"

Now, after two days He departed thence and went into Galilee. For JESUS Himself testified that a prophet hath no honour in his own country. Then when He was come into Galilee, the Galilaeans received Him, having seen all the things that He did at Jerusalem at the feast (for they also went unto the feast). So JESUS came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that JESUS was come out of Judaea into Galilee, he went unto Him and besought Him that He would come down and heal his son; for he was at the point of death.

Then said JESUS unto him, "Except ye see signs and wonders, ye will not believe."

The nobleman saith unto Him, "Sir, come down ¹ere my child die."^{1or else}

JESUS saith unto him, "Go thy way; thy son liveth".

And the man believed the Word that JESUS had spoken unto him, and he went his way.

And as he was now going down, his servants met him and told him, saying, "Thy son liveth!" Then inquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in the which JESUS said unto him, "Thy son

liveth". And himself believed, and his whole house. This is again the second miracle that JESUS did, when he was come out of Judaea into Galilee.

After this there was a feast of the Jews; and JESUS went up to Jerusalem. Now, there is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue "Bethesda", having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water. Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.

When JESUS saw him ¹lie, and knew that he had been now a long time in that case, He saith unto him, "Wilt thou be made whole?" *'laying there*

The ¹impotent man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." *'powerless/lame*

JESUS saith unto him, "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked. And on the same day was the Sabbath. The Jews, therefore, said unto him that was cured, "It is the Sabbath Day; it is not lawful for thee to carry thy bed!"

He answered them, "He that made me whole, the same said unto me, '*Take up thy bed and walk*'."

Then asked they him, "*What man is that which said unto thee, 'Take up thy bed and walk'?*"

And he that was healed wist not who it was; for JESUS had conveyed Himself away, a multitude being in that place. Afterward, JESUS findeth him in the Temple, and said unto him, "Behold, thou art made whole. Sin no more - lest a worse thing come unto thee."

The man departed and told the Jews that it was JESUS which had made him whole. And therefore did the Jews persecute JESUS and sought to slay Him, because He had done these things on the Sabbath Day.

But JESUS answered them, "My Father worketh hitherto, and I work."

Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.

Then answered JESUS and said unto them, "Verily, verily, I say unto you: The Son can do nothing of Himself, but what He seeth the Father do. For what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth, and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom *He* will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him. Verily, verily, I say unto you: He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life.

"Verily, verily, I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth - they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can, of Mine own Self, do nothing; as I hear, I judge, and my judgment is just because I seek not Mine own will, but the will of the Father which hath sent Me. If I bear witness of

Myself, My witness is not true. There is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true. Ye sent unto John, and he bare witness unto the Truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John - for the works which the Father hath given Me to finish, the same works that I do bear witness of me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His Word abiding in you; for whom He hath sent, Him ye believe not. Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of Me. And ye will not come to Me, that ye might have life. I receive not honour from men. But I know *you*, that ye have not the love of God in you.

"I am come in My Father's name, and ye receive Me not. If another shall come in His *own* name, *him* ye will receive! How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father. There is one that accuseth you - even Moses, in whom ye trust. For had ye believed Moses, ye would have believed *Me* - for he wrote of Me! But if ye believe not *his* writings, how shall ye believe *My* words?"

After these things JESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And JESUS went up into a mountain, and there He sat with His disciples. And the Passover, a feast of the Jews, was nigh.

When JESUS then lifted up His eyes and saw a great company come unto Him, He saith unto Philip, "Whence shall we buy bread, that these may eat?" (And this He said to prove him; for He Himself knew what He would do).

Philip answered Him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little!"

One of His disciples, Andrew, Simon Peter's brother, saith unto Him, "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"

And JESUS said, "Make the men sit down."

Now, there was much grass in the place. So the men sat down, in number about five thousand. And JESUS took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down. And likewise of the fishes as much as they would. When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing be lost."

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that JESUS did, said, "This is of a truth that prophet that should come into the world!"

When JESUS therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain Himself alone. And when even was now come, His disciples went down unto the sea, and entered into a ship and went over the sea toward Capernaum. And it was now dark, and JESUS was not come to them.

And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see JESUS walking on the sea and drawing nigh unto the ship; and they were afraid.

But He saith unto them, "It is I! Be not afraid!"

Then they willingly received Him into the ship - and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto His disciples were entered, and that JESUS went not with His disciples into the boat but that His disciples were gone away alone (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that THE LORD had given thanks); when the people therefore saw that JESUS was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for JESUS. And when they had found Him on the other side of the sea, they said unto Him, "Rabbi, when camest Thou hither?"

JESUS answered them and said, "Verily, verily, I say unto you: Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you - for Him hath God the Father sealed." *'set His royal seal upon*

Then said they unto Him, "What shall we do, that we might work the works of God?"

JESUS answered and said unto them, "This is the work of God: that ye believe on Him whom He hath sent."

They said therefore unto Him, "What sign showest Thou then, that we may see, and believe Thee? *What dost Thou work? Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.'*"

Then JESUS said unto them, "Verily, verily, I say unto you: Moses gave you not that bread from heaven; but *My Father* giveth you the True Bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world."

Then said they unto Him, "Lord, evermore give us this Bread!"

And JESUS said unto them, "*I* am the Bread of Life. He that cometh to Me shall never hunger; and He that believeth on Me shall never thirst. But I said unto you that ye also have seen Me and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And *this* is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the Last Day. And *this* is the will of Him that sent Me: that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the Last Day."

The Jews then murmured at Him because He said, '*I am the Bread which came down from heaven*'. And they said, "Is not this *JESUS*, the son of Joseph, whose father and mother we know? How is it then that He saith, '*I came down from heaven*'?"

JESUS therefore answered and said unto them, "Murmur not among yourselves. No man can come to Me except the Father which hath sent Me draw him; and I will raise him up at the last day. It is written in the prophets, '*And they shall be all taught of God*'. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God; *He* hath seen the Father. Verily, verily, I say unto you: he that believeth on Me hath everlasting life. I AM that Bread of Life. Your fathers did eat manna in the wilderness and are dead. *This* is the bread which cometh down from heaven, that a man may eat thereof, and *not* die. I Am the Living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever; and the Bread that I will give is My flesh, which I will give for the life of the world."

The Jews therefore strove among themselves, saying, "How can this Man give us His flesh to eat?"

Then JESUS said unto them, "Verily, verily, I say unto you: Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and my blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. This is that Bread which came down from heaven - not as your fathers did eat manna, and are dead. He that eateth of *this* Bread shall live for ever."

These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, "This is an hard saying; who can hear it?"

When JESUS knew in Himself that His disciples murmured at it, He said unto them, "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing. The Words that I speak unto you, they are spirit and they are life. But there are some of you that believe not" (for JESUS knew from the beginning who they were that believed not, and who should betray Him).

And He said, "Therefore said I unto you that no man can come unto Me except it were given unto him of My Father."

From that time many of His disciples went back and walked no more with Him. Then said JESUS unto the twelve, "Will ye also go away?"

Then Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the Words of eternal life. And we believe and are sure that Thou art that CHRIST, the Son of the living God."

JESUS answered them, "Have not I chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot the son of Simon; for he it was that should betray Him, being one of the twelve.

After these things JESUS walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him.

Now the Jews' Feast of Tabernacles was at hand. His ¹brethren therefore said unto Him, "Depart hence, and go into Judaea, that Thy disciples also may see the works that Thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world!" (for neither did His brethren believe in Him). *¹half-brothers through Joseph and Mary*

Then JESUS said unto them, "My time is not yet come; but *your* time is alway ready. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil. Go *ye* up unto this Feast. I go not up yet unto this Feast, for My time is not yet full come."

When He had said these Words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the Feast, not openly, but as it were in secret.

Then the Jews sought Him at the Feast, and said, "Where is He?"

And there was much murmuring among the people concerning Him; for some said, "He is a good man!" Others said, "Nay; but He deceiveth the people!" Howbeit no man spake *openly* of Him for fear of the Jews.

Now, about the midst of the Feast JESUS went up into the Temple and taught. And the Jews marvelled, saying, "How knoweth this man letters, having never learned?"

JESUS answered them, and said, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself. He that speaketh of Himself seeketh His own glory; but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill Me?"

The people answered and said, "Thou hast a devil! *Who* goeth about to kill Thee?"

JESUS answered and said unto them, "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers), and ye on the Sabbath Day circumcise a man. If a man on the Sabbath Day receive circumcision that the Law of Moses should not be broken, are ye angry at *Me* because I have made a man every whit whole on the Sabbath Day?! Judge not according to the appearance, but judge *righteous* judgment."

Then said some of them of Jerusalem, "Is not this He whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him! Do the rulers know indeed that this is the very CHRIST? Howbeit we know this Man whence He is; but when CHRIST cometh, no man knoweth whence He is."

Then cried JESUS in the Temple as he taught, saying, "Ye both know Me and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. But *I* know Him; for I am *from* Him, and He hath sent Me."

Then they sought to take Him; but no man laid hands on Him because His hour was not yet come.

And many of the people believed on Him, and said, "When CHRIST cometh, will He do *more* miracles than these which *this* Man hath done?"

The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.

Then said JESUS unto them, "Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me; and where I am, thither ye cannot come."

Then said the Jews among themselves, "Whither will he go that we shall not find Him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that He said, '*Ye shall seek Me and shall not find Me*' and '*Where I am, thither ye cannot come*'?"

In the last day, that great day of the feast, JESUS stood and cried, saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (but this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given because that JESUS was not yet glorified).

Many of the people therefore, when they heard this saying, said, "Of a truth this is the Prophet!"

Others said, "This is the CHRIST!"

But some said, "Shall CHRIST come out of *Galilee*? Hath not the Scripture said that CHRIST cometh of the seed of David and ¹out of the town of *Bethlehem* where David was?"

these people were unaware that Jesus was in fact born in Bethlehem and a descendant of David, and that He only LIVED in Nazareth of Galilee, for the prophecy also foretold that Messiah would be called "a Nazarene".

So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him.

Then came the officers to the chief priests and Pharisees; and they said unto them, "Why have ye not brought Him?!"

The officers answered, "Never man spake like this Man!"

Then answered them the Pharisees, "Are ye *also* deceived?! Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the Law are cursed!"

Nicodemus saith unto them (he that came to JESUS by night, being one of them), "Doth our Law judge any man before it hear him and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? ¹Search, and look! For ²out of Galilee ariseth no prophet!"

¹Search the Scriptures ²NOTE: the Pharisees were incorrect, for if they themselves had searched the Scriptures they would have discovered that the prophet Jonah was of Gath-Hepher just two miles from Nazareth in Galilee

And every man went unto his own house. JESUS went unto the Mount of Olives. And early in the morning He came again into the Temple, and all the people came unto Him; and He sat down and taught them. And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, "Master, this woman was taken in adultery - *in the very act!* Now, Moses in the Law commanded us that such should be stoned. But what sayest *Thou?*" (This they said, tempting Him, that they might have to accuse Him).

But JESUS stooped down, and with His finger ¹wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself and said unto them, "He that is without sin among you, let *him* first cast a stone at her." And again He stooped down, and wrote on the ground.

¹NOTE: It is written in Jeremiah 17:13, "They that depart from Me shall be written in the earth, because they have forsaken the LORD, the Fountain of living waters."

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and JESUS was left alone, and the woman standing in the midst.

When JESUS had lifted up Himself and saw none but the woman, He said unto her, "Woman, where are those thine accusers? Hath no man condemned thee?"

She said, "No man, Lord."

And JESUS said unto her, "Neither do I condemn thee. Go... and sin no more."

Then spake JESUS again unto them, saying, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto Him, "Thou bearest record of Thyself; Thy record is not true!"

NOTE: the Pharisees are attempting to throw His own words back in His face to trap Him

JESUS answered and said unto them, "Though I bear record of Myself, yet My record *is* true. For I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet *if* I judge, My judgment is true; for I am not alone, but I and the Father that sent Me. It is also written in your Law that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me."

Then said they unto Him, "Where is Thy Father?"

JESUS answered, "Ye neither know Me, nor My Father. If ye had known Me, ye should have known My Father also." These words spake JESUS in the treasury as He taught in the Temple; and no man laid hands on Him, for His hour was not yet come.

Then said JESUS again unto them, "I go My way, and ye shall seek Me, and shall die in your sins; whither I go, ye cannot come."

Then said the Jews, "Will He kill Himself?" (because He saith, '*Whither I go, ye cannot come*').

And He said unto them, "Ye are from beneath; I am from Above. Ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins; for, if ye believe not that I Am He, ye *shall* die in your sins."

Then said they unto Him, "*Who art Thou?!*"

And JESUS saith unto them, "Even the same that I said unto you from the beginning! I have many things to say and to judge of you; but He that sent Me is true, and I speak to the world those things which I have heard of Him." They understood not that He spake to them of the Father.

Then said JESUS unto them, "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me - the Father hath not left Me alone, for I do always those things that please Him." As He spake these words, many believed on Him.

Then said JESUS to those Jews which believed on Him, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free."

They answered him, "We be Abraham's seed ¹and were never in bondage to any man! How sayest Thou, '*Ye shall be made free*'?"

¹NOTE: They are outright lying to Jesus, for they had been conquered and enslaved by the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and, at that very moment, they were under the conquest of Rome. But this is not the bondage Jesus was referring to.

JESUS answered them, "Verily, verily, I say unto you: Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever - but *the Son* abideth ever. If the Son therefore shall make you free, ye shall be free indeed! I know that ye are Abraham's seed; but ye seek to kill Me, because My Word hath no place in you. I speak that which I have seen with My Father, and ye do that which ye have seen with *your father!*"

They answered and said unto Him, "*Abraham* is our father!"

JESUS saith unto them, "If ye *were* Abraham's children, ye would do the works of Abraham! But now ye seek to kill Me - a Man that hath told you the Truth which I have heard of God. This did not Abraham! Ye do the deeds of your father!"

Then said they to Him, "We be not born of fornication; we have one Father, even God!"

JESUS said unto them, "If God *were* your Father, ye would love Me; for I proceeded forth and came from God. Neither came I of Myself, but He sent Me! Why do ye not understand My speech? Even because ye cannot hear My Word! Ye are of your father - *the devil!* And the lusts of your father ye will do! He was a

murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it! And because I tell you the Truth, ye believe Me not. Which of you ¹convinceth Me of sin?! And if I say the Truth, why do ye not believe Me? He that is of God heareth God's Words. Ye therefore hear them not because ye are not of God!"

¹convicts Me/can find a fault in Me

Then answered the Jews and said unto Him, "Say we not well that Thou art a Samaritan and hast a devil?!"

JESUS answered, "I have *not* a devil! But I honour My Father, and ye do dishonour Me! And I seek not Mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you: If a man keep My saying, he shall never see death."

Then said the Jews unto Him, "Now we *know* that Thou hast a devil! Abraham is dead, and the prophets; and Thou sayest, '*If a man keep My saying, he shall never taste of death*'. Art Thou greater than our father Abraham, which is dead? And the prophets are dead. Whom makest Thou Thyself?!"

JESUS answered, "If I honour Myself, My honour is nothing. It is My Father that honoureth Me - of whom ye say that He is your God. Yet ye have not known Him! But *I* know Him. And if I should say, '*I know Him not*', I shall be a liar like unto you! But I know Him and keep His saying. Your father Abraham rejoiced to see My day; and He saw it, and was glad!"

Then said the Jews unto him, "Thou art not yet fifty years old, and hast *Thou* seen Abraham?!"

JESUS said unto them, "Verily, verily, I say unto you: Before Abraham was, I AM!"

Then took they up stones to cast at Him; but JESUS hid Himself and went out of the Temple, going through the midst of them and so passed by. And as JESUS passed by, He saw a man which was blind from his birth.

And His disciples asked Him, saying, "Master, who did sin - this man, or his parents - that he was born blind?"

JESUS answered, "Neither hath this man sinned, nor his parents - but that the works of God should be made manifest in him. I must work the works of Him that sent Me while it is day. The night cometh when no man can work. As long as I Am in the world, I Am the *Light* of the world!"

When He had thus spoken, He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam" (which is, by interpretation, "Sent"). He went his way therefore, and washed, and came seeing.

The neighbours, therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged?"

Some said, "This *is* he."

Others said, "He is *like* him."

But he said, "I am he."

Therefore said they unto him, "How were thine eyes opened?"

He answered and said, "A man that is called JESUS made clay, and anointed mine eyes, and said unto me, '*Go to the pool of Siloam and wash*'; and I went and washed, and I received sight."

Then said they unto him, "Where is He?"

He said, "I know not."

They brought to the Pharisees him that aforetime was blind. And it was the Sabbath Day when JESUS made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight.

He said unto them, "He put clay upon mine eyes, and I washed, and do see."

Therefore said some of the Pharisees, "This Man is not of God, because ¹He keepeth not the Sabbath Day!"

¹NOTE: They say this because Jesus made clay on the Sabbath; Jesus did not need to make clay to heal the man, but He did so to make a point to the self-righteous Pharisees that works of righteousness on the Sabbath Day is permitted by God

Others said, "How can a man that is a sinner do such miracles?" And there was a division among them.

They say unto the blind man again, "What sayest *thou* of Him, that He hath opened thine eyes?"

He said, "He is a prophet!"

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying, "Is this your son, who ye say was born blind? How then doth he now see?"

His parents answered them and said, "We know that this *is* our son, and that he *was* born blind. But by what means he now seeth, we know not; or who hath opened his eyes, we know not. He is of age; ask *him*. He shall speak for himself." (These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that He was CHRIST, he should be put out of the synagogue. Therefore said his parents, '*He is of age; ask him*').

Then again called they the man that was blind, and said unto him, "Give *God* the praise. We know that ¹this Man is a sinner."
¹Jesus

He answered and said, "Whether He be a sinner or no, I know not. One thing I know, that, whereas I was blind, now I see!"

Then said they to him again, "What *did* He to thee? *How* opened He thine eyes?"

He answered them, "I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be His disciples?"

Then they reviled him, and said, "*Thou* art His disciple; but we are Moses' disciples! We know that God spake unto Moses. As for *this* fellow, we know not from whence He is!"

The man answered and said unto them, "Why, herein is a marvellous thing - that ye know not from whence He is, and yet He hath opened mine eyes! Now, we know that God heareth not sinners; but if any man be a worshipper of God and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was *born* blind! If this Man were not of God, He could do nothing!"

They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach *us*?!" And they cast him out.

JESUS heard that they had cast him out; and when He had found him, He said unto him, "Dost thou believe on the Son of God?"

He answered and said, "Who is He, Lord, that I might believe on Him?"

And JESUS said unto him, "Thou hast both seen Him, and it is He that talketh with thee."

And he said, "Lord, I believe!" And he worshipped Him.

And JESUS said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

And some of the Pharisees which were with Him heard these words and said unto Him, "Are we blind also?"

JESUS said unto them, "If ye *were* blind, ye should have no sin. But now ye say '*We see*' - therefore your sin remaineth! Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." This parable spake JESUS unto them, but they understood not what things they were which He spake unto them.

Then said JESUS unto them again, "Verily, verily, I say unto you: *I Am the Door of the sheep.* All that ever came before Me are thieves and robbers - but the sheep did not hear them. *I Am the Door;* by Me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal and to kill and to destroy. *I Am come* that they might have life, and that they might have it more abundantly. *I Am the Good Shepherd.* The Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling and careth not for the sheep. *I Am the Good Shepherd and know My sheep and am known of Mine.* As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep. And ¹other sheep I have which are not of this fold. Them also I must bring, and they shall hear My voice; and there shall be One Fold and One Shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

¹NOTE: *Jesus is possibly referring to the Gentiles who will later believe on Him*

There was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil and is mad! Why hear ye Him?!" Others said, "These are not the words of him that hath a devil! Can a devil open the eyes of the blind?"

And it was at Jerusalem the ¹Feast of the Dedication, and it was winter. And JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him and said unto Him, "How long dost Thou make us to doubt? If Thou be the CHRIST, tell us plainly!"

¹Hanukah – Feast of the Dedication of the Temple

JESUS answered them, "I *told* you and ye believed not! The works that I do in My Father's name, they bear witness of Me. But ye believe not because ye are not of My sheep, as I said unto you.

"My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them

Me, is greater than all; and no man is able to pluck them out of My Father's hand. ¹I and My Father are One!”

NOTE: It has been said by some that this statement means simply that Jesus and the Father are of “one purpose”. While the Father and Son are indeed of one purpose, that is not what is being said here. First Jesus declares that no one can pluck His sheep out of His hand, then says that none can pluck His sheep out of His Father's hand. How are the sheep in the hand of both the Father and the Son? Because, “ἐγὼ καὶ ὁ πατήρ ἓν ἔσμεν”/“ego kay haw patayr hen esmen” - “I and the Father are ONE.” One and the same. That is, the Father is the Son and the Son is the Father, as Jesus later tells Philip, “Have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, ‘Show us the Father’?”

Then the Jews took up stones again to stone Him. JESUS answered them, “Many good works have I showed you from My Father; for which of those works do ye stone Me?”

The Jews answered Him, saying, “For a good work we stone Thee not - but for blasphemy, and because that Thou, being a man, makest Thyself God!”

NOTE: The Jews knew that Jesus was declaring Himself to be, not just a son of God, but God Himself, and were about to stone Him to death as a blasphemer. How is it that the Jews understood perfectly well what Jesus was saying, yet so many people today say that Jesus never claimed to be God? Here in these verses is the declaration that Jesus indeed claimed to be God.

JESUS answered them, “Is it not written in your Law, ‘I said, Ye are gods’? If He called them gods unto whom the Word of God came (and the Scripture cannot be broken), say ye of Him whom the Father hath sanctified and sent into the world ‘Thou blasphemest’ because I said, ‘I am the Son of God’? If I do not the works of My Father, believe Me not! But... if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him.”

Therefore they sought again to take Him, but He escaped out of their hand and went away again beyond Jordan into the place where John at first baptized; and there He abode. And many resorted unto Him, and said, “John did no miracle; but all things that John spake of this Man were true!” And many believed on Him there.

Now, a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was ¹that Mary which anointed THE LORD with ointment and wiped His feet with her hair, whose brother Lazarus was sick). Therefore his sisters sent unto Him, saying, “Lord, behold, he whom Thou lovest is sick!”

NOTE: tradition claims that it was Mary Magdalene, mistakenly leading people to believe that Mary Magdalene was a prostitute; yet this verse says that it was Mary the sister of Martha and Lazarus – not Mary Magdalene

When JESUS heard that, He said, “This sickness is not unto death but for the glory of God, that the Son of God might be glorified thereby.”

Now, JESUS loved Martha and her sister and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, “Let us go into Judaea again.”

His disciples say unto Him, “Master, the Jews of late sought to stone Thee; and goest Thou thither again?”

JESUS answered, “Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.”

These things said He; and after that He saith unto them, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”

Then said His disciples, “Lord, if he sleep, he shall do well.”

Howbeit JESUS spake of his death; but they thought that He had spoken of taking of rest in sleep.

Then said JESUS unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

Then said Thomas, which is called ¹Didymus, unto his fellowdisciples, "Let us also go, that we may die with Him."
¹meaning "the twin" – in other words, Thomas may have had a twin brother or sister

Then when JESUS came, He found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that JESUS was coming, went and met Him; but Mary sat still in the house.

Then said Martha unto JESUS, "Lord, if Thou hadst been here, my brother had not died. But I know that, even now, whatsoever Thou wilt ask of God, God will give it Thee."

JESUS saith unto her, "Thy brother shall rise again."

Martha saith unto Him, "I know that he shall rise again in the Resurrection at the Last Day."

JESUS said unto her, "*I AM* The Resurrection *and* The Life - he that believeth in Me, though he were dead, yet shall he live! And whosoever liveth and believeth in Me shall never die. Believest thou this?"

She saith unto Him, "Yea, Lord. I believe that Thou art the CHRIST, the Son of God, which should come into the world."

And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for Thee!" As soon as she heard that, she arose quickly, and came unto Him.

Now, JESUS was not yet come into the town, but was in that place where Martha met Him. The Jews, then, which were with her in the house and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there."

Then when Mary was come where JESUS was, and saw Him, she fell down at His feet, saying unto Him, "Lord, if Thou hadst been here, my brother had not died."

When JESUS therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit and was troubled, and said, "Where have ye laid him?"

They said unto Him, "Lord, come and see."

JESUS wept. Then said the Jews, "Behold how He loved him!"

And some of them said, "Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died?"

JESUS, therefore, again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it.

JESUS said, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto Him, "Lord, by this time he stinketh! For he hath been dead four days."

JESUS saith unto her, "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?" Then they took away the stone from the place where the dead was laid.

And JESUS lifted up His eyes, and said, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always. But because of the people which stand by I said it, that they may believe that Thou hast sent Me."

And when He thus had spoken, He cried with a loud voice, "Lazarus, come forth!"

And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin.

JESUS saith unto them, "Loose him, and let him go."

Then many of the Jews which came to Mary, and had seen the things which JESUS did, believed on Him. But some of them went their ways to the Pharisees, and told them what things JESUS had done.

Then gathered the chief priests and the Pharisees a council, and said, "What do we? For this Man doeth many miracles. If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation!"

And one of them, named Caiaphas, being the High Priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us that one Man should die for the people, and that the whole nation perish not." And this spake he not of himself, but, being High Priest that year, he prophesied that JESUS should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death.

JESUS, therefore, walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.

And the Jews' Passover was nigh at hand; and many went out of the country up to Jerusalem before the Passover, to purify themselves.

Then sought they for JESUS, and spake among themselves as they stood in the Temple, "What think ye - that He will not come to the Feast?"

Now both the chief priests and the Pharisees had given a commandment that, if any man knew where He were, he should show it, that they might take Him.

Then JESUS, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

There they made Him a supper, and Martha served; but Lazarus was one of them that sat at the table with Him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of JESUS and wiped His feet with her hair, and the house was filled with the odour of the ointment.

Then saith one of His disciples (Judas Iscariot, Simon's son, which should betray Him), "Why was not this ointment sold for three hundred pence and given to the poor?!" This he said, not that he cared for the poor, but because he was a thief, and had the ¹bag, and bare what was put therein. *¹money bag*

Then said JESUS, "Let her alone! ¹Against the day of My burying hath she kept this. For the poor always ye have with you; but Me ye have not always." ¹*in preparation for*

Much people of the Jews, therefore, knew that He was there; and they came not for JESUS' sake only, but that they might see Lazarus also whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on JESUS.

On the next day much people that were come to the Feast, when they heard that JESUS was coming to Jerusalem, took branches of palm trees and went forth to meet Him, and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of THE LORD!"

And JESUS, when He had found a young ass, sat thereon (as it is written, '*Fear not, daughter of Sion! Behold, thy King cometh, sitting on an ass's colt!*'). These things understood not His disciples at the first; but when JESUS was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

The people, therefore, that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for that they heard that He had done this miracle.

The Pharisees, therefore, said among themselves, "Perceive ye how ye prevail nothing? Behold, *the world* is gone after Him!"

And there were certain Greeks among them that came up to worship at the Feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see JESUS."

Philip cometh and telleth Andrew, and again Andrew and Philip tell JESUS. And JESUS answered them, saying, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone - but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honour.

"Now is My soul troubled; and what shall I say? '*Father, save Me from this hour*'? But, for *this cause* came I unto this hour. Father, glorify Thy name!"

Then came there a Voice from heaven, saying,

"I have both glorified it and will glorify it again!"

The people, therefore, that stood by and heard it, said that it thundered. Others said an angel spake to Him.

JESUS answered and said, "This voice came not because of Me, but for your sakes. Now is the judgment of this world. Now shall the ¹prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me." This He said, signifying ²what death He should die.

¹*Satan* ²*that He would be raised up on a cross for death by crucifixion*

The people answered Him, "We have heard out of the Law that ¹CHRIST abideth for ever. And how sayest Thou, '*The Son of man must be lifted up*'? Who is this Son of man?" ¹*that is, Messiah*

Then JESUS said unto them, "Yet a little while is The Light with you. Walk while ye have The Light, lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have Light, believe in Lhe Light, that ye may be the children of Light." These things spake JESUS and departed, and did hide Himself from them.

But though He had done so many miracles before them, yet they believed not on Him, that the saying of ¹Esaias the prophet might be fulfilled which he spake, '*Lord, who hath believed our report? And to whom hath the arm of THE LORD been revealed?*' Therefore they could not believe, because that ¹Esaias said again, '*He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them*'. These things said ¹Esaias when he saw His glory and spake of Him. *¹Isaiah 53:1*

Nevertheless (among the chief rulers also) many believed on Him; but because of the Pharisees they did not *confess* Him, lest they should be put out of the synagogue (for they loved the praise of men more than the praise of God).

JESUS cried and said, "He that believeth on Me believeth not on *Me*, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. I Am come a Light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My Words and believe not, I judge Him not - for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not My Words hath one that judgeth him: the Word that I have spoken, the same shall judge him in the Last Day. ¹For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak. And I know that His commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto Me, so I speak." *¹For the words I speak do not come from Me*

Now, before the Feast of the Passover (when JESUS knew that His hour was come that He should depart out of this world unto the Father), having loved His own which were in the world, He loved them unto the end.

And, supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; JESUS - knowing that the Father had given all things into His hands and that He was come from God and went to God - He riseth from supper and laid aside his garments, and took a towel, and girded Himself. After that, He poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Then cometh He to Simon Peter, and Peter saith unto Him, "Lord, dost Thou wash *my* feet?"

JESUS answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter."

Peter saith unto Him, "Thou shalt *never* wash my feet!"

JESUS answered him, "If I wash Thee not, Thou hast no part with Me."

Simon Peter saith unto Him, "Lord, not my feet only, but also my hands and my head."

JESUS saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean... but not *all*" (for He knew who should betray Him; therefore said He, '*Ye are not all clean*').

So, after He had washed their feet and had taken His garments and was set down again, He said unto them, "Know ye what I have done to you? Ye call Me *Master* and *Lord*, and ye say well - for so I Am. If I, then, your Lord and Master, have washed *your* feet, ye also ought to wash *one another's* feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you: The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if

ye do them. I speak not of you all. I know whom I have chosen... but that the Scripture may be fulfilled, '*He that eateth bread with Me hath lifted up his heel against Me*'. Now I tell you before it come that, *when* it is come to pass, ye may believe that I Am He. Verily, verily, I say unto you: He that receiveth whomsoever I send receiveth *Me*; and he that receiveth *Me* receiveth Him that sent *Me*."

When JESUS had thus said, He was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray *Me*." Then the disciples looked one on another, doubting of whom He spake.

Now, there was, leaning on JESUS' bosom, one of His disciples, whom JESUS loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He, then, lying on JESUS' breast, saith unto Him, "Lord, who is it?"

JESUS answered, "He it is, to whom I shall give a ¹sop, when I have dipped it." And when he had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.

¹a piece of bread that's been moistened by dipping in a liquid dip

Then said JESUS unto him, "That ¹thou doest, do quickly."

¹which you are going to do

Now, no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that JESUS had said unto him, '*Buy those things that we have need of against the feast*', or that he should give something to the poor.

He, then, having received the sop, went immediately out; and it was night. Therefore, when he was gone out, JESUS said, "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself - and shall ¹*straightway* glorify Him. Little children, yet a little while I Am with you. Ye shall seek *Me*, and, as I said unto the Jews, '*Whither I go, ye cannot come*'; so now I say to *you*. A new commandment I give unto you - that ye love one another; as I have loved you, that ye also love one another. By *this* shall all men know that ye are My disciples: if ye have love one to another. *¹immediately*

Simon Peter said unto Him, "Lord, whither goest Thou?"

JESUS answered him, "Whither I go thou canst not follow *Me* now; *but*, thou shalt follow *Me* afterwards."

Peter said unto Him, "Lord, *why* cannot I follow Thee now? I will lay down my life for Thy sake!"

JESUS answered him, "*Wilt* thou lay down thy life for My sake? Verily, verily, I say unto thee: The cock shall not crow till thou hast denied *Me* thrice. Let not your heart be troubled. Ye believe in God, believe also in *Me*. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself - that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto Him, "Lord, we know *not* whither Thou goest; and how can we know the way?"

JESUS saith unto him, "*I* Am The Way, The Truth, and The Life! No man cometh unto the Father but by *Me*. If ye had known *Me*, ye should have known My Father also; and from henceforth ye know Him and have seen Him."

Philip saith unto Him, "Lord, show us the Father, and it sufficeth us."

JESUS saith unto him, "Have I been so long time with you, and yet hast thou not known *Me*, Philip? He that hath seen *Me* *HATH* seen the Father; and how sayest thou then, '*Show us the Father*'? Believest thou not that I Am in the Father, and the Father in *Me*? The Words that I speak unto you I speak not of Myself; but

the Father that dwelleth in Me, *He* doeth the works. Believe Me that I Am in the Father, and the Father in Me - or else, believe Me for the very *works'* sake! Verily, verily, I say unto you: He that believeth on Me, the works that I do shall *he* do also - and *greater* works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it.

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever - even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him. But ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth Me no more; but ye see Me. Because *I* live, ye shall live also. At that Day ye shall know that I Am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself to him."

¹Judas saith unto Him (not Iscariot), "Lord, how is it that Thou wilt manifest Thyself unto *us* and not unto the world?"

'most likely the disciple Thadeus Judas, one of the 12

JESUS answered and said unto him, "If a man love Me he will keep My Words, and My Father will love Him, and We will come unto him and make our abode with him. He that loveth Me not keepeth not My sayings. And the Word which ye hear is not Mine, but the Father's, which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

"Peace I leave with you. My peace I give unto you - not as *the world* giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, '*I go away and come again unto you*'. If ye loved Me ye would rejoice because I said, '*I go unto the Father*'; for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

"Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in Me. But, that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.

"Arise, let us go hence. I Am the True Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

"Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me. I Am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit - for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is My Father glorified: that ye bear much fruit; so shall ye be My disciples.

"As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in *His* love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full. *This* is My commandment: That ye love one another, as I have loved you. Greater love hath no man than this: that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you. Henceforth I call you not 'servants' - for the servant knoweth not what his lord doeth. But I have called you *friends* - for all things that I have heard of My Father I have made known unto you.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My name He may give it you. These things I command you, that ye love one another.

"If the world hate you, ye know that it hated *Me* before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world,

therefore the world hateth you. Remember the Word that I said unto you, *'The servant is not greater than his lord'*. If they have persecuted *Me*, they will also persecute you. If they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake because they know not Him that sent Me. If I had not come and spoken unto them, ¹they had not had sin. But, now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, ¹they had not had sin; but now have they both seen *and* hated both Me and My Father. But, this cometh to pass that the Word might be fulfilled that is written in their Law, *'They hated Me without a cause'*. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning.

¹they would not be guilty

"These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues - yea, the time cometh that whosoever killeth you will think that he doeth God service! And these things will they do unto you because they have not known the Father, nor Me. But these things have I told you that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, *'Whither goest Thou?'*

"But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away. For, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment (of sin, because they believe not on Me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the prince of this world is judged).

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth - for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. And, He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. (All things that the Father hath are Mine; therefore said I that *'He shall take of Mine, and shall show it unto you'*).

"A little while and ye shall not see Me; and again a little while and ye *shall* see Me, because I go to the Father."

Then said some of His disciples among themselves, "What is this that He saith unto us, *'A little while and ye shall not see Me; and again a little while and ye shall see me'*, and, *'because I go to the Father?'*" They said therefore, "What is this that He saith, *'A little while'*? We cannot tell *what* He saith!"

Now, JESUS knew that they were desirous to ask Him, and said unto them, "Do ye inquire among yourselves of that I said, *'A little while and ye shall not see Me; and again a little while and ye shall see Me'*? Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful - but your sorrow shall be turned into joy! A woman, when she is in ¹travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask *Me* nothing. Verily, verily, I say unto you: Whatsoever ye shall ask the *Father* in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that Day ye shall ask in My name - and I say not unto you that *I* will pray the Father for you - for the Father Himself loveth you because ye have loved Me and have believed that I came out from God. I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

¹labor pangs

His disciples said unto Him, "Lo, *now* speakest Thou plainly and speakest no proverb. Now are we sure that Thou knowest all things and needest not that any man should ask Thee. By this we believe that Thou camest forth from God."

JESUS answered them, "Do ye *now* believe?! Behold, the hour cometh - yea, is now come - that ye shall be scattered, every man to his own, and shall leave Me alone. And yet, I am *not* alone, because the Father is with Me. These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation. But be of good cheer - I have overcome the world!"

These Words spake JESUS and lifted up His eyes to heaven, and said, "Father, the hour is come. Glorify Thy Son that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And *this* is life eternal: That they might know Thee the only true God and JESUS CHRIST whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was! I have manifested Thy name unto the men which Thou gavest Me out of the world. Thine they were, and thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

"I pray for them. I pray not for the *world*, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I Am glorified in them.

"And now I Am no more in the world - but *these* are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as *We* are. While I was with them in the world, I kept them in Thy name. Those that Thou gavest Me I have kept. And none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in Themselves. I have given them Thy Word; and the world hath hated them because they are not of the world, even as *I* am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy Truth - Thy Word is Truth! As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself that they also might be sanctified through the Truth. Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us - that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as *We* are One - I in them, and Thou in Me - that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me - for Thou lovedst Me before the foundation of the world. O Righteous Father, the world hath not known Thee; but *I* have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and *will* declare it, that the love wherewith Thou hast loved Me may be in them, and I in them."

When JESUS had spoken these Words, He went forth with His disciples over the brook Cedron where was a garden, into the which He entered, and His disciples.

And Judas also, which betrayed Him, knew the place (for JESUS oftentimes resorted thither with His disciples). Judas, then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

JESUS therefore, knowing all things that should come upon Him, went forth and said unto them, "Whom seek ye?"

They answered Him, "JESUS of Nazareth."

JESUS saith unto them, "I Am."

And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, “I Am”, they went backward and fell to the ground.

Then asked He them again, “Whom seek ye?”

And they said, “JESUS of Nazareth.”

JESUS answered, “I have told you that I Am; if therefore ye seek *Me*, let these go their way” (that the saying might be fulfilled which He spake, ‘*Of them which Thou gavest Me have I lost none*’).

[NOTE: Most copies of the KJV say “I am he”, with the word “he” being italicized to show that it was added by the translators and not original to the manuscripts, the purpose being to clarify the statement in proper English. However, “I AM” is the name that God gave to Moses on Mt. Sinai, and here Jesus is declaring that He is “I AM” – and when Jesus spoke these words the glory of His Name hit these men with such force that it knocked them backwards onto the ground. For this reason we have restored the text to its original by removing the word “he”. We exalt the Word of God (for, “He hath exalted His Word above all His Name”) and therefore this is the ONLY place where we have altered the Text – and yet, we have not altered the Word of God but have removed only the KJV Translator’s addition of “he”. We humbly pray that it offends none and glorifies the Almighty.]

Then Simon Peter, having a sword, drew it and smote the High Priest's servant and cut off his right ear. The servant's name was Malchus.

Then said JESUS unto Peter, “Put up thy sword into the sheath! The cup which My Father hath given Me, shall I not drink it?”

Then the band and the captain and officers of the Jews took JESUS and bound Him and led Him away to Annas first (for he was father-in-law to Caiaphas, which was the High Priest that same year; now, Caiaphas was he which gave counsel to the Jews that it was expedient that one Man should die for the people).

And Simon Peter followed JESUS, and so did another disciple (that disciple was known unto the High Priest, and went in with JESUS into the palace of the High Priest). But Peter stood at the door without. Then went out that other disciple which was known unto the High Priest and spake unto her that kept the door and brought in Peter.

Then saith the damsel that kept the door unto Peter, “Art not thou also one of this Man's disciples?”

He saith, “I am not.”

And the servants and officers stood there, who had made a fire of coals; for it was cold, and they warmed themselves. And Peter stood with them, and warmed himself.

The High Priest then asked JESUS of His disciples and of His doctrine.

JESUS answered him, “I spake openly to the world; I ever taught in the synagogue and in the Temple whither the Jews always resort; and in secret have I said nothing. Why askest thou *Me*? Ask them which heard Me what I have said unto them; behold, they know what I said.”

And when He had thus spoken, one of the officers which stood by struck JESUS with the palm of his hand, saying, “Answerest Thou the High Priest so?!”

JESUS answered him, “If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?”

Now, Annas had sent Him bound unto Caiaphas the High Priest. And Simon Peter stood and warmed himself. They said therefore unto him, “Art not thou also one of His disciples?”

He denied it and said, "I am not."

One of the servants of the High Priest (being his kinsman whose ear Peter cut off), saith, "Did not I see thee in the garden with Him?" Peter then denied again, and immediately the cock crew.

Then led they JESUS from Caiaphas unto the Hall of Judgment. And it was early; and they themselves went not into the Judgment Hall, lest they should be defiled, ¹but that they might eat the Passover. ¹⁵⁰

Pilate then went out unto them, and said, "What accusation bring ye against this Man?"

They answered and said unto him, "If He were not a malefactor, we would not have delivered Him up unto thee."

Then said Pilate unto them, "Take ye Him and judge Him according to your law."

The Jews therefore said unto him, "It is ¹not lawful for us to put any man to death" (that the saying of JESUS might be fulfilled which He spake signifying what death He should die).

¹NOTE: Rome had denied all of its subjugated nations the authority to execute prisoners

Then Pilate entered into the Judgment Hall again and called JESUS, and said unto Him, "Art Thou the King of the Jews?"

JESUS answered him, "Sayest thou this thing of thyself, or did others tell it thee of Me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?"

JESUS answered, "My kingdom is not of this world. If My kingdom *were* of this world, then would My servants fight that I should not be delivered to the Jews. But now is My kingdom not from hence."

Pilate therefore said unto Him, "Art Thou a king then?"

JESUS answered, "Thou sayest that I am a king. To this end was I born and for this cause came I into the world: that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice."

Pilate saith unto Him, "What is Truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find in Him no fault at all. But, ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you 'the King of the Jews'?"

Then cried they all again, saying, "Not *this* Man - but Barabbas!" (Now, Barabbas was a robber).

Then Pilate therefore took JESUS, and scourged Him. And the soldiers platted a crown of thorns and put it on His head, and they put on Him a purple robe, and said, "Hail, King of the Jews!" and they smote Him with their hands.

Pilate therefore went forth again and saith unto them, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him."

Then came JESUS forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, "Behold the Man!"

When the chief priests, therefore, and officers saw Him, they cried out, saying, "Crucify Him! Crucify Him!"

Pilate saith unto them, "Take ye Him and crucify Him, for I find no fault in Him."

The Jews answered him, "We have a law, and by our law He ought to die, because He ¹made Himself the Son of God!" ¹dubbed Himself/made Himself out to be

When Pilate therefore heard *that* saying, ¹he was the more afraid, and went again into the Judgment Hall and saith unto JESUS, ²"Whence art Thou?"

¹NOTE: the Romans believed in the gods of Olympus and believed that they had half-human children such as Hercules, and Pilate was terrified that he may be dealing with such a demigod, which would put his life in jeopardy with the gods if he harmed Him. ²"Where are you from/what is your origin?" Here Pilate is questioning His divine parenting which the Jews have just testified that He so claimed.

But JESUS gave him no answer. Then saith Pilate unto Him, "Speakest Thou not unto me?! Knowest Thou not that I have power to crucify Thee, and have power to release Thee?!"

JESUS answered, "Thou couldest have no power *at all* against Me except it were given thee from Above. Therefore, he that delivered Me unto thee hath the greater sin."

And from thenceforth Pilate sought to release Him; but the Jews cried out, saying, "If thou let this Man go, thou art not Caesar's friend! Whosoever maketh himself a king speaketh against Caesar!"

When Pilate therefore heard *that* saying, he brought JESUS forth and sat down in the Judgment Seat in a place that is called '*The Pavement*', but in the Hebrew '*Gabbatha*'. And it was the preparation of the Passover, and about the ¹sixth hour; and he saith unto the Jews, "Behold your King!" ¹noon

But they cried out, "Away with Him! Away with Him! Crucify Him!"

Pilate saith unto them, "Shall I crucify your King?!"

The chief priests answered, "We have no king but Caesar!"

Then delivered he Him therefore unto them to be crucified. And they took JESUS, and led Him away. And He, bearing His cross, went forth into a place called '*the place of a skull*' (which is called in the Hebrew '*Golgotha*') where they crucified Him and two others with Him, on either side one, and JESUS in the midst.

And Pilate wrote a title and put it on the cross. And the writing was:

JESUS OF NAZARETH THE KING OF THE JEWS.

This title, then, read many of the Jews (for the place where JESUS was crucified was nigh to the city, and it was written in ¹Hebrew and ²Greek and ³Latin).

Then said the chief priests of the Jews to Pilate, "Write not 'The King of the Jews' but that *He said* 'I am King of the Jews'!"

Pilate answered, "What I have written I have written!"

<p>¹HEBREW: יהושה הנצרי מלך היהודים</p> <p>²GREEK: Ιησους ο Ναζωραιος ο βασιλευς των Ιουδαιων</p> <p>³LATIN: IESVS NAZARENVS REX IVDÆORVM</p>
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Then the soldiers, when they had crucified JESUS, took His garments and made four parts - to every soldier a part; and also His coat. Now, the coat was without seam, woven from the top throughout. They said, therefore, among themselves, "Let us not rend it, but cast lots for it, whose it shall be" (that the Scripture might be fulfilled which saith, ¹*They parted My raiment among them, and for My vesture they did cast lots*'. These things, ²therefore, the soldiers did). ¹Psalm 22:18 ²for this reason/because of this prophecy

Now, there stood by the cross of JESUS His mother, and ¹His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His mother and the ²disciple standing by whom He loved, He saith unto His mother, "Woman, behold thy ³son!" Then saith He to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

¹His aunt ²John ³it is not clear by the text whether JESUS was referring to Himself here, or if He was referring metaphorically to John

After this, JESUS, knowing that all things were now accomplished (that the Scripture might be fulfilled), saith, "I thirst!"

Now, there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

When JESUS therefore had received the vinegar, He said, "It is finished!" And He bowed His head and ¹gave up the ghost. ¹died/surrender the Breath of Life back to the Father (Ecc. 12:7/Genesis 2:7/Psalm 104:29/Job 33:4/Psalm 146:4)

The Jews therefore, because it was The Preparation (that the bodies should not remain upon the cross on the Sabbath Day, for that Sabbath Day was an high day), besought Pilate that ¹their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with Him. But when they came to JESUS and saw that He was dead already, they brake not His legs - but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the ²Scripture should be fulfilled, '*A bone of Him shall not be broken*'. And again another ³Scripture saith, '*They shall look on Him whom they pierced*'.

¹Jesus and the two others who were crucified with Him. It was the custom, after a person hanged on the cross for a length of time, to break their shin bones, thus preventing them from pushing up with their feet in order to breathe easier (because it was hard to breathe being hanged by outstretched arms with the weight of the body pulling them downward). Breaking the shins brought the victim to a quick death by suffocation; otherwise a crucified victim could survive for days. Biblical law explicitly forbids leaving a hanging body past sunset and on a holy day, therefore the Jewish leaders would have sought a quick death for the victims so that the Law would not be violated.²³Zechariah 12:10

And after this, Joseph of Arimathaea, being a disciple of JESUS (but secretly, for fear of the Jews), besought Pilate that he might take away the body of JESUS, and Pilate gave him leave. He came therefore and took the body of JESUS.

And there came also Nicodemus (which at the ¹first came to JESUS by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of JESUS and wound it in linen clothes with the spices, as the manner of the Jews is to bury. ¹beginning

Now, in the place where He was crucified there was a garden; and in the garden ¹a new sepulchre wherein was never man yet laid. There laid they JESUS, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand. ¹there was a newly excavated cave used as a tomb or mausoleum which was never used

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith unto them, "They have taken away THE LORD out of the sepulchre, and we know not where they have laid Him!!"

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head - not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre; and he saw and believed. For as yet they knew not the Scripture that He must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulcher and seeth two angels in white sitting - the one at the head, and the other at the feet, where the body of JESUS had lain.

And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid Him." And when she had thus said, she turned herself back, and saw JESUS standing, and knew not that it was JESUS.

JESUS saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing Him to be the gardener, saith unto Him, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

JESUS saith unto her, "Mary!"

She turned herself, and saith unto Him, "Rabboni!" (which is to say, 'Master!').

JESUS saith unto her, "Touch Me not; for I am not yet ascended to My Father. But go to My brethren and say unto them, '*I ascend unto My Father, and your Father; and to My God, and your God*'."

Mary Magdalene came and told the disciples that she had seen THE LORD, and that He had spoken these things unto her. Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, "Peace be unto you!"

And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw THE LORD.

Then said JESUS to them again, "Peace be unto you! As My Father hath sent Me, even so send I you."

And when He had said this, He breathed on them, and saith unto them, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when JESUS came. The other disciples, therefore, said unto him, "We have seen THE LORD!"

But he said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust My hand into His side, I will not believe."

And after ¹eight days again His disciples were within, and Thomas with them. Then came JESUS, the doors being shut, and stood in the midst, and said, "Peace be unto you!"

'the last day of Passover

Then saith He to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side - and be not faithless, but believing!"

And Thomas answered and said unto Him, "1My Lord and my God!"

1In other words, "You are indeed my Lord and my God!" NOTE: some have speculated that this statement was merely an exclamation of shock, as when people say today "Oh my God!" But this would be blasphemy, taking the Lord's name in vain, especially to a Jew for whom it would be the death penalty, and Thomas of all people would not have said it in that manner - especially to Jesus' face. This verse further confirms that Jesus is indeed God in the flesh.

JESUS saith unto him, "Thomas, because thou hast seen Me thou hast believed. Blessed are they that have not seen and yet have believed."

And many other signs truly did JESUS in the presence of His disciples which are not written in this book. But these are written that ye might believe that JESUS is the CHRIST, the Son of God; and that, believing, ye might have life through His name.

After these things JESUS showed Himself again to the disciples at the Sea of ¹Tiberias; and ²on this wise showed He himself... *¹Galilee ²in this way*

There were together Simon Peter, and Thomas (called Didymus), and Nathanael of Cana in Galilee, and ¹the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. *¹James and John*

But when the morning was now come, JESUS stood on the shore. But the disciples knew not that it was JESUS. Then JESUS saith unto them, "Children, have ye any meat?"

They answered Him, "No."

And He said unto them, "Cast the net on the *right* side of the ship, and ye shall find!" They cast therefore - and now they were not able to draw it for the multitude of fishes!

Therefore that disciple whom JESUS loved saith unto Peter, "It is THE LORD!"

Now, when Simon Peter heard that it was THE LORD, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

JESUS saith unto them, "Bring of the fish which ye have now caught."

Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken.

JESUS saith unto them, "Come and dine."

And none of the disciples durst ask Him, "Who art Thou?" knowing that it was THE LORD. JESUS, then, cometh and taketh bread, and giveth them, and fish likewise.

This is now the third time that JESUS showed Himself to His disciples after that He was risen from the dead.

So when they had dined, JESUS saith to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these?"

He saith unto Him, "Yea, Lord; Thou knowest that I love Thee."

He saith unto him, "Feed My lambs."

He saith to him again the second time, "Simon, son of Jonas, lovest thou Me?"

He saith unto Him, "Yea, Lord; Thou knowest that I love Thee."

He saith unto him, "Feed My sheep."

He saith unto him the third time, "Simon, son of Jonas, lovest thou Me?"

Peter was grieved because He said unto him the third time, '*Lovest thou Me?*' And he said unto Him, "Lord, Thou knowest all things. Thou knowest that I love Thee."

JESUS saith unto him, "Feed My sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself and walkedst whither thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not." This spake He, signifying by what death he should glorify God. And when he had spoken this, He saith unto him, "Follow Me."

Then Peter, turning about, seeth the disciple whom JESUS loved following (which also leaned on His breast at supper and said, '*Lord, which is he that betrayeth thee?*'). Peter, seeing him, saith to JESUS, "Lord, and what shall *this* man do?"

JESUS saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou Me." Then went this saying abroad among the brethren that that disciple should not die - yet JESUS said not unto him, '*He shall not die*', but, '*If I will that he tarry till I come, what is that to thee?*'¹This is the disciple, which testifieth of these things, and wrote these things - and we know that his testimony is true. ¹*am that disciple*

And there are also many other things which JESUS did - the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The former treatise have I made, O ¹Theophilus, of all that JESUS began both to do and teach, until the day in which He was taken up, after that He, through the Holy Ghost, had given commandments unto the apostles whom He had chosen - to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "Which", saith He, "ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." ¹*meaning 'Friend of God'*

When they, therefore, were come together, they asked of Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

And He said unto them, "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them

in white apparel which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath Day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of JESUS, and with His ¹brethren.

¹step brothers through Joseph and Mary

And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty),

"Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS. For he was numbered with us, and had obtained part of this ministry.

"Now, ¹this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out." (And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama that is to say, *The field of blood*).

"For it is written in the book of Psalms, '*Let ²his habitation be desolate, and let no man dwell therein; and his ³bishopric let another take*'. Wherefore, of these men (which have companied with us all the time that THE LORD JESUS went in and out among us beginning from the baptism of John unto that same day that He was taken up from us) must one be ordained to be a witness with us of His resurrection."

¹"a certain man" – in other words, some unknown person picked up the 30 pieces of silver that Judas had cast down in the Temple treasury before hanging himself from a tree (according to the Gospels) and that unknown person used the blood money to buy a field; somehow he fell and his guts exploded, presumably killing the man. ²Judas Iscariot ³a shepherd's staff/authority in the Ministry

And they appointed two: Joseph (called Barsabas who was surnamed Justus) and Matthias. And they prayed, and said, "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship from which Judas, by transgression, fell, that he might go to his own place."

And they ¹gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

¹cast their votes

And when the ¹day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other ²tongues, as the Spirit gave them utterance.

¹a high holy day fifty days after the last day of Passover ²languages

And there were, dwelling at Jerusalem, Jews - devout men, out of every nation under heaven. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, "Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue wherein we were born?! Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians - we do hear them speak in our tongues the wonderful works of God!"

And they were all amazed, and were in doubt, saying one to another, "What meaneth this?"

Others, mocking said, "These men are full of new wine!"

But Peter, standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words! For these are *not* drunken, as ye suppose, seeing it is but the third hour of the day! But *this* is that which was spoken by the prophet Joel:

'And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath - blood, and fire, and vapour of smoke; the sun shall be turned into darkness and the moon into blood before that great and notable day of THE LORD come. And it shall come to pass that whosoever shall call on the name of THE LORD shall be saved'.

"Ye men of Israel, hear these words! JESUS of Nazareth - a Man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you (as ye yourselves also know) - Him, being delivered by the ¹determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up having loosed the pains of death, because it was not possible that He should be holden of it. For David speaketh concerning Him: ¹*expressly pre-determined*

'I foresaw THE LORD always before My face, for He is on My right hand that I should not be moved. Therefore did My heart rejoice and My tongue was glad. Moreover also My flesh shall rest in hope, because Thou wilt not leave My soul in ¹hell, neither wilt Thou suffer Thine Holy One to see ²corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance.'
¹*the grave* ²*decay and decomposition*

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his ¹sepulchre is with us unto this day! Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to ²the flesh, He would raise up CHRIST to sit on his throne; he, seeing this ³before spake of the resurrection of CHRIST, that His soul was not left in ⁴hell, neither His flesh did see corruption. This JESUS hath God raised up, whereof we all are witnesses! Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth *this*, which ye now see and hear. For David is *not* ascended into the heavens, but he saith himself, '*THE LORD said unto My Lord: Sit Thou on My right hand until I make Thy foes Thy footstool*'. Therefore let all the House of Israel know assuredly that God hath made that same JESUS - whom ye have crucified - both Lord and CHRIST!"
¹*tomb* ²*genealogy* ³*in advance* ⁴*the grave*

Now, when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?!"

Then Peter said unto them, "¹Repent and be baptized, every one of you, in the name of JESUS CHRIST for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto *you*, and to *your children*, and to *all* that are afar off - even as many as THE LORD our God shall call."
¹*to stop and change direction after realizing that the current direction is the wrong way*

And with many other words did he testify and exhort, saying, "Save yourselves from this ¹untoward generation!"
¹*contrary/adverse/unruly/out of control*

Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in 'breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together and had all things common, and sold their possessions and goods and parted them to all men, as every man had need. And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of

heart, praising God, and having favour with all the people. And THE LORD added to the church daily such as should be saved. ¹*eating/sharing daily meals (this is not the same as the Lord's Supper which is the Passover Meal)*

Now, Peter and John went up together into the Temple at the hour of prayer, being the ¹ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called *Beautiful*, to ask ²alms of them that entered into the Temple, who, seeing Peter and John about to go into the Temple, asked an alms. ¹*3pm* ²*a good deed of a monetary donation*

And Peter, fastening his eyes upon him, with John, said, "Look on us."

And he gave heed unto them, expecting to receive something of them. Then Peter said, "Silver and gold have I none, but such as I have give I thee: In the name of JESUS CHRIST of Nazareth rise up and walk."

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood and walked and entered with them into the Temple, walking, and leaping, and praising God. And all the people saw him walking and praising God, and they knew that it was he which sat for alms at the Beautiful Gate of the Temple. And they were filled with wonder and amazement at that which had happened unto him. And, as the lame man which was healed ¹held Peter and John, all the people ran together unto them in the Porch that is called *Solomon's*, greatly wondering. ¹*hugged*

And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us as though by our *own* power or holiness we had made this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His Son JESUS - whom ye delivered up and denied Him in the presence of Pilate when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a ¹murderer to be granted unto you, and killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses! And His name, through *faith* in His name, hath made this man strong whom ye see and know. Yea, the faith which is by Him hath given him this perfect soundness in the presence of you all! And now, brethren, I ²wot that through ignorance ye did it, as did also your rulers. But those things, which God ³before had showed by the mouth of all His prophets (that CHRIST should suffer), He hath so fulfilled! Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of THE LORD! And He shall send JESUS CHRIST, which ³before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

"For Moses truly said unto the fathers, '*A Prophet shall THE LORD your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people*'. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, '*And in thy seed shall all the kindreds of the earth be blessed*'. Unto you first God, having raised up His Son JESUS, sent Him to bless you in turning away every one of you from his iniquities." ¹*Barabas* ²*understand/know* ³*previously*

And as they spake unto the people, the priests and the captain of the Temple and the Sadducees came upon them, being grieved that they taught the people and preached through JESUS the resurrection from the dead. And they laid hands on them and put them in hold unto the next day (for it was now eventide). Howbeit many of them which heard the Word believed; and the number of the men was about five thousand.

And it came to pass on the morrow that their rulers and elders and scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered

together at Jerusalem. And when they had set them in the midst, they asked, "By what power, or by what name, have ye done this?"

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders of Israel... If we this day be examined of the good deed done to the impotent man by what means he is made whole, be it known unto you all and to all the people of Israel that by the name of JESUS CHRIST of Nazareth - whom ye crucified, whom God raised from the dead - even by *Him* doth this man stand here before you whole. ¹*This is the Stone which was set at nought of you builders, which is become the Head of the Corner. Neither is there salvation in any other - for there is none other name under heaven given among men, whereby we must be saved!*" *¹Jesus*

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with JESUS. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name."

And they called them, and commanded them not to speak at all nor teach in the name of JESUS. But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was showed.

And being let go, they went to their own company and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, "Lord, Thou art God, which hast made heaven and earth and the sea and all that in them is, who, by the mouth of Thy servant David, hast said, *'Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against THE LORD and against His CHRIST'*. For, of a truth, against Thy Holy Child JESUS whom Thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the People of Israel were gathered together for to do whatsoever Thy hand and Thy counsel determined ¹before to be done. And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy Holy Child JESUS!" *¹in advance/ahead of time*

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of THE LORD JESUS, and great grace was upon them all. Neither was there any among them that lacked - for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, 'The son of consolation'), a Levite and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price - his wife also being privy to it - and brought a certain part and laid it at the apostles' feet.

But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God!"

And Ananias, hearing these words, fell down and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after when his wife, not knowing what was done, came in. And Peter answered unto her, "Tell me whether ye sold the land for ¹so much?" *¹such & such an amount*

And she said, "Yea, for so much."

Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of THE LORD? Behold, the feet of them which have buried thy husband are at the door and shall carry *thee* out!" Then fell she down straightway at his feet and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's Porch; and of the rest durst no man join himself to them, but the people magnified them, and believers were the more added to THE LORD - multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the *shadow* of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed, every one.

Then the High Priest rose up, and all they that were with him (which is the sect of the Sadducees) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of THE LORD by night opened the prison doors and brought them forth, and said, "Go, stand and speak in the Temple to the people all the words of this life."

And when they heard that, they entered into the Temple early in the morning and taught. But the High Priest came, and they that were with him, and called the council together, and all the ¹senate of the Children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned and told, saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors - but when we had opened, we found no man within!"

¹Kneset or Sanhedrin

Now, when the High Priest and the captain of the Temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, "Behold, the men whom ye put in prison are standing in the Temple and teaching the people!"

Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned). And when they had brought them, they set them before the council. And the High Priest asked them, saying, "Did not we straitly command you that ye should not teach in this Name? And, behold, ye have filled Jerusalem with your doctrine and intend to bring this Man's blood upon us!"

Then Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up JESUS - whom ye slew and hanged on a ¹tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey Him."

¹the wood of a tree

When they heard that, they were cut to the heart and took counsel to slay them. Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the law had in reputation among all the people, and commanded to put the apostles forth a little space, and said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For, before these days rose up Theudas, boasting himself to be somebody (to whom a number of men, about four hundred, joined themselves), who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, refrain from these men and let them alone; for if this counsel or this work be of *men*, it will come to nought. But, if it be of *God*, ye cannot overthrow it, lest haply ye be found even to fight against God!"

And to him they agreed. And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of JESUS and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the Temple, and in every house, they ceased not to teach and preach JESUS CHRIST.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the ¹Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the Twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word." *¹Greek believers in Jesus against the Hebrew believers in Jesus*

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles. And when they had prayed they laid their hands on them.

And the Word of God increased and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the Faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue (which is called the ¹synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia), disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

¹NOTE: according to Encyclopedia Britannica 1911, this was the assembly of the Freedmen from Rome, descendants of the Jews enslaved by Pompey after his conquest of Judaea in 63 BC. Cyrene is in Lybia, Alexandria is in Egypt, Cilicia is on the southern coast of Asia Minor (Turkey) which is due north of the northeast tip of the island of Cyprus, and "Asia" refers to Asia Minor.

Then they ¹suborned men which said, "We have heard him speak blasphemous words against Moses, and against God!" And they stirred up the people, and the elders, and the scribes, and came upon him and caught him and brought him to the council, and set up false witnesses, which said, "This man ceaseth not to speak blasphemous words against this holy place and the Law. For we have heard him say that this JESUS of Nazareth shall destroy this place and shall change the customs which Moses delivered us!"

¹induced men to do evil acts

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. Then said the High Priest, "Are these things so?"

And he said, "Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in ¹Charran, and said unto him, *Get thee out of thy country and from thy kindred, and come into the land which I shall show thee*. Then came he out of the land of the Chaldaeans and dwelt in ¹Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And He gave him none inheritance in it - no, not so much as to set his foot on - yet He promised that He would give it to him for a possession, and to his seed after him when as yet he had no child. ¹Harran

"And God spake on this wise, that his seed should sojourn in a strange land and that they should bring them into bondage and entreat them evil four hundred years. *'And the nation to whom they shall be in bondage will I judge'*, said God, *'and after that shall they come forth and serve Me in this place'*.

"And He gave him the covenant of circumcision. And so Abraham begat Isaac and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt. But God was with him and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. Now, there came a dearth over all the land of Egypt and ¹Chanaan, and great affliction; and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, ²threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. ¹Cainaan ²75

"But when the time of the Promise drew nigh which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months; and when he was cast out, Pharaoh's daughter took him up and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren, the Children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed and smote the Egyptian; for he supposed his brethren would have understood how that God, by his hand, would deliver them; but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, *'Sirs, ye are brethren; why do ye wrong one to another?'* But he that did his neighbour wrong thrust him away, saying, *'Who made thee a ruler and a judge over us?! Wilt thou kill me, as thou diddest the Egyptian yesterday?'* Then fled Moses at this saying, and was a stranger in the land of ¹Madian, where he begat two sons. ¹Midian, located on the west coast of present day Saudi Arabia

"And when forty years were expired, there appeared to him in the wilderness of Mount ¹Sina an angel of THE LORD in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of THE LORD came unto him, saying, *'I am the God of thy fathers - the God of Abraham, and the God of Isaac, and the God of Jacob'*. Then Moses trembled, and ²durst not behold. Then said THE LORD to him, *'Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have seen... I have seen the affliction of My People which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt'*. ¹Sinai ²dared not look

"This Moses - whom they refused, saying, *'Who made thee a ruler and a judge?'* - the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses which said unto the Children of Israel, *'A Prophet shall THE LORD your God raise up unto you of your brethren, like unto me; Him shall ye hear'*. This is He that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers, who received the lively oracles to give unto us, to whom our fathers would not obey but thrust Him from them and in their hearts turned back again into Egypt, saying unto Aaron, *'Make us gods to go before us; for as for this Moses which brought us out of the land of Egypt, we wot not what is become of him'*. And they made a

calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, 'O ye House of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up ¹The Tabernacle of Moloch and the ²star of your god ³Remphan - ⁴figures which ye made to worship them; and I will carry you away beyond Babylon.

¹a traveling temple for the god Moloch, a variation of the Hebrew word melech, meaning "king".²☆ - consisting of two intertwined pyramids, this falsely so-called Magan David ("Shield of David") is the last in a series of four pagan symbols still found today in the Kabbalah mysticism and in various forms of witchcraft to represent the blasphemous concept of man's own divinity. ³Greek spelling of the Hebrew name of the planet Saturn, worshipped by the Hebrews under the name Chuian (Kujan). In ancient days all luminous bodies in the heavens were called "stars" without a differentiation between actual stars and planets; yet it is interesting to note that even modern astronomers have speculated that the gas giants Saturn and Jupiter are stars that never ignited. ⁴symbols

"Our fathers had The Tabernacle of Witness in the wilderness, as He had appointed, speaking unto Moses that he should make it according to the fashion ¹that he had seen - which also our fathers, that came after, brought in with ¹Jesus into the possession of the Gentiles whom God drove out before the face of our fathers, unto the days of David who found favour before God and desired to find a Tabernacle for the God of Jacob. But Solomon built Him an House, howbeit the Most High dwelleth *not* in temples made with hands (as saith the prophet, 'Heaven is My throne and earth is My footstool. What house will ye build Me?' saith THE LORD, 'Or what is the place of My rest? Hath not My hand made all these things?'). Ye stiffnecked and uncircumcised in heart and ears - ye do always resist the Holy Ghost! As your fathers did, so do ye! Which of the prophets have not your fathers persecuted?! And they have slain them which ³showed before of the coming of the ⁴Just One - of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels and have not kept it!"

¹that God showed him ²"Jesus" and "Joshua" are English transliterations of the Hebrew 'Yehoshua'. Joshua is a direct transliteration from Hebrew (Yehoshua) to English (Joshua), and Jesus is a transliteration from Hebrew (Yehoshua) to Greek (ee-ay-soos) to Latin (Jee-soo) to English (Jee-sus). Therefore this verse demonstrates that the Old Testament Joshua was a fore-runner of Jesus Christ, bringing God's People to their rightful place physically and spiritually. ³previously foretold ⁴Messiah

When they heard these things, they were cut to the heart, and they ¹gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God, and JESUS standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God!"

¹NOTE: either they were so psychotically or demonically enraged that they literally started biting Stephen (which is very likely – and very painful), or it is a figure of speech indicating the greatness of their rage by grinding their teeth or in hurling hateful or violent words.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses ¹laid down their clothes at a young man's feet, whose name was Saul.

¹NOTE: it was the custom in those days for those who stoned someone to death to lay a piece of their clothes at the feet of a magistrate or other authority to indicate complicity in the stoning as a witness against the person stoned. For them to lay their clothes at Saul's feet indicates that he was a person of considerable sway upon the local authorities there.

And they stoned Stephen ¹calling upon God and saying, "Lord JESUS, receive my spirit." ¹as he was calling

And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge!" And when he had said this, he fell asleep.

And Saul was consenting unto his death. And at that time there was a great persecution against the ¹church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him.

¹from the Greek "ecclesia" to denote any religious community or congregation, it is one of the collective terms used in the New Testament to specifically refer to those who believe that the Messiah foretold by the prophets is Jesus of Nazareth

As for Saul, he made havock of the church, entering into every house and, ¹haling men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the Word. ¹hauling, dragging

Then Philip went down to the city of Samaria and preached CHRIST unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God!" And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the Kingdom of God and the name of JESUS CHRIST, they were baptized, both men and women. Then Simon himself believed also. And when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now, when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of THE LORD JESUS). Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost!"

But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money! Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity."

Then answered Simon, and said, "Pray ye to THE LORD for me, that none of these things which ye have spoken come upon me!"

And they, when they had testified and preached the Word of THE LORD, returned to Jerusalem and preached the Gospel in many villages of the Samaritans.

And the angel of THE LORD spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

And he arose and went. And, behold, a man of Ethiopia (an eunuch of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure and had come to Jerusalem for to worship, was returning), and, sitting in his chariot, read ^{the book (scroll) of} *Isaiah*.

Then the Spirit said unto Philip, "Go near, and join thyself to this chariot."

And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?"

And he said, "How *can* I, except some man should guide me?" And he desired Philip that he would come up and sit with him.

The place of the Scripture which he read was this, *“He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth. In His humiliation His judgment was taken away, and who shall declare His generation? For His life is taken from the earth.”* ¹*right to justice*

And the eunuch answered Philip, and said, “I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?”

Then Philip opened his mouth, and began at the same Scripture, and preached unto him JESUS. And as they went on their way, they came unto a certain water. And the eunuch said, “See, here is water; what doth hinder me to be baptized?”

And Philip said, “If thou believest with all thine heart, thou mayest.”

And he answered and said, “I believe that JESUS CHRIST is the Son of God.”

And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of THE LORD caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at ¹Azotus; and passing through he preached in all the cities, till he came to Caesarea.

¹*one of two cities located near each other: Azotus in the Gaza strip on the south west coast of Israel, or, present-day Ashdod to the north of it*

And Saul, yet breathing out threatenings and slaughter against the disciples of THE LORD, went unto the High Priest and desired of him ¹letters to ²Damascus to the synagogues, that if he found any of this ³Way, whether they were men or women, he might bring them bound unto Jerusalem.

ETHIOPIA & SHEBA

No one knows the exact location of Sheba, the kingdom of the great queen who traveled to visit Solomon. Some believe it was in Yemen in southern Arabia where the people were once called *Sabaeans* (Saba being a variant spelling of “Sheba”). Others believe that Sheba is located in Ethiopia near Eritrea which was once called Saba. Others believe that Sheba was Shewa – an older name for present day Addis Ababa, the very capitol of Ethiopia. And what is almost certain is that Ethiopia on the East African coast and Yemen on the West Arabian Peninsula coast were actually one kingdom called Sheba.

When the Queen of Sheba returned to her kingdom, she also took the faith of Solomon’s God with her – which would explain why we find the Ethiopian Queen Candace’s eunuch, here in the Book of Acts, praying in Jerusalem and then reading the scroll of Isaiah on his journey back to Ethiopia. The Queen of Sheba introduced the Lord to her people, and now centuries later a faithful new queen continued in her steps, making the eunuch ripe to hear Philip’s presentation of the Gospel.

Perhaps due to this eunuch, Ethiopia would later go down in history as the 1st Christian nation in the world.

¹*arrest warrants* ²*capitol of Syria* ³*persuasion/faith*

And as he journeyed, he came near Damascus; and suddenly there shined round about him a ¹light from heaven. And he fell to the earth, and heard a voice saying unto him, “Saul! Saul! Why persecutest thou Me?”

¹*Shekinah Glory – the Light in which God dwells and which emanates from Him*

And he said, “Who art Thou, Lord?”

And THE LORD said, “I Am JESUS, whom thou persecutes. ¹It is hard for thee to kick against the pricks.”

¹*a prick or goad was used as a type of cattle prod to direct an ox; and when the ox would rebel it would attempt to kick at the prick to push it away. Kicking at the prick is a figure of speech to literally refer to rebellion, in this case against God.*

And he, trembling and astonished, said, “Lord, what wilt Thou have me to do?”

And THE LORD said unto him, “Arise, and go into the city, and it shall be told thee what thou must do.”

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said THE LORD in a vision, "Ananias!"

And he said, "Behold, I am here, Lord."

And THE LORD said unto him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight."

Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to Thy ¹saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on Thy name."

¹literally "sacred ones" – anyone who believes on the name of The Lord

But THE LORD said unto him, "Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the Children of Israel - for I will show him how great things he must ¹suffer for My name's sake."

¹endure

And Ananias went his way, and entered into the house; and, putting his hands on him said, "Brother Saul, THE LORD, even JESUS, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost."

And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached CHRIST in the synagogues, that He is the Son of God.

But all that heard him were amazed, and said, "Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very CHRIST.

And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen THE LORD in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of JESUS.

And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of THE LORD JESUS, and disputed against the Grecians; but they went about to slay him (which, when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus). Then had the churches rest throughout all Judaea and Galilee and Samaria and were edified, and, walking in the fear of THE LORD and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

And Peter said unto him, "Aeneas, JESUS CHRIST maketh thee whole! Arise, and make thy bed." And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to THE LORD.

Now, there was at ¹Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick and died, whom, when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. *¹Jaffa/Yafo*

When he was come, they brought him into the upper chamber; and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, "Tabitha, arise."

And she opened her eyes. And when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in THE LORD. And it came to pass, that he tarried many days in Joppa with one Simon, a tanner.

There was a certain man in Caesarea called Cornelius, a centurion of the ¹band called the Italian Band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God ²alway. *¹a cohort, the tenth part of a legion; a military guard ²all ways and times*

He saw in a vision - evidently about the ¹ninth hour of the day, an angel of God coming in to him, and saying unto him, "Cornelius!" *¹3pm*

And when he looked on him, he was afraid, and said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the sea side. He shall tell thee what thou oughtest to do."

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. And when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the ¹sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. *¹noon*

And there came a Voice to him, "Rise, Peter; kill, and eat."

But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean."

And the Voice spake unto him again the second time, "What God hath cleansed, that call not thou common!" This was done thrice; and the vessel was received up again into heaven.

Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. Arise therefore, and get thee down and go with them, doubting nothing; for I have sent them."

Then Peter went down to the men which were sent unto him from Cornelius, and said, "Behold, I am he whom ye seek. What is the cause wherefore ye are come?"

And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee."

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after, they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, "Stand up! I myself also am a man."

And as he talked with him, he went in and found many that were come together. And he said unto them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?"

And Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing and said, '*Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the sea side; who, when he cometh, shall speak unto thee*'. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God."

Then Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons! But in every nation he that feareth Him and worketh righteousness is accepted with Him. The Word which God sent unto the Children of Israel, preaching peace by JESUS CHRIST (He is Lord of all) - that Word, I say, ye know, which was published throughout all Judaea and began from Galilee after the baptism which John preached; how God anointed JESUS of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem - whom they slew and hanged on a tree, Him God raised up the third day, and showed Him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the ¹Circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Jewish believers in Jesus

Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of THE LORD. Then prayed they him to tarry certain days.

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of ¹the circumcision contended with him, saying, "Thou wentest in to ²men uncircumcised, and didst eat with them!" *¹the Jews ²men who where not Jewish*

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, "I was in the city of Joppa praying; and in a trance I saw a vision: A certain vessel descend as it had been a great sheet, let down from heaven by four corners, and it came even to me - upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, '*Arise, Peter; slay and eat*'. But I said, '*Not so, Lord, for nothing common or unclean hath at any time entered into my mouth*'. But the voice answered me again from heaven, '*What God hath cleansed, that call not thou common*'. And this was done three times, and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house. And he showed us how he had seen an angel in his house, which stood and said unto him, '*Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved*'. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the Word of THE LORD, how that He said, '*John indeed baptized with water; but ye shall be baptized with the Holy Ghost*'. Forasmuch then as God gave them the like gift as He did unto us who believed on THE LORD JESUS CHRIST, what was I that I could withstand God?"

When they heard these things, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life!"

Now they, which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching THE LORD JESUS. And the hand of THE LORD was with them; and a great number believed, and turned unto THE LORD.

Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto THE LORD. For he was a good man and full of the Holy Ghost and of faith; and much people was added unto THE LORD. Then departed Barnabas to Tarsus for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called ¹CHRISTIANS first in Antioch. *¹followers of Messiah*

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great ¹dearth throughout all the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea; which also they did, and sent it to the elders by the hands of Barnabas and Saul. *¹famine*

Now, about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of ¹Unleavened Bread). And when he had apprehended him, he put

him in prison and delivered him to four quaternions of soldiers to keep him; intending after ²Easter to bring him forth to the people.

¹Passover week ²a pagan holiday celebrated about the same time as Passover – the actual Greek word used here is πασχα, meaning “Passover”, and was translated here as “Easter” because, at the time the King James Version was translated, most Christians had mistakenly come to observe Easter as the day of Christ’s resurrection rather than Passover and equated the holidays as almost the same.

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

And, behold, the angel of THE LORD came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying, “Arise up quickly!” And his chains fell off from his hands.

And the angel said unto him, “Gird thyself, and bind on thy sandals.” And so he did.

And he saith unto him, “Cast thy garment about thee, and follow me.” And he went out, and followed him; and ¹wist not that it was true which was done by the angel but thought he saw a vision.

¹he didn’t realize that this was actually happening in real time

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out and passed on through one street, and forthwith the angel departed from him.

And when Peter was ¹come to himself, he said, “Now I know of a surety that THE LORD hath sent His angel and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.”

¹awake with full consciousness

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter’s voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

And they said unto her, “Thou art mad!”

But she constantly affirmed that it was even so.

Then said they, “It is his ¹angel.”

¹a messenger or guardian angel

But Peter continued knocking; and when they had opened the door and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how THE LORD had brought him out of the prison.

And he said, “Go show these things unto James, and to the brethren.” And he departed, and went into another place.

And when Herod had sought for him, and found him not, he examined the keepers and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him; and, having made Blastus (the king’s chamberlain) their friend, desired peace; because their country was nourished by the king’s country.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout, saying, "It is the voice of a god, and not of a man!" And immediately the angel of THE LORD smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

But the Word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Now, there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen (which had been brought up with Herod the tetrarch), and Saul.

As they ministered to THE LORD and fasted, the Holy Ghost said, "Separate ¹Me Barnabas and Saul for the work whereunto I have called them." ¹to Me

And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the Word of God in the synagogues of the Jews; and they had also John ¹to their ²minister. ¹as ²attendant

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was ¹barJesus, which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God. ¹literally "son of Joshua"

But ¹Elymas ("the sorcerer" - for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ¹sorcerer/wizard

Then Saul (who also is called "Paul"), filled with the Holy Ghost, set his eyes on him, and said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of THE LORD?! And now, behold, the hand of THE LORD is upon thee, and thou shalt be blind, not seeing the sun for a season!"

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of THE LORD.

Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath Day and sat down.

And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."

Then Paul stood up, and beckoning with his hand said, "Men of Israel, and ye that fear God, give audience. The God of this People of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it. And about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot. And after that, He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, '*I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will*'. Of this man's

seed hath God, according to His promise, raised unto Israel a Saviour - JESUS - when John had first preached, before His coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, *'Whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose'*. Men and brethren - children of the stock of Abraham and whosoever among you feareth God - to you is the Word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath Day, they have fulfilled them in condemning Him.

"And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead, and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that He hath raised up JESUS again; as it is also written in the second Psalm, 'Thou art My Son, this day have I begotten Thee'. And as concerning that He raised Him up from the dead (now no more to return to corruption), He said on this wise, 'I will give You the sure mercies of David'. Wherefore He saith also in another Psalm, 'Thou shalt not suffer Thine Holy One to see corruption'. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but He whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

"Beware therefore, lest that come upon you which is spoken of in the prophets: 'Behold, ye despisers, and wonder and perish! For I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you'."

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas who, speaking to them, persuaded them to continue in the grace of God.

And the next Sabbath Day came almost the whole city together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, "It was necessary that the Word of God should first have been spoken to you. But, seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles! For so hath THE LORD commanded us, saying, *'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth'*."

And when the Gentiles heard this, they were glad, and glorified the Word of THE LORD; and, as many as were ordained to eternal life, believed. And the Word of THE LORD was published throughout all the region.

But the Jews stirred up the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in THE LORD, which gave testimony unto the Word of His grace, and granted signs and wonders to be done by their hands.

But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault made, both of the Gentiles and also of the Jews with their rulers, to use them despitefully and to stone them, they were ware of it and fled unto Lystra and Derbe (cities of Lycaonia), and unto the region that lieth round about. And there they preached the Gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who, stedfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, "Stand upright on thy feet!" And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men!" And they called Barnabas *Jupiter* and Paul ¹*Mercurius* (because he was the chief speaker). ¹*Mercury*

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people; which, when the apostles Barnabas and Paul heard of, they rent their clothes and ran in among the people, crying out and saying, "Sirs, why do ye these things?! We also are men of like passions with you, and preach unto you that ye should *turn* from these vanities unto the living God which made heaven, and earth, and the sea, and all things that are therein, who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness!"

And with these sayings scarce restrained they the people that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch and Iconium who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe.

And when they had preached the Gospel to that city and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that "we must, through much tribulation, enter into the Kingdom of God".

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to THE LORD on whom they believed.

And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the Word in Perga, they went down into Attalia, and thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled.

And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

And certain men which came down from Judaea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved!"

When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the Law of Moses. And the apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us. And put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of THE LORD JESUS CHRIST we shall be saved, even as they."

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, "Men and brethren, hearken unto me. ¹Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written, *'After this I will return and will build again The Tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after THE LORD, and all the Gentiles, upon whom My name is called, saith THE LORD, who doeth all these things'*. Known unto God are all His works from the beginning of the world. Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God, but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from ²blood. For Moses, ³of old time, hath in every city them that preach him, being read in the synagogues every Sabbath Day." ¹Simon Peter ²eating blood ³going all the way back to ancient times

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas - chief men among the brethren. And they wrote letters by them after this manner:

The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised and keep the Law' - to whom we gave no such commandment - it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord JESUS CHRIST. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well.

So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle, which, when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

Notwithstanding it pleased Silas to abide there still. Paul also, and Barnabas, continued in Antioch, teaching and preaching the Word of THE LORD, with many others also.

And some days after, Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of THE LORD, and see how they do."

And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus, and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

And he went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra. And, behold, a certain disciple was there named Timotheus, the son of a certain woman which was a Jewess, and believed (but his father was a Greek), which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him, and took and circumcised him ¹because of the Jews which were in those quarters - for they knew all that his father was a Greek. *'in other words, for his safety*

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the Faith, and increased in number daily.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia they assayed to go into Bithynia; but the Spirit suffered them not. And they, passing by Mysia, came down to Troas.

And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us!"

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that THE LORD had called us for to preach the Gospel unto them. Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart THE LORD opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to THE LORD, come into my house and abide there." And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and ¹cried, saying, "These men are the servants of the Most High God, which show unto us the way of salvation!" *'mocked*

And this did she many days. But Paul, being grieved, turned and said to the spirit, "I command thee in the name of JESUS CHRIST to come out of her!" And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, "These men, being Jews,

do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, ¹being Romans!" *¹because we are Romans*

And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison, awaking out of his sleep and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, "Do thyself no harm - for we are all here!"

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

And they said, "Believe on THE LORD JESUS CHRIST, and thou shalt be saved, and thy house."

And they spake unto him the Word of THE LORD, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, "Let those men go." And the keeper of the prison told this saying to Paul, "The magistrates have sent to let you go; now therefore depart, and go in peace."

But Paul said unto them, "They have beaten us openly uncondemned, being ¹Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out!" *¹Roman citizens*

And the serjeants told these words unto the magistrates; and they feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath Days reasoned with them out of the Scriptures, opening and alleging that CHRIST must needs have suffered and risen again from the dead; and that "this JESUS, whom I preach unto you, is CHRIST."

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, "These that have turned the world upside down are come hither also, whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one *JESUS*."

And they troubled the people and the rulers of the city when they heard these things. And when they had taken security of Jason, and of the other, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea, who, coming thither, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea (but Silas and Timotheus abode there still). And they that conducted Paul brought him unto Athens; and, receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now, while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans and of the Stoicks encountered him. And some said, "What will this babbler say?" Other some, "He seemeth to be a setter forth of strange gods" (because he preached unto them JESUS and the resurrection). And they took him and brought him unto ¹Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears. We would know therefore what these things mean" (for all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing). ¹Mars Hill

Then Paul stood in the midst of Mars' Hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For, as I passed by and beheld your devotions, I found an altar with this inscription: *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed any thing, seeing He giveth to all life and breath and all things. And hath made, of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek THE LORD, if haply they might feel after Him and find Him, though He be not far from every one of us. For in Him we live, and move, and have our being - as certain also of your *own* poets have said, 'For we are also His offspring'. Forasmuch then as we are the offspring of God, we ought not to think that the ¹Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God ²winked at; but now commandeth all men every where to repent, because He hath appointed a Day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given ³assurance unto all men, in that He hath raised Him from the dead!"

¹the totality and fulness of God ²ignored ³proof

And when they heard of the resurrection of the dead, some mocked; and others said, "We will hear thee again of this matter." So Paul departed from among them. Howbeit certain men clave unto him, and believed - among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things Paul departed from Athens and came to Corinth and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

And because he was of the same craft, he abode with them and wrought; for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that JESUS was CHRIST. And when they opposed themselves, and blasphemed, he shook his raiment and said unto them, "Your blood be upon your own heads; I am clean. From henceforth I will go unto the Gentiles!"

And he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on THE LORD with all his house; and many of the Corinthians, hearing, believed and were baptized.

Then spake THE LORD to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace. For I Am with thee, and no man shall set on thee to hurt thee. For I have much people in this city."

And he continued there a year and six months, teaching the Word of God among them. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul and brought him to the Judgment Seat, saying, "This fellow persuadeth men to worship God contrary to the law!"

And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." And he drave them from the Judgment Seat.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the Judgment Seat. And Gallio cared for none of those things.

And Paul, after this, tarried there yet a good while, and then took his leave of the brethren and sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrea; for he had a vow.

And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not but bade them farewell, saying, "I must by all means keep this Feast that cometh in Jerusalem. But I will return again unto you, if God will."

And he sailed from Ephesus. And when he had landed at Caesarea and gone up and saluted the church, he went down to Antioch. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the Way of THE LORD; and being fervent in the spirit, he spake and taught diligently the things of THE LORD, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom, when Aquila and Priscilla had heard, they took him unto them and expounded unto him the Way of God more perfectly.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that, publicly, showing by the Scriptures that JESUS was CHRIST.

And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus. And finding certain disciples, he said unto them, "Have ye received the Holy Ghost since ye believed?"

And they said unto him, "We have not so much as heard whether there *be* any Holy Ghost!"

And he said unto them, "Unto what, then, were ye baptized?"

And they said, "Unto John's baptism."

Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him - that is, on CHRIST JESUS."

When they heard this, they were baptized in the name of THE LORD JESUS. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God. But when divers were hardened and believed not, but spake evil of that Way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years, so that all they which dwelt in Asia heard the Word of THE LORD JESUS, both Jews and Greeks. And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews - exorcists - took upon them to call over them which had evil spirits the name of THE LORD JESUS, saying, "We adjure you by JESUS whom Paul preacheth!" And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, "*JESUS* I know, and *Paul* I know - but who are *ye*?" And the man, in whom the evil spirit was, leaped on them and overcame them and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of THE LORD JESUS was magnified.

And many that believed came, and confessed, and showed their deeds. Many of them also which used 'curious arts brought their books together, and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver - so mightily grew the Word of God and prevailed!

'sorcery, magick, paganism, what today is called New Age occultism

After these things were ended, Paul purposed in the spirit (when he had passed through Macedonia and Achaia) to go to Jerusalem, saying, "After I have been there, I must also see Rome."

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that Way. For a certain man named Demetrius, a silversmith which made silver shrines for Diana, brought no small gain unto the craftsmen whom he called together with the workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that, not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands, so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth!"

And when they heard these sayings, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!"

And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

Some therefore cried one thing, and some another, for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians!"

And when the townclerk had appeased the people, he said, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana and of the image which fell down from Jupiter? Seeing, then, that these things cannot be spoken against, ye ought to be quiet and to do nothing rashly! For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore, if Demetrius and the craftsmen which are with him have a matter against any man, the law is open and there are deputies; let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a *lawful* assembly - for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse!"

And when he had thus spoken, he dismissed the assembly. And after the uproar was ceased, Paul called unto him the disciples and embraced them, and departed for to go into Macedonia.

And when he had gone over those parts and had given them much exhortation, he came into Greece and there abode three months. And when the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia *Sopater* of Berea; and of the Thessalonians *Aristarchus* and *Secundus*; and *Gaius* of Derbe, and *Timotheus*; and of Asia, *Tychicus* and *Trophimus*. These, going before, tarried for us at Troas.

And we sailed away from Philippi after the Days of Unleavened Bread, and came unto them to Troas in five days; where we abode seven days.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep and fell down from the third loft, and was taken up dead.

And Paul went down and fell on him, and, embracing him, said, "Trouble not yourselves; for his life is in him." When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul - for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. For Paul had determined to sail by Ephesus because he would not spend the time in Asia (for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost). And from Miletus he sent to Ephesus and called the elders of the church.

And when they were come to him, he said unto them, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving THE LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord JESUS CHRIST. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But *none* of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of THE LORD JESUS, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of THE LORD JESUS, how He said, '*It is more blessed to give than to receive*.'"

And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake - that they should see his face no more. And they accompanied him unto the ship.

And it came to pass that, after we were gotten from them and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara. And, finding a ship sailing over unto Phenicia, we went aboard and set forth.

Now, when we had discovered Cyprus, we left it on the left hand and sailed into Syria, and landed at Tyre - for there the ship was to unlade her burden. And finding disciples (we tarried there seven days) who said to Paul through the Spirit that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city. And we kneeled down on the shore and prayed.

And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais and saluted the brethren and abode with them one day.

And the next day, we that were of Paul's company departed and came unto Caesarea. And we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, "Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles."

And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of THE LORD JESUS."

And when he would not be persuaded, we ceased, saying, "The will of THE LORD be done."

And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified THE LORD, and said unto him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together - for they will hear that thou art come. Do therefore this that we say to thee. We have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly and keepest the Law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

Then Paul took the men, and, the next day, purifying himself with them, entered into the Temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people and laid hands on him, crying out, "Men of Israel, help! This is the man that teacheth all men every where against the people and the Law and this place, and further brought Greeks also into the Temple and hath polluted this holy place!" (for they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the Temple).

And all the city was moved, and the people ran together; and they took Paul, and drew him out of the Temple, and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar, who immediately took soldiers and centurions and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul.

Then the chief captain came near and took him and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, "Away with him!"

And as Paul was to be led into the castle, he said unto the chief captain, "May I speak unto thee?"

Who said, "Canst thou speak Greek? Art not thou that Egyptian which before these days madest an uproar and leddest out into the wilderness four thousand men that were murderers?"

But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people."^{small/minor}

And when he had given him licence, Paul stood on the stairs and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, "Men, brethren, and fathers, hear ye my defence which I make now unto you."

And when they heard that he spake in the Hebrew tongue to them, they kept the more silence.

And he saith, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this Way unto the death, binding and delivering into prisons both men and women, as also the High Priest doth bear me witness, and all the estate of the elders - from whom also I received letters unto the brethren and went to Damascus to bring them which were there bound unto Jerusalem, for to be punished.

"And it came to pass that, as I made my journey and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground and heard a Voice saying unto me, 'Saul! Saul! Why persecutest thou Me?' And I answered, 'Who art Thou, Lord?' And He said unto me, 'I am JESUS of Nazareth, whom thou persecutest'. And they that were with me saw indeed the light and were afraid; but they heard not the Voice of Him that spake to me.

"And I said, 'What shall I do, Lord?' And THE LORD said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do'. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the Law, having a good report of all the Jews which dwelt there, came unto me and stood and said unto me, 'Brother Saul, receive thy sight'. And the same hour I looked up upon him. And he said, 'The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the Voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of THE LORD'.

"And it came to pass that, when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance and saw Him, saying unto me, 'Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning Me'.

"And I said, 'Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee. And when the blood of Thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him'. And He said unto me, 'Depart; for I will send thee far hence unto the Gentiles'."

And they gave him audience unto this word, and then lifted up their voices, and said, "Away with such a fellow from the earth, for it is not fit that he should live!"

And as they cried out and cast off their clothes and threw dust into the air, the chief captain commanded him to be brought into the castle and bade that he should be examined by scourging, that he might know wherefore they cried so against him.

And as they bound him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?"

When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest; for this man is a Roman!"

Then the chief captain came and said unto him, "Tell me, art thou a Roman?"

He said, "Yea."

And the chief captain answered, "With a great sum obtained I this freedom."

'in other words, 'it cost me a great amount of money to buy my Roman citizenship and the freedom that comes with it'. The captain said this, assuming Paul had done the same

And Paul said, "But I was free born!"

Then straightway they departed from him which should have examined him, and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

And Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day."

And the High Priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited wall! For sittest thou to judge me after the Law, and commandest me to be smitten *contrary* to the law?!"

And they that stood by said, "Revilest thou God's High Priest?"

Then said Paul, "I ¹wist not, brethren, that he was the High Priest. For it is written, '*Thou shalt not speak evil of the ruler of thy people*.'"

'didn't know or realize

But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee! Of the hope and resurrection of the dead I am called in question!"

And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess *both*. And there arose a great cry, and the scribes that were of the Pharisees' part arose and strove, saying, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God!" And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down and to take him by force from among them and to bring him into the castle.

And the night following, THE LORD stood by him and said, "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

And when it was day, certain of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, "We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now, therefore, ye with the Council, signify to the chief captain that he bring him down unto you to morrow as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him."

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul. Then Paul called one of the centurions unto him, and said, "Bring this young man unto the chief captain; for he hath a certain thing to tell him."

So he took him and brought him to the chief captain, and said, "Paul the prisoner called me unto him and prayed me to bring this young man unto thee, who hath something to say unto thee."

Then the chief captain took him by the hand and went with him aside privately, and asked him, "What is that thou hast to tell me?"

And he said, "The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him of them more than forty men which have bound themselves with an oath, that they will neither eat nor drink till they have killed him! And now are they ready, looking for a promise from thee."

So the chief captain then let the young man depart, and charged him, "See thou tell no man that thou hast showed these things to me."

And he called unto him two centurions, saying, "Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts that they may set Paul on, and bring him safe unto Felix the Governor."

And he wrote a letter after this manner:

"Claudius Lysias, unto the most excellent Governor Felix, sendeth greeting:

This man was taken of the Jews, and should have been killed of them. Then came I with an army and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their Council, whom I perceived to be accused of questions of their Law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee and gave commandment to his accusers also to say before thee what they had against him. Farewell." *'would have/might have*

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle, who, when they came to Caesarea and delivered the epistle to the governor, presented Paul also before him.

And when the governor had read the letter, he asked of what province he was. And, when he understood that he was of Cilicia, "I will hear thee", said he, "when thine accusers are also come."

And he commanded him to be kept in Herod's Judgment Hall. And after five days Ananias the High Priest descended with the elders, and with a certain orator named Tertullus who informed the governor against Paul.

And when he was called forth, Tertullus began to accuse him, saying, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, who also hath gone about to profane the Temple, whom we took and would have judged according to our Law. But the chief captain, Lysias, came upon us and with great violence took him away out of our hands, commanding his accusers to come unto thee - by examining of whom thyself mayest take knowledge of all these things whereof we accuse him."

And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself, because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city. Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that, after the Way which they call 'heresy', so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets, and have hope toward God - which they themselves also allow - that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

"Now, after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude nor with tumult - who ought to have been here before thee and object if they had ought against me. Or else, let these same here say (if they have found any evil doing in me) while I stood before the Council, except it be for this one voice that I cried standing among them: *Touching the resurrection of the dead I am called in question by you this day.*"

And when Felix heard these things, having more perfect knowledge of that Way, he deferred them, and said, "When Lysias the chief captain shall come down, I will know the uttermost of your matter."

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in CHRIST. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." (He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him ¹the oftener and communed with him. ¹more often/regularly

But after two years Porcius Festus ¹came into Felix' room; and Felix, willing to show the Jews a pleasure, left Paul bound. ¹took over/was appointed the governorship previously held by Felix

Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the High Priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered that Paul should be kept at Caesarea, and that he himself would depart shortly thither. "Let them therefore", said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him."

And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day, sitting on the Judgment Seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about and laid many and grievous complaints against Paul which they could not prove. While *he* answered for himself, "Neither against the Law of the Jews, neither against the Temple, nor yet against Caesar, have I offended *any* thing at all!"

But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem and there be judged of these things before me?"

Then said Paul, "I stand at Caesar's Judgment Seat, where I *ought* to be judged. To the Jews have I done no wrong, as thou very well knowest! For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but, if there be none of these things whereof these accuse me, *no* man may deliver me unto them. I appeal unto Caesar!"

Then Festus, when he had conferred with the Council, answered, "Hast thou appealed unto Caesar? Unto Caesar shalt thou go!"

And after certain days ¹King Agrippa and ²Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, "There is a certain man left in bonds by Felix, about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him, to whom I answered, *'It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him'*. Therefore, when they were come hither, without any delay on the morrow I sat on the Judgment Seat and commanded the man to be brought forth, against whom, when the accusers stood up, they brought none accusation of such things as I supposed, but had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar."

¹King Herod Marcus Julius Agrippa II ²also spelled Berenice, she was one of the King's three sisters - the other two being Mariamne, and Drusilla who was also the wife of Festus, thus making Festus and Agrippa brothers-in-law

Then Agrippa said unto Festus, "I would also hear the man myself."

"To morrow", said he, "thou shalt hear him."

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him; of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner and not withal to signify the crimes laid against him."

Then Agrippa said unto Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth the hand and answered for himself, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

"My manner of life from my youth (which was at the first among mine own nation at Jerusalem) know all the Jews, which knew me from the beginning - if they would testify - that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come - *for* which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?

"I verily thought with myself that I ought to do many things contrary to the name of JESUS of Nazareth. Which thing I also *did* in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with

authority and commission from the chief priests, at midday, O king, I saw in the way a Light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

“And when we were all fallen to the earth, I heard a Voice speaking unto me and saying in the Hebrew tongue, ‘*Saul! Saul! Why persecutest thou Me? It is hard for thee to kick against the pricks*’. And I said, ‘*Who art Thou, Lord?*’ And He said, ‘*I am JESUS whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose: to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me*’.

“Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus and at Jerusalem and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God and do works meet for repentance. For *these* causes the Jews caught me in the Temple and went about to kill me. Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come - that CHRIST should suffer and that He should be the first that should rise from the dead, and should show Light unto the people, and to the Gentiles.”

And as he thus spake for himself, Festus said with a loud voice, “Paul, thou art beside thyself; much learning doth make thee mad.”

But he said, “I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him. For this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that *thou* believest.”

Then Agrippa said unto Paul, “Almost thou persuadest *me* to be a Christian.”

And Paul said, “I would to God that not only thou, but also all that hear me this day, were both ‘almost’ and altogether such as I am - except these bonds.”

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them; and when they were gone aside, they talked between themselves, saying, “This man doeth *nothing* worthy of death *or* of bonds!”

Then said Agrippa unto Festus, “This man might have been set at liberty - if he had not appealed unto Caesar.”

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

And when we had sailed slowly many days and scarce were come over-against Cnidus, the wind not suffering us, we sailed under Crete over-against Salmone. And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

Now, when much time was spent and when sailing was now dangerous, because the fast was now already past Paul admonished them and said unto them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."

Nevertheless the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because The Haven was not commodious to winter in, the ¹more part advised to depart thence also, if by any means they might attain to Phenice and there to winter (which is an haven of Crete and lieth toward the south west and north west). ¹majority

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind called Euroclydon. And when the ship was caught and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat which, when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.

And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out, with our own hands, the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me and not have loosed from Crete and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, '*Fear not, Paul; thou must be brought before Caesar. And, lo, God hath given thee all them that sail with thee*'. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country, and sounded, and found it twenty fathoms. And when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat - for this is for your *health*. For there shall not an hair fall from the head of any of you!"

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all. And when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were, in all, in the ship, ¹two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ²76

And when it was day they knew not the land, but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea and loosed the rudder bands and hoisted up the mainsail to the wind, and made toward shore. And, falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast and remained unmoveable, but the hinder part was broken with the violence of the

waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save Paul, kept them from their purpose and commanded that they which could swim should cast themselves first into the sea and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Melita. And the ¹barbarous people showed us ²no little kindness; for they kindled a fire and received us every one, because of the present rain and because of the cold.

¹foreign ²not a small amount/a great amount of

And when Paul had gathered a bundle of sticks and laid them on the fire, there came a ¹viper out of the heat and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, "No doubt this man is a murderer whom, though he hath escaped the sea, yet vengeance ²suffereth not to live!"

¹deadly poisonous snake ²allows

And he shook off the beast into the fire and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while and saw no harm come to him, they changed their minds and said that he was a god. In the same quarters were possessions of the chief man of the island (whose name was Publius) who received us and lodged us three days courteously. And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed and laid his hands on him and healed him. So when this was done, others also which had diseases in the island came and were healed, who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria which had wintered in the isle, whose sign was Castor and Pollux. And, landing at Syracuse, we tarried there three days. And from thence we ¹ fetched a compass and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome.

¹to travel in a circuit

And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and The Three Taverns, whom, when Paul saw, he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was ¹suffered to dwell by himself with a soldier that kept him.

¹allowed/permitted

And it came to pass, that after three days Paul called the chief of the Jews together. And when they were come together he said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans who, when they had examined me, would have let me go because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar - not that I had ought to accuse my nation of. For this cause therefore have I called for you... to see you and to speak with you, because that for the hope of Israel I am bound with this chain."

And they said unto him, "We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for, as concerning this ¹sect, we know that every where it is spoken against."

¹There are many sects of Judaism, such as Orthodox, Reform, Conservative, Hasidic, Kabbalistic, Lubavitch, Pharisee, Sadducee, Essene, and others. The sect referred to in this verse is the Jewish sect of Christianity, commonly and properly called "Judeo-Christianity" or "Messianic", to which all believers in Messiah Jesus of Nazareth belong. Christianity is not a separate religion from the Jewish Faith - it IS the Jewish Faith. As Paul will later explain in his epistles in greater detail, a "Christian" - the Greek term meaning "Messiah follower" - is a Jew which accepts that Jesus of Nazareth is the Jewish Messiah foretold by the Jewish prophets who came to proclaim the faith and salvation offered by His Father which is the Jewish God of Abraham, Isaac and Jacob. As seen earlier in the Scriptures, it was not until the Lord sent Peter to preach the Gospel to a Gentile named Cornelius that it was discovered by the Apostles that salvation from sin will be extended to Gentiles who convert to the Jewish God and Messiah (though this event was foretold many times by Moses and the Prophets). In other words, non-Jews who accept the Jewish God and Messiah Jesus have not become a member of a religion called "Christianity" but rather have become JEWS of the SECT of CHRISTIANITY. As Jesus Himself stated, "Salvation is of the Jews".

And when they had appointed him a day, there came many to him into his lodging, to whom he expound and testified the Kingdom of God, persuading them concerning JESUS both out of the Law of Moses and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed after that Paul had spoken ¹one word: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, '*Go unto this people and say: Hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive. For the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed, lest they should see with their eyes and hear with their ears and understand with their heart, and should be converted, and I should heal them*'. Be it known therefore unto you that the Salvation of God is sent unto the Gentiles - and that *they WILL hear it!*"

¹this one specific thing

And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own ¹hired house, and received all that came in unto him, preaching the Kingdom of God and teaching those things which concern THE LORD JESUS CHRIST with all confidence, no man forbidding him.

¹rented

Paul... a servant of JESUS CHRIST, called to be an apostle, separated unto the Gospel of God (which He had promised afore by His prophets in the Holy Scriptures) concerning His Son JESUS CHRIST our Lord which was made of the seed of David according to the flesh and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead - by whom we have received grace and apostleship for obedience to the Faith among all nations, for His name - among whom are ye *also* the called of JESUS CHRIST...

To all that be in Rome, beloved of God, called to be saints. Grace to you and peace from God our Father and THE LORD JESUS CHRIST.

First, I thank my God through JESUS CHRIST for you all, that your faith is spoken of throughout the whole world. For God is my witness (whom I serve with my spirit in the Gospel of His Son) that, without ceasing, I make mention of you always in my prayers, making request if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established - that is, that I may be comforted together with you by the mutual faith both of you and me.

Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was ¹let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the ²Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of CHRIST, for It is the power of God unto salvation to every one that believeth - to the Jew first, and also to the ³Greek. For therein is the righteousness of God revealed from faith to faith (as it is written, '*The just shall live by faith*').

¹prevented from coming ²foreigners ³Gentile/non-Jew

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold The Truth in unrighteousness; because that which may be known of God is manifest in them - for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made - even his eternal power and Godhead - so that they are without excuse! Because that, when they knew God, they glorified Him *not* as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. ¹Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves, who changed the truth of God into a lie and worshipped and served the creature

more than the Creator (who is blessed for ever, Amen). For *this* cause God gave them up unto vile affections; for even their women did ²change the natural use into that which is against ³nature. And likewise also the men, ²leaving the natural use of the woman burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful – who, knowing the judgment of God (that they which commit such things are worthy of death), not only do the same, but have pleasure in them that do them.

¹for this reason ²to be of a particular nature, abandon it, and take up the opposite, as when an inherently right-handed person stops using his primary right hand and goes against his own nature to use his left hand as he would his right hand – in this particular case, referring to a fully heterosexual man or woman abandoning their heterosexuality to take up same-gender fornications. Not to be confused with “homosexuals”. ³in Greek: παρα-φυσιν (para-phusin), an individual’s inherent physical nature, as right/left handedness or hetero/homo sexualities - which is not the same as φυσικός/phukheekos – “Nature”, as in “mother nature” and the generic or standardized natural order of the physical world). For more on this see the website GayChristianSurvivors.com by King James Bible Ministries for a more detailed explanation of the vast biblical difference between “a heterosexual who engages in same-gender fornication” which is condemned by Scripture, and “a homosexual” which is supported by Scripture (contrary to Christian tradition which has lumped the two together as the same thing, thereby missing the actual and vital point of these verses).

Therefore thou art inexcusable, O man, whosoever thou art that judgest! For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to Truth against them which commit such things. And thinkest thou this - O man that judgest them which do such things and doest the same - that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the Day of Wrath and Revelation of the righteous Judgment of God who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honour and immortality: eternal life. But unto them that are contentious and do not obey the Truth but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil - of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good - to the Jew first, and also to the Gentile (for there is no respect of persons with God).

For as many as have sinned *without* Law shall also perish without Law; and as many as have sinned *in* the Law shall be judged *by* the Law (for not the *hearers* of the Law are just before God, but the *doers* of the Law shall be justified; for, when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves, which show the work of the Law written in their hearts - their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another) in the Day when God shall judge the secrets of men by JESUS CHRIST according to my Gospel.

Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent (being instructed out of the Law), and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law. Thou therefore which teachest another, teachest thou not *thyself*? Thou that preachest a man should not steal, dost *thou* steal? Thou that sayest a man should not commit adultery, dost *thou* commit adultery? Thou that abhorrest idols, dost *thou* commit sacrilege? Thou that makest thy boast of the Law, through breaking the law dishonourest *thou* God? For, *‘the name of God is blasphemed among the Gentiles through YOU’*, as it is written.

For circumcision verily profiteth, *if* thou keep the Law. But if thou be a breaker of the Law, thy circumcision is ¹made uncircumcision. Therefore if the ²Uncircumcision keep the righteousness of the Law,

shall not his uncircumcision be counted for circumcision? And shall not ³uncircumcision which is by nature, if it fulfil the Law, judge *thee*, who by ⁴the letter and ⁵Circumcision dost *transgress* the Law? For he is *not* a Jew which is one *outwardly*; neither is ⁶that circumcision which is outward in the flesh. But he is a Jew which is one *inwardly*, and circumcision is that ⁷*of the heart*, in the spirit, and not in the ⁴letter - whose praise is not of men, but of God.

¹*is equal to being uncircumcised* ²*those who are uncircumcised (a slang reference for Gentiles)* ³*the natural state of being born uncircumcised* ⁴*following the Law to the letter/the literal interpretation* ⁵*Jewishness* ⁶*the required form of circumcision has nothing to do with the foreskin of the penis* ⁷*cutting away the spiritual and emotional wall that we build up so that our heart is exposed*

What advantage then hath the Jew? Or what profit is there of circumcision? Much every way - chiefly, because that unto ¹them were committed the oracles of God. For what if ²some did not believe? Shall their unbelief make the faith of God without effect? God forbid! Yea, let God be true but every man a liar (as it is written, *'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged'*). But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous Who taketh vengeance (I speak as a man)? God forbid! For then how shall God judge the world? For, if the Truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner, and not rather (as we be slanderously reported and as some affirm that we say), *'Let us do evil, that good may come?'* (whose damnation is just). ¹*the Jews/the 'circumcised'* ²*some who were circumcised*

What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are *all* under sin, as it is written, *'There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes'*.

Now, we know that what things soever the Law saith, it saith to them who are *under* the Law, that every mouth may be stopped and all the world may become guilty before God. Therefore by the ¹deeds of the Law there shall no flesh be justified in His sight - for by the Law is the knowledge of sin. ¹*doing/keeping of*

But now the righteousness of God ¹*without* the Law is manifested, being witnessed by the Law and the Prophets - even the righteousness of God which is by faith of JESUS CHRIST unto all and upon all them that believe (for there is no difference, for *all* have sinned and come short of the glory of God); being justified freely by His grace through the redemption that is in CHRIST JESUS whom God hath set forth to be a ²propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God - to declare, I say, at this time His righteousness, that He might be just and the Justifier of him which believeth in JESUS. ¹*outside of/beyond* ²*appeasement*

Where is boasting then? It is excluded. By what law? Of works? Nay, but by the Law of *faith*. Therefore we conclude that a man is justified by faith ¹*without* the deeds of the Law. ¹*aside from/without regard to*

Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also! Seeing it is *one* God which shall justify the ¹Circumcision *by* faith and ²Uncircumcision *through* faith. ¹*the Jews* ²*the Gentiles*

Do we then make void the Law through faith? God forbid! Yea, we *establish* the Law.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to ¹glory (but not before *God*). For what saith the Scripture? *Abraham believed God, and it was counted unto him for righteousness.* ¹*boast/self-glorification*

Now, to him that ¹worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, *his* faith is counted for righteousness. Even as

David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, *'Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man to whom THE LORD will not impute sin'*. Cometh this blessedness then upon the ²Circumcision only - or upon the ³Uncircumcision *also*? For we say that faith was reckoned to Abraham *for righteousness*. How was it then reckoned? When he was in circumcision, or in *uncircumcision*? Not in circumcision, but in *uncircumcision*! And he received the sign of circumcision - a seal of the righteousness of the faith which he had yet being *uncircumcised* - that he might be the father of all them that believe (though they be not circumcised), that righteousness might be imputed unto them also, and the father of circumcision to them who are not of the circumcision only but who also walk in the steps of that *Faith* of our father Abraham which he had being yet *uncircumcised*. ¹*tries to earn salvation by works and deeds* ²*Hebrews* ³*Gentiles (non-Hebrews)*

For the promise, that he should be the heir of the world, was not to Abraham or to his seed through *the Law*, but through *the righteousness of faith*. For if they which are of the Law be heirs, faith is made void and the promise made of none effect, because the Law worketh wrath - for ¹where no Law is, there is no transgression. Therefore it is of *faith*, that it might be by grace - to the end the promise might be sure to all the seed... not to that only which is of the Law, but to that also which is of the *faith* of Abraham, who is the father of us all (as it is written, *'I have made thee a father of many nations'*) before Him whom he believed - even God, who quickeneth the dead and calleth those things which be not as though they were; who, against hope, believed in hope, that he might become the father of many nations according to that which was spoken: *'So shall thy seed be'*. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that, what He had promised, He was able also to perform. And *therefore* it was imputed to him for righteousness.

¹*no one can be condemned for breaking a law that doesn't exist, and no one has power to dictate what is and isn't a sin. Only God's Law can determine what a sin is. For example, there is a biblical Law forbidding fornication, therefore to commit fornication is sin; but there is no biblical Law forbidding people from being left-handed, therefore it is not a sin to write with the left hand.*

Now, it was not written for his sake alone that *'it was imputed to him'*, but for us also, to whom it shall be imputed - *if* we believe on Him that raised up JESUS our LORD from the dead, who was delivered for our offences and was raised again for our justification.

Therefore being justified *by faith*, we have peace with God through our LORD JESUS CHRIST, by whom also we have access *by faith* into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For, when we were yet without strength, in due time CHRIST died for the ungodly. For, scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners CHRIST died for us.

Much more then, being now justified by His blood, we shall be saved from wrath through him. For if, when ¹we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. ¹*mankind and God*

And not only so, but we also joy in God through our LORD JESUS CHRIST, by whom we have now received the atonement. Wherefore, as by one ¹man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned (for until the Law sin was in the world, but sin is not *imputed* when there is no Law). Nevertheless death reigned from Adam to Moses, even over them that had not sinned ²after the similitude of Adam's transgression, who is the figure of Him that was to come.

¹*Adam* ²*with the same sin that Adam transgressed*

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, JESUS CHRIST, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one - JESUS CHRIST.

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's *disobedience* many were made sinners, so by the *obedience* of One shall many be made righteous.

Moreover, the Law entered, that the offence might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by JESUS CHRIST our LORD. What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into JESUS CHRIST were baptized into His death? Therefore we are buried with Him by baptism into death, that like as CHRIST was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection - knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

Now, if we be dead with CHRIST, we believe that we shall also *live* with Him, knowing that CHRIST, being raised from the dead, dieth no more - death hath no more dominion over Him. For in that He died, He died unto sin *once*; but in that He liveth, He liveth *unto God*. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through JESUS CHRIST our LORD. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your ¹members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your ¹members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the Law, but under *grace*. ¹body parts

What, then? Shall we sin because we are not under the Law, but under grace? God forbid! Know ye not that to whom ye yield yourselves servants to obey, *his* servants ye are to whom ye obey - whether of sin unto death, or of obedience unto righteousness?

But God be thanked that ye *were* the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of *righteousness*. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.

What ¹fruit had ye then in those things whereof ye are now ashamed? For the ²end of those things is death. But now, being made free from sin and become servants to God, ye have your ¹fruit unto holiness, and the ²end everlasting life. For the wages of sin is death; but the gift of God is eternal life through JESUS CHRIST our LORD. ¹results (that which is produced by deeds) ²end result

Know ye not, brethren (for I speak to them that know the Law), how that the Law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but, if the husband be dead, she is loosed from the Law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her

husband be dead, she is free from that Law so that she is no adulteress though she be married to another man.

Wherefore, my brethren, ye also are become dead to the Law by the body of CHRIST, that ye should be married to Another - even to Him who is raised from the dead, that we should bring forth fruit unto God. For, when we were in the flesh, the motions of sins (which were ¹by the Law) did work in our members to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter.

¹identified AS sin by the Law

What shall we say then? Is the Law sin? God forbid! Nay, ¹I had not known sin but by the Law; for I had not known lust, except the Law had said, *Thou shalt not covet.*

¹in other words, I had no definition of sin until the Law came and defined it

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law *is* holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might ¹appear sin, working death in me by that which is good; ²that "sin" by the commandment might become exceeding sinful.

¹show itself to be ²that the things we didn't know were sin is revealed to truly be sin because the Law of God identified and called them "sinful"

For we know that the Law is spiritual; but I am carnal, sold under sin. For, that which I do I allow not. For, what I ¹would, that do I not; but what I hate, that do I. If, then, I do that which I ¹would not, I ²consent unto the Law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my *flesh*) dwelleth no good thing; for ³to will is present with me; but *how* to perform that which is good I find not. For the good that I ¹would, I do not; but the evil which I would not, that I do. Now, if I do that I ¹would not, it is no more I that do it, but sin that dwelleth in me.

¹should/ought ²admit/acknowledge that the Law is good ³the will to do (something)

I find then a law, that, when I would do good, evil is present with me. For I delight in the Law of God after the *inward* man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! Who shall deliver me from the body of this death? I thank God through JESUS CHRIST our LORD. So then with *the mind* I myself serve the Law of God; but, with *the flesh*, the law of sin.

There is, therefore, now no condemnation to them which are in CHRIST JESUS who walk not after the flesh but after the Spirit. For *The Law of the Spirit of Life* in CHRIST JESUS hath made me free from *The Law of Sin and Death*. For what the Law could not do (in that it was weak through the flesh), God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin *in* the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things *of* the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace, because the carnal mind is ¹enmity against God - for it is not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God.

¹mutual deep-seated hatred

But ye are not in the flesh, but in the Spirit - *if* so be that the Spirit of God dwell in you. Now if any man have not the Spirit of CHRIST, he is none of His. And if CHRIST be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But, if the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also ¹quicken your mortal bodies by His Spirit that dwelleth in you. *¹bring to life*

Therefore, brethren, we are debtors (not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die); but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, “¹Abba, Father!” The Spirit itself beareth witness with *our* spirit that we *are* the children of God - and if children, then heirs; heirs of God, and joint-heirs with CHRIST - *if* so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us! For the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity - not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

¹literally, “Daddy/Papa”

For we are saved by hope - but hope that is seen is not hope; for, what a man seeth, why doth he yet hope for? But, if we hope for that we see *not*, then do we with patience wait for it. Likewise, the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are “The Called” according to His purpose. For, whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also *called*; and whom He called, them He also justified; and whom He justified, them He also glorified.

What shall we then say to these things? If God be *for* us, who can be against us?! He that spared not His own Son but delivered Him up for us all, how shall He not *with* Him also freely give us all things?

Who shall lay any thing to the charge of God's Elect? It is *God* that justifieth! Who is he that condemneth? It is CHRIST, that died - yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of CHRIST? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, ‘*For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter*’. Nay, in all these things we are more than conquerors through Him that loved us! For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in CHRIST JESUS our LORD.

I say the truth in CHRIST. I lie not; my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the

promises, whose are the fathers, and of whom as concerning the flesh CHRIST came, who is over all, God blessed for ever. Amen.

Not as though the Word of God hath taken none effect. For they are not all "Israel" which are of Israel. Neither, because they are the seed of Abraham, are they all children, but, '*In Isaac shall thy seed be called*'. That is, they which are the children *of the flesh*, these are *not* the children of God; but the children *of the promise* are counted for "the seed". For *this* is the word of promise: '*At this time will I come, and Sarah shall have a son*'.

And not only this, but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth) it was said unto her, '*The elder shall serve the younger*'. As it is written, '*Jacob have I loved*' but '*Esau have I hated*'. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, '*I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion*'. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, '*Even for this same purpose have I raised thee up: that I might show My power in thee, and that My name might be declared throughout all the earth*'. Therefore hath He mercy on whom He will have mercy - and whom He will He hardeneth.

¹loved less/had no love for

Thou wilt say then unto me, "¹Why doth He yet find fault? For who hath resisted His will?" Nay but, O man, who art *thou* that repliest against God?! Shall the thing formed say to Him that formed it, "Why hast Thou made me thus?!" Hath not the potter power over the clay - of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction and that He might make known the riches of His glory on the vessels of mercy which he had afore prepared unto glory (even us, whom He hath called - not of the Jews only but also of the Gentiles)?

¹In other words, if God makes someone do something (as when God hardened Pharaoh's heart against Israel) and they have no power to resist, why then does God condemn him for doing what God made him do?

As He saith also in ²Osee, "I will call them '*My People*' which were not My People, and her '*Beloved*' which was not beloved. And it shall come to pass that in the place where it was said unto them, '*Ye are not My People*', there shall they be called '*The Children of the Living God*'".

¹Hosea 2:23

¹Esaias also crieth concerning Israel, "*Though the number of the Children of Israel be as the sand of the sea, ²a remnant shall be saved; for He will finish the work and cut it short in righteousness, because a short work will THE LORD make upon the earth.*"

¹Isaiah 10:22-23 ²merely a remnant/fraction

And as ¹Esaias said before, "*Except THE LORD of ²Sabaoth had left us a seed, ³we had been as Sodoma and been made like unto Gomorrha*".

¹Isaiah 1:9 ²hosts/armies/multitudes ³we would have been wiped off the earth like Sodom & Gomorrha

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness - even the righteousness which is *of faith*. But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. ¹Wherefore? Because they sought it not *by faith*, but as it were by the works of the Law. For they stumbled at that Stumblingstone, as it is ²written, "*Behold, I lay in ³Sion a Stumblingstone and Rock of offence, and whosoever believeth on Him shall not be ashamed*".

¹How so? ²Isaiah 8:4 & 28:16 ³Zion

Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto

the righteousness of God. For CHRIST is the ¹end of the Law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the Law, ²that *'the man which doeth those things shall live by them'*. But the righteousness which is of faith speaketh on this wise, ³*'Say not in thine heart, Who shall ascend into heaven?'* (that is, to bring CHRIST down from above) *'Or, Who shall descend into the deep?'* (that is, to bring up CHRIST again from the dead). ¹fulfillment/end result ²Leviticus 18:5 ³Deuteronomy 30:11-14

But what saith it? ¹*'The Word is nigh thee, even in thy mouth, and in thy heart'* (that is, *the Word of faith*, which we preach) - that if thou shalt confess with thy mouth THE LORD JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For ²the scripture saith, *'Whosoever believeth on Him shall not be ashamed'*. ¹Deuteronomy 30:14 ²Isiah 28:16 & 49:23

For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. ¹For *"whosoever shall call upon the name of THE LORD shall be saved"*. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, *'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'* But they have not *all* obeyed the Gospel; for ³Esaias saith, *'Lord, who hath believed our report?'* ¹Joel 2:32 ²Isaiah 52:7 ³Isaiah 53:1

So then, faith cometh by hearing, and hearing by the Word of God. But, I say, have they *not* heard? Yes verily: ¹*"their sound went into all the earth, and their words unto the ends of the world"*! ¹Psalms 19:4

But, I say, did *not* Israel know? First Moses saith, ¹*"I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you"*. ¹Deuteronomy 32:21

But ¹Esaias is very bold, and saith, *'I was found of them that sought Me not; I was made manifest unto them that asked not after Me'*. ¹Isaiah 65:1

But to Israel He saith, ¹*"All day long I have stretched forth My hands unto a disobedient and gainsaying people!"* ¹Isaiah 65:2-7

I say then, *hath* God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew. ¹Wot ye not what the scripture saith of ²Elias, how he maketh intercession to God against Israel, saying, *'Lord, they have killed Thy prophets and digged down Thine altars; and I am left alone, and they seek my life'*. But what saith the answer of God unto him? *'I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal'*. Even so then, at this present time *also* there is a remnant according to the election of grace. And, if by *grace*, then is it no more ³of works - otherwise grace is no more 'grace'. But if it be ³of works, then is it no more grace - otherwise work is no more work. ¹know ²Elijah in 1st Kings 19:10-12 ³by

What then? Israel hath not obtained that which he seeketh for; but the *Election* hath obtained it, and the rest were blinded (according ¹as it is written, *'God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear'*) unto this day. ¹Isaiah 29:10

And David ¹saith, *'Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back always'*. I say then, *"Have they stumbled, that they should fall?"* God forbid. But, rather, through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹Psalms 69:22-23

Now, if the fall of ¹them ²be the riches of the world, and the diminishing of ¹them ²the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles (inasmuch as I am the apostle of the Gentiles, I magnify mine office if by any means I may provoke to emulation them which are ³my flesh and

might save some of them). For, if the casting away of ¹them ²be the reconciling of the world, what shall the receiving of ¹them ²be but life from the dead?! For, if the *firstfruit* be holy, the lump is also holy! And if the root be holy, so are the branches! And if some of the branches be broken off, and ⁴thou, being a wild olive tree, wert grafted in among ¹them and *with* them partakest of the root and fatness of the olive tree, boast not against the branches! But, *if* thou boast, thou bearest not the root, but the root *thee*.

¹*the Hebrews* ²*results in* ³*my People (as being of the same bloodline/race/nationality)* ⁴*you that are not of the bloodline of the Hebrews*

Thou wilt say then, "The branches were broken off that I might be grafted in!" Well... because of *unbelief* they were broken off, and *thou* standest by faith. Be not highminded, but fear! For if God spared not the *natural* branches, take heed lest He also spare not thee!

Behold therefore the goodness and severity of God! On them which fell: severity. But toward thee: goodness (*if* thou continue in His goodness). Otherwise thou also shalt be cut off!

And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again! For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall *these*, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that *blindness* in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is ¹written, '*There shall come out of ²Sion the Deliverer and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins*'.
¹*Isaiah 59:20* ²*Zion*

As concerning the Gospel, they are enemies for your sakes. But, as touching the Election, they are beloved for the Fathers' sakes. For the gifts and calling of God are without repentance.

For, as ye, in times past, have not believed God, yet have now obtained mercy through *their* unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them *all* in unbelief, that He might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of THE LORD? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For *of* Him and *through* Him and *to* Him are all things - to whom be glory for ever! Amen!

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind - that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in CHRIST, and every one members one of another.

Having, then, gifts differing according to the grace that is given to us - whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving THE LORD; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you - bless, and curse not! Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but ¹condescend to men of low estate. Be not wise in your own conceits. ²Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men! Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is ³written, '*Vengeance is Mine - I will repay, saith THE LORD*'. Therefore, if thine enemy hunger, *feed* him; if he thirst, give him drink! For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

¹lower yourself ²pay back ³Deuteronomy 32:35

Let every soul be subject unto the higher powers - for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues - tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the Law. For this, '*Thou shalt not commit adultery*', '*Thou shalt not kill*', '*Thou shalt not steal*', '*Thou shalt not bear false witness*', '*Thou shalt not covet*' - and if there be any other commandment - it is briefly comprehended in ¹this saying, namely, '*Thou shalt love thy neighbour as thyself*'. Love worketh no ill to his neighbor, therefore love is the fulfilling of the Law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on THE LORD JESUS CHRIST, and make not provision for the flesh to fulfil the lusts thereof!

¹Leviticus 19:18

Him that is weak in the faith, receive ye, but not to doubtful disputations! For one believeth that he may eat *all* things; another, who is weak, ¹eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth - for God hath received him.

¹a vegetarian

Who art *thou* that judgest another man's servant?! To his *own* master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand! One man esteemeth ¹one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto THE LORD; and he that regardeth not the day, to THE LORD he doth not regard it. He that eateth, eateth to THE LORD, for he giveth God thanks; and he that eateth not, to THE LORD he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto THE LORD; and whether we die, we die unto THE LORD - whether we live therefore, or die, we are THE LORD's. For to this end CHRIST both died, and rose, and revived, that He might be Lord both of the dead *and* living.

¹NOTE: Paul does not say here "no day" but mentions at least one day, as we are commanded at the very least to remember the Sabbath Day to keep it holy - whereas there are some who devote every waking day to the Lord as though every day is the Sabbath. The person that keeps only the Sabbath Day is forbidden to berate the one who observes all days as Sabbaths; and he that chooses of his own free will to observe all days as Sabbaths is forbidden to berate the one who only observes the commanded Sabbath Day. The point being, neither man is "holier" than the other, for that which they do they do unto God. Otherwise they do it only for show, for the vain praises of men. Keep just the Sabbath Day unto the Lord or keep some days or even all seven days as Sabbaths to the Lord; so long as you are all at least keeping that which is required, anything more than this is between you and God on a private level.

But why dost thou judge thy brother? Or, why dost thou set at nought thy brother? For we shall *all* stand before the judgment seat of CHRIST, for it is written, '*As I live, saith THE LORD, every knee shall bow to Me and every tongue shall confess to God*'. So then, every one of us shall give account of himself to God. Let us not therefore judge one another any more. But judge *this* rather: that no man put a stumblingblock or an occasion to fall in his brother's way.

I know, and am persuaded by THE LORD JESUS, that there is nothing unclean of itself; but, to him that esteemeth any thing to be unclean, *to him it is* unclean. But, *if* thy brother be grieved with thy meat, now walkest thou not charitably! Destroy not him with thy meat, for whom CHRIST died! Let not then your good be evil spoken of - for the Kingdom of God is not meat and drink; but *righteousness*, and *peace*, and *joy* in the Holy Ghost. For he that in these things serveth CHRIST is acceptable to God and approved of men.

Let us, therefore, follow after the things which make for *peace*, and things wherewith one may edify another. For meat destroy not the work of God! All things indeed *are* pure; but it is evil for that man who eateth with offence! It is good neither to eat flesh, nor to drink wine, nor *any* thing whereby thy brother stumbleth or is offended or is made weak! Hast thou faith? Have it to *thyself* before God. Happy is he that condemneth not himself in that thing which he alloweth! And he that doubteth is damned if he eat, because he eateth not of faith - for whatsoever is not of faith is sin!

We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves! Let every one of us please his neighbour for his good to edification. For even CHRIST pleased not Himself; but, as ¹it is written, '*The reproaches of them that reproached Thee fell on Me*'. For whatsoever things were written aforetime were written for *our* learning, that we, through patience and comfort of the Scriptures, might have hope.

¹Psalms 69:9

Now the God of patience and consolation grant you to be likeminded one toward another according to CHRIST JESUS, that ye may with one mind and one mouth glorify God, even the Father of our LORD JESUS CHRIST. Wherefore, receive ye one another as CHRIST also received us to the glory of God.

Now I say that JESUS CHRIST was a minister of the ¹Circumcision for the Truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for His mercy - as it is ²written, '*For this cause I will confess to thee among the Gentiles and sing unto Thy name*'. And again ³he saith, '*Rejoice, ye Gentiles, with His people!*' And again, ⁴'*Praise THE LORD, all ye Gentiles; and laud Him, all ye people*'. And again, ⁵Esaias saith, '*There shall be a Root of ⁶Jesse and He that shall rise to reign over the Gentiles - in Him shall the Gentiles trust*'.

¹Children of Israel ²Psalms 18:49 ³Deuteronomy 32:43 ⁴Psalms 117:1 ⁵Isaiah 11:10 ⁶the father of King David

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of JESUS CHRIST to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through JESUS CHRIST in those things which pertain to God. For I will not dare to speak of any of those things which CHRIST hath *not* wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum I have fully preached the Gospel of CHRIST. Yea, so have I strived to preach the Gospel (not where CHRIST was named, lest I should build upon another man's foundation); but, as it is ¹written, '*To whom He was not spoken of, they shall see; and they that have not heard shall understand*' - for which cause also I have been much hindered from coming to you. But now, having no more place in these parts and having a great desire these many years to come unto you, whensoever I take my journey into Spain I will come to you. For I trust to see you in my journey, and to be brought on my way

thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints; for, it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For, if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of CHRIST.

¹Isaiah 52:15

Now I beseech you, brethren, for THE LORD JESUS CHRIST's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea, that ye receive her in THE LORD as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a ¹succourer of many, and of myself also.

¹shelter

Greet Priscilla and Aquila, my helpers in CHRIST JESUS, who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto CHRIST. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in CHRIST before me. Greet Amplias, my beloved in THE LORD. Salute Urbane, our helper in CHRIST, and Stachys my beloved. Salute Apelles, approved in CHRIST. Salute them which are of Aristobulus' household. Salute Herodion, my kinsman. Greet them that be of the household of Narcissus, which are in THE LORD. Salute Tryphena and Tryphosa, who labour in THE LORD. Salute the beloved Persis, which laboured much in THE LORD. Salute Rufus, chosen in THE LORD, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of CHRIST salute you!

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our LORD JESUS CHRIST, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly! The grace of our LORD JESUS CHRIST be with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

(I, Tertius, ¹who wrote this epistle, salute you in THE LORD. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus, a brother. The grace of our LORD JESUS CHRIST be with you all. Amen.)

¹who wrote this by Paul's dictation

Now to Him that is of power to stablish you according to my Gospel, and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise be glory through JESUS CHRIST for ever. Amen!

Paul, called to be an apostle of JESUS CHRIST through the will of God, and Sosthenes our brother,

Unto the church of God which is at Corinth, to them that are sanctified in CHRIST JESUS, called to be saints with all that in every place call upon the name of JESUS CHRIST our LORD, both theirs and ours... Grace be unto you and peace from God our Father and from THE LORD JESUS CHRIST.

I thank my God always on your behalf, for the grace of God which is given you by JESUS CHRIST; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of CHRIST was confirmed in you, so that ye come behind in no gift; waiting for the coming of our LORD JESUS CHRIST who shall also confirm you unto the end that ye may be blameless in the Day of our LORD JESUS CHRIST. God is faithful, by whom ye were called unto the fellowship of His Son JESUS CHRIST our LORD.

Now I beseech you, brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, '*I am of Paul*' and '*I of Apollos*' and '*I of Cephas*' and '*I of CHRIST*'. Is CHRIST divided? Was *Paul* crucified for you? Or were ye baptized in the name of *Paul*? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name! (And I baptized also the household of Stephanas; ¹besides, I know not whether I baptized any other). For CHRIST sent me not to baptize, but to preach the Gospel - not with wisdom of words, lest the cross of CHRIST should be made of none effect. For the preaching of the cross is, to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is ²written, '*I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent*'. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ¹other than these ²Isaiah 29:14

For after that in the wisdom of God the world *by* wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom; but we preach CHRIST crucified - unto the Jews a stumblingblock and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, *CHRIST* - the power of God and the wisdom of God. Because the "foolishness" of God is wiser than men; and the "weakness" of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are, that *no* flesh should glory in His presence.

But of Him are ye in CHRIST JESUS, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is ¹written, '*He that glorieth, let him glory in THE LORD*'. ¹Jeremiah 9:23-24

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save JESUS CHRIST, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew (for had they known it, they would not have crucified THE LORD of glory). But as it is ¹written,

'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him'. But God hath revealed them unto us by His Spirit - for the Spirit searcheth all things, yea, the deep things of God. For, what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. *¹Isaiah 64:4*

Now, we have received - not the spirit of the world - but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God (for they are foolishness unto him) neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of THE LORD, that he may instruct Him? But we have the mind of CHRIST.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in CHRIST. I have fed you with milk, and not with meat - for hitherto ye were not able to bear it, neither yet *now* are ye able. For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye *not* carnal and walk as men? For while one saith, *'I am of Paul'* and another *'I am of Apollos'* - are ye *not* carnal? Who then *is* Paul and who *is* Apollos but ministers by whom ye believed, even as THE LORD gave to every man? I have planted, Apollos watered; but *God* gave the increase! So then neither is he that planteth any thing, neither he that watereth; but *God* that giveth the increase.

Now, he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God. Ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed *how* he buildeth thereupon. For other foundation can no man lay than that is laid, which is JESUS CHRIST. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest. For the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss (but he himself shall be saved - yet so as by fire).

Know ye not that *ye* are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple *ye* are.

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is ¹written, *'He taketh the wise in their own craftiness'*. And again, ²*'THE LORD knoweth the thoughts of the wise, that they are vain'*. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come - *all* are yours! And *ye* are CHRIST's. And CHRIST is God's. Let a man so account of *us*, as of the ministers of CHRIST and stewards of the mysteries of God. *¹Job 5:13 ²Psalms 94:11*

Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is THE LORD. Therefore, judge nothing before the Time, until THE LORD come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts - and *then* shall every man have praise of God.

And these things, brethren, I have ¹in a figure transferred to myself and to Apollos for your sakes; that *ye* might learn in us not to think of men above that which is written, that no one of you be puffed up for one

against another. For who maketh thee to differ from another? And what hast thou that ²thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst *not* received it?

¹figuratively ²wasn't given to you

Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye *did* reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for CHRIST's sake, but ye are wise in CHRIST; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace, and labour, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day.

I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in CHRIST, yet have ye not many fathers - for in CHRIST JESUS / have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me.

For this cause have I sent unto you Timotheus who is my beloved son and faithful in THE LORD, who shall bring you into remembrance of my ways which be in CHRIST, as I teach every where in every church.

Now some are puffed up, as though I would not come to you. But I will come to you shortly, if THE LORD will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you. For I verily, as absent in body but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our LORD JESUS CHRIST, when ye are gathered together, and my spirit, with the power of our LORD JESUS CHRIST, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of THE LORD JESUS. Your glorying is not good.

Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even CHRIST our Passover is sacrificed for us; ¹therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

¹NOTE: contrary to traditions that seeks to root out all Jewishness in Christianity, Paul here confirms that we are in fact required to keep and observe the Passover, which is the Lord's Supper - not a morsel of bread and sip of wine, but the biblically commanded banquet consisting at the very least of lamb, unleavened bread, wine and bitter herbs, as described in greater detail elsewhere in Scripture.

I wrote unto you in an epistle not to company with fornicators; yet ¹not altogether with the fornicators of this world (or with the covetous or extortioners or with idolaters) - for then must ye needs go out of the world! But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

¹I don't mean that you should have virtually nothing to do with them

Dare any of you, having a matter against another, ¹go to law before the unjust, and not before the saints? Do ye not know that the saints ²shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things

that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No? Not *one* that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

¹take them to court ²NOTE: This is future tense, not present. Paul does not contradict himself by saying to judge others here yet do not judge others elsewhere. There are two different types of judgements, A) to judge right from wrong and to disassociate yourself from what the BIBLE says is wrong, and B) to play the superior part as a judge to condemn someone for what you believe to be wrong. God alone has power to judge with condemnation; since we are ALL guilty of sin, though we ought never turn a blind eye to sin, yet we must treat one another as Christ did, seeing beyond their sin as though innocent until proven guilty before the Judgment Seat of God – however, in the mean time, WITHOUT an air of superiority we are to maintain holy living and we cannot do that if we make it a social custom to “hang around” with the wicked unless the goal is for sharing the Gospel or for unavoidable interaction. By doing this we accomplish two things – we prevent ourselves from being enticed into the ways of our old life, and we set an example for others. There is nothing more despicable than a self-righteous Christian. The Bride of Christ is gracious.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather *take* wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of THE LORD JESUS, and by the Spirit of our God.

All things are lawful unto me, but, all things are not ¹expedient. All things are lawful for me, but, I will not be brought under the power of any. *¹things or circumstances that work coherently together for success*

Meats for the belly, and the belly for meats - but God shall destroy both it and them. Now, the body is not for fornication, but for THE LORD; and THE LORD for the body. And God hath both raised up THE LORD, and will also raise up us by His own power. Know ye not that your bodies are the members of CHRIST? Shall I then take the members of CHRIST and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? *¹For two*, saith He, *‘shall be one flesh’*. But he that is joined unto THE LORD is one spirit. *¹Genesis 2:24*

Flee fornication! Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are *not* your own?! For ye are bought with a price! Therefore glorify God in your body, and in your spirit, which are God's.

Now, concerning the things whereof ye wrote unto me. It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband, and likewise also the husband hath not power of his own body, but the wife. ¹Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were ²even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But, if they cannot contain, let them marry - for it is better to marry than to burn.

¹do not withdraw marital intimacy ²single/unmarried

And unto the married I command - yet not I, but THE LORD - let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

But to the rest speak I, not THE LORD: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband - else were your children unclean; but now are they holy. But, if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or, how knowest thou, O man, whether thou shalt save thy wife?

But as God hath distributed to every man, as THE LORD hath called every one, so let him walk. And so ordain I in all churches.

Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it; but if thou mayest be made free, use it rather. For he that is called in THE LORD, being a servant, is THE LORD's freeman. Likewise also he that is called, being free, is CHRIST's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.

Now, concerning virgins I have no commandment of THE LORD; yet I give my judgment as one that hath obtained mercy of THE LORD to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man ¹so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you. But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

¹to remain a virgin

But I would have you without ¹carefulness. He that is unmarried careth for the things that belong to THE LORD, how he may please THE LORD. But he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of THE LORD, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon THE LORD without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she ²pass the flower of her age, and need so require, let him do what he will; he sinneth not. Let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. *¹full of cares/concerns ²passed puberty*

The wife is bound by the Law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will - only ¹in THE LORD. But she is happier if she so abide after my judgment (and I think also that I have the Spirit of God). *¹to a believer*

Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth *nothing* yet as he *ought* to know. But, if any man love God, the same is known of Him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are *called* gods, whether in heaven or in earth (as there be gods many, and lords many); but to us there is but one God - the Father of whom are all things and we in Him, and one Lord JESUS CHRIST by whom are all things and we by Him. Howbeit there is not in every

man that knowledge; for some, with conscience of the idol, unto this hour eat it as a thing offered unto an idol; and their conscience, being weak, is defiled. But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols. And through thy knowledge shall the weak brother perish, for whom CHRIST died? But when ye sin so against the brethren and wound their weak conscience, ye sin against CHRIST. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Am I not an apostle? Am I not free? Have I not seen JESUS CHRIST our LORD? Are not ye my work in THE LORD? If I be not an apostle unto others, yet doubtless I am to *you*; for the seal of mine apostleship are ye in THE LORD. Mine answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of THE LORD, and Cephas? Or, I only, and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

Say I these things as a man? Or saith not the Law the same also? For ¹it is written in the Law of Moses, *'Thou shalt not muzzle the mouth of the ox that treadeth out the corn'*. Doth God take care for oxen? Or saith He it altogether for *our* sakes? For *our* sakes, no doubt, this is written, that he that ploweth should plow in hope and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we ²rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of CHRIST.

¹Deuteronomy 25:4 ²more entitled

Do ye not know that they which minister about holy things live of the things of the Temple? And they which wait at the Altar are partakers with the Altar? Even so hath THE LORD ordained that they which preach the Gospel should live *of* the Gospel. But I have used none of these things; neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of. For necessity is laid upon me - yea, woe is unto me if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward, then? Verily that, when I preach the Gospel, I may make the Gospel of CHRIST without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without Law, as without Law (being not without Law to God, but under the Law to CHRIST), that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the *Gospel's* sake, that I might be partaker thereof with you.

Know ye not that they which run in a race run all, but *one* receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, *they* do it to obtain a corruptible crown; but we, an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them - and that Rock was CHRIST. But with many of them God was not well pleased, for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as ¹it is written, *'The people sat down to eat and drink, and rose up to play'*. Neither let us commit fornication as some of *them* committed and fell in one day three and twenty thousand. Neither let us tempt CHRIST, as some of them also tempted and were destroyed of serpents. Neither murmur ye, as some of them also murmured and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. ¹Exodus 32:6

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able; but will, *with* the temptation, also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say.

The cup of blessing which we bless, is it not the communion of the blood of CHRIST? The bread which we break, is it not the communion of the body of CHRIST? For we, being many, are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?

What say I then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils! Ye cannot drink the cup of THE LORD *and* the cup of devils. Ye cannot be partakers of THE LORD's table *and* of the table of devils. Do we provoke THE LORD to jealousy? Are we stronger than He? All things are lawful for me, but, all things are *not* expedient. All things are lawful for me, but, all things edify not. ¹Let no man seek his own, but every man another's, wealth.

¹Seek to prosper others rather than yourself

Whatsoever is sold in the shambles, that eat, asking no question for conscience sake, for ¹*'the earth is THE LORD's, and the fulness thereof'*. If any of them that believe not bid you to a feast and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake. But, if any man say unto you, "This is offered in sacrifice unto idols", eat not for *his* sake that showed it, and for conscience sake - for, *'the earth is THE LORD's, and the fulness thereof'*. Conscience, I say! Not thine own - but of the other. For why is *my* liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of CHRIST. ¹Psalms 24:1

Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But, I would have you know, that the head of every man is CHRIST; and the head of the woman is the man; and the head of CHRIST is God.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head - for that is even all one as if she were shaven. For, if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.

For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head: ¹because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in THE LORD. For, as the woman is *of* the man, even so is the man also *by* the woman; but all things *of* God.

Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But, if a *woman* have long hair, it is a glory to her; for her hair is given her for a covering. ²But, if any man seem to be contentious, we have no such custom, neither the churches of God.

¹see the story of Noah's day (Genesis 6), when fallen angels mated with women ²in other words, this is how it ought to be, but if someone wants to argue and make a big stink of this issue, then the church has no official position on the subject. Bear in mind that salvation is by faith, not how you cover your head – Paul just went through this entire subject earlier when discussing circumcision. So, should a woman cover her head or not? Paul is saying here, "Ideally, as a matter of holy living on this earth, then yes; but it won't earn you salvation." Paul asks us repeatedly in the previous verses that we just trust him as a representative of the Lord and abide by his directives, such as women covering their head; but he says that if anyone wants to debate the issue then just drop the whole subject so that there is not contention in the Household of God.

Now, in this that I declare unto you I praise you not: that ye come together, not for the better, but for the worse. For, first of all, when ye come together in the church, I hear that there be divisions among you - and I partly believe it! For there must be also heresies among you, that they which are approved may be made manifest among you.

¹When ye come together therefore into one place, this is **not** to eat THE LORD's Supper. For, in eating, every one taketh before other his own supper, and one is hungry and another is drunken. What? Have ye not houses to eat and to drink in? Or despise ye the church of God and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not! For I have received of THE LORD that which also I delivered unto you: That THE LORD JESUS, the same night in which He was betrayed, took bread. And when He had given thanks, He brake it, and said, '*Take, eat. This is My body, which is broken for you: this do in remembrance of Me*'. After the same manner also He took the cup when He had supped, saying, '*This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me*'. For, as often as ye eat this ²bread and drink this ³cup, ye do show THE LORD's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of THE LORD, unworthily, shall be guilty of the body and blood of THE LORD. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning THE LORD's body. For this cause many are weak and sickly among you, and many ⁴sleep.

'NOTE: Paul is here chastising the Corinthians because they are participating in the Passover meal (now called the Lord's Supper) in the church rather than at home as commanded by the Lord, and in doing so they are eating and drinking in front of those who are hungry. This section of Paul's writings is often misunderstood by the church because, over the centuries, Christians have come to believe that they are not obliged to observe the Passover – though the Lord's Supper IS the Passover, to be observed once a year at the appointed time, as Paul commanded previously, "For Christ our Passover is sacrificed for us, therefore let us keep the Feast." What was once a commemoration of God's protection of His people from the 10th plague of death against Egypt is now, JESUS told us, to be celebrated in remembrance of Him and our deliverance from death by the sacrifice of His body and the shedding of His blood as the Lamb of God. Hence Paul's sound rebuke of those who partake of this sacred meal inappropriately. ²the unleavened Passover bread (matzah) ³the Passover seder wine ⁴die

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of THE LORD, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand that no man, speaking by the Spirit of God, calleth JESUS accursed; and that no man can say that JESUS is THE LORD but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

For, to one is given, by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man ¹severally as He will. For as the body is one and hath many members, and all the members of that one body (being many) are one body, so also is CHRIST. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, "Because I am not the hand, I am not of the body", *is it* therefore not of the body? And if the ear shall say, "Because I am not the eye, I am not of the body", *is it* therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased Him. And if they were all ²one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, "I have no need of thee", nor again the head to the feet, "I have no need of you." Nay, much more those members of the body, which seem to be more feeble, are necessary! And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body; but that the members should have the same care one for another. *¹individually ²the same*

And ¹whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of CHRIST, and members in particular. *¹when*

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are *all* apostles? Are *all* prophets? Are *all* teachers? Are *all* workers of miracles? Have *all* the gifts of healing? ¹Do *all* speak with tongues? Do *all* interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

¹NOTE: a common modern doctrine claims that a person does not have the baptism of the Holy Spirit unless he has the gift of tongues; but Paul here declares that doctrine to be false, claiming that the Holy Spirit bestows different gifts to different people and that tongues is just one of many.

¹Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. But, whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

¹genuine love and caring from the heart to others

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face.

¹Now I know in part; but then shall I know even as also I am known. *¹right now/for the time being*

And now abideth faith, hope, charity - these three. But the greatest of these is charity. Follow after charity. And desire spiritual gifts - but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men but unto *God*, for no man understandeth him (howbeit, in the spirit he speaketh mysteries). But he that prophesieth speaketh unto *men*, to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth *himself*; but he that prophesieth edifieth the

church. I would that ye all spake with tongues - but rather, that ye prophesied. For greater is he that prophesieth than he that speaketh with tongues (except he interpret, that the church may receive edifying).

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, ¹except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ¹unless

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet ¹give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air! There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen!" at thy giving of thanks, seeing he understandeth not what thou sayest?! For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all. Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue! Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men.

¹makes a sound different from the known battle charge

In the Law it is written, ¹"With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith THE LORD". Wherefore tongues are for a sign - not to them that believe, but to them that believe not. But *prophesying* serveth not for them that believe not, but for them which believe! If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are ²mad?! But if all *prophesy*, and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

¹Isaiah 28:11 ²crazy/lunatic

How is it then, brethren, when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?! Let all things be done *unto edifying*. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that ¹by course; and let one interpret. But if there be no interpreter, let him *keep silence* in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. ²Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

¹by taking turns ²NOTE: This is a delicate subject in our modern era, but it must be understood that until the coming of Christ women were not permitted to join the men in the synagogues while they were being instructed and asking questions of the rabbi pertaining to the Scriptures, as it was the men's duty, as leaders of the house, to be responsible for the spiritual education of his family. Women could attend, but were kept in a separate section so that they could tend to children and family matters, and thus not interrupt the men's learning. But in Christ the women are welcome with the men to study and to learn - so long as they do not interrupt the proceedings, or ask questions during the proceedings (which they should seek from the men at home, or even from the minister AFTERWARDS). Paul here is not forbidding women to preach (for this was most certainly acceptable under the Law, and there are many such women noted in the old testament); but rather, that women accompanying their men should remain silent in their seat and respect the authority that the Lord has given to the men in being the spiritual guide of the family of Christ. It has nothing to do with a woman being able to preach the Gospel, which they are in fact commanded to do.

What? Came the Word of God out from *you*? Or came it unto you *only*? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of THE LORD. But if any man be ignorant, let him be ignorant.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen of ¹Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are ²fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not ³meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all - yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

¹another name for Simon Peter ²dead ³suitable/worthy

Now, if CHRIST be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is CHRIST not risen. And if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up CHRIST, whom He raised not up *if* so be that the dead rise not. For if the dead rise not, then is not CHRIST raised. And if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in *this* life only we have hope in CHRIST, we are of all men most miserable! But now *is* CHRIST risen from the dead, and become the firstfruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order: CHRIST the firstfruits; afterward, they that are CHRIST's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

For He hath put all things under His feet. But when He saith '*all things are put under Him*', it is manifest that ¹He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

¹He Himself, that is, JESUS is excluded from the "all", He being put under noone's feet

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in CHRIST JESUS our LORD, I die daily. If after the manner of men I have fought with beasts ¹at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink; for to morrow we die! Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God (I speak this to your shame).

¹in the coluseums

But some man will say, "*How* are the dead raised up? And, with what body do they come?" Thou fool, ¹that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but... bare grain, it may chance of wheat, or of some other grain. ²But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh. But there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial

bodies, and bodies terrestrial - but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars - for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a *natural* body, and there is a *spiritual* body.

¹scientific fact: all seeds die when they are planted before they spring to life and grow; every seed of every time literally dies and then experiences resurrection ²but the point is that

And so it is written, '*The first man ¹Adam was made a living soul*'; the last ¹Adam was made a ²quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual. The first man is of the earth, earthy; the second Man is THE LORD from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

¹Genesis 2:7 (the word "Adam" literally means "Man") ²life giving/resurrecting

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all ¹sleep, but we *shall* all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So *when* this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is ²written, '*Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?*' The sting of death is sin; and the strength of sin is the Law. But thanks be to God which giveth us the victory through our LORD JESUS CHRIST!

¹die ²Isaiah 25:8/Hosea 13:14

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of THE LORD, forasmuch as ye know that your labour is not in vain in THE LORD.

Now, concerning the collection for the ¹saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be *no* gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your ²liberality unto Jerusalem. And if it be ³meet that I go also, they shall go with me.

¹any Christian believer ²freely given gifts (money, food, clothing, etc)

Now, I will come unto you when I shall pass through Macedonia (for I do pass through Macedonia). And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if THE LORD permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries.

Now, if Timotheus come, see that he may be with you without fear; for he worketh the work of THE LORD, as I also do. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me. For I look for him with the brethren.

As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time. But he will come when he shall have convenient time.

Watch ye, stand fast in the faith, ¹quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren (ye know the House of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints), that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

¹behave yourselves

I am glad of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge ye them that are such.

The churches of Asia salute you. Aquila and Priscilla salute you much in THE LORD, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss.

The salutation of me, Paul, with mine own hand. If any man love not THE LORD JESUS CHRIST, let him be ¹anathema ²Maranatha. The grace of our LORD JESUS CHRIST be with you. My love be with you all in CHRIST JESUS. Amen.

¹meaning "accursed" ²meaning "Our Lord has come and will come"

Paul, an apostle of JESUS CHRIST by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Grace be to you and peace from God our Father, and from THE LORD JESUS CHRIST.

Blessed be God, even the Father of our LORD JESUS CHRIST, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of CHRIST abound in us, so our consolation also aboundeth by CHRIST. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us - ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

For our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our ¹conversation in the world, and more abundantly to you-ward. For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the Day of THE LORD JESUS.

¹interaction/behavior

And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. When I therefore was thus minded, did I use ¹lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, JESUS CHRIST, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

¹levity/fickleness

Now He which stablisheth us with you in CHRIST, and hath anointed us, is God; who hath also sealed us, and given the ¹earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy - for *by faith* ye stand. But I determined this with myself, that I would not come again to

you in heaviness. For if I make you sorry, who is he then that maketh me glad but the same which is made sorry by me? *¹a partial downpayment in advance*

And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part, that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also. For, if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of CHRIST; lest Satan should get an advantage of us (for we are not ignorant of his devices).

Furthermore, when I came to Troas to preach CHRIST's Gospel, and a door was opened unto me of THE LORD, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

Now thanks be unto God, which always causeth us to triumph in CHRIST and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of CHRIST, in them that are saved, and in them that perish - to the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things? For we are not as ¹many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God speak we in CHRIST. *¹as many as those*

Do we begin again to commend ourselves? Or, need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of CHRIST ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through CHRIST to God-ward; not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit - for the letter killeth, but the spirit giveth life.

But if the ministration of death, written and engraven in stones, was glorious, so that the Children of Israel could not stedfastly behold the face of Moses for the glory of his countenance (which glory was to be done away), how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect: by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Seeing, then, that we have such hope, we use great plainness of speech. And not as Moses, which put a veil over his face, that the Children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in CHRIST. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to THE LORD, the veil shall be taken away.

Now THE LORD is that Spirit; and where the Spirit of THE LORD is, there is liberty. But we all, with open face beholding as in a glass the glory of THE LORD, are changed into the same image from glory to glory, even as by the Spirit of THE LORD. Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the Truth commending ourselves to every man's conscience in the sight of God.

But if our Gospel be hid, it is hid to them that are lost -in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of CHRIST, who is the image of God, should shine unto them. For we preach not ourselves, but CHRIST JESUS THE LORD; and ourselves your servants for JESUS' sake. For God, who commanded the Light to shine out of darkness, hath shined in our hearts to give the Light of the knowledge of the glory of God in the face of JESUS CHRIST. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of THE LORD JESUS, that the life also of JESUS might be made manifest in our body.

For we which live are always delivered unto death for JESUS' sake, that the life also of JESUS might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith (according as it is ¹written, *I believed, and therefore have I spoken*), we also believe and therefore speak, knowing that He which raised up THE LORD JESUS shall raise up us also by JESUS, and shall present us with you. *¹Psalm 116:10*

For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, ¹redound to the glory of God. For which cause we faint not; but though our ²outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our ²earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this ²tabernacle do groan, being burdened- not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. *¹abound ²body*

Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the ¹earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from THE LORD (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body and to be present with THE LORD. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the Judgment Seat of CHRIST, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. *¹partial downpayment*

Knowing therefore the terror of THE LORD, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of CHRIST constraineth us; because we thus judge that ¹if One died for all, then were *all* dead. And that He died for all, that they which live should not henceforth live unto *themselves* but unto Him which died for them, and rose again.

¹if One had to die in everyone else's place, that means that everyone was initially condemned to die

Wherefore henceforth know we no man after the flesh; yea, though we have known CHRIST after the flesh, yet now henceforth know we Him no more. Therefore if any man be in CHRIST, he is a new creature. Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by JESUS CHRIST, and hath given to us the ministry of reconciliation - to wit, that God was in CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation.

Now, then, we are ambassadors for CHRIST, as though God did beseech you by us; we pray you in CHRIST's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain (for He ¹saith, '*I have heard thee in a time accepted, and in the Day of Salvation have I ²succoured thee. Behold, now is the accepted time; behold, now is the Day of Salvation*').

¹Isaiah 49:8 ²sheltered

Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

O ye Corinthians, our mouth is open unto you, our heart is enlarged! Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers - for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath CHRIST with ¹Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? For ye *are* the Temple of the living God; as God hath ²said, '*I will dwell in them, and walk in them; and I will be their God, and they shall be My People. Wherefore, come out from among them, and be ye separate, saith THE LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith THE LORD Almighty*'.

¹devils ²Exodus 29:45; Leviticus 26:12; Ezekiel 37:27

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you; for I have said before that ye are in our hearts, to die and live with you. Great is my boldness of speech toward you, great is my glorying of you. I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus. And not by his coming only, but by the consolation wherewith *he* was comforted in *you* when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more! For though I made you sorry with a letter, I do not repent (though I did repent); for I perceive that the same epistle hath made you sorry, though it were but for a season.

Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow *of the world* worketh death.

For behold this selfsame thing: that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by *you* all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. And his

inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all things!

Moreover, brethren, ¹we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. ¹*we want you to know*

And this they did, not as we hoped, but first gave their own selves to THE LORD, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing - in faith, and utterance, and knowledge, and in all diligence, and in your love to us - see that ye abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our LORD JESUS CHRIST, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that, as there was ¹a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is ²accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for *your* want, that there may be equality, as it is ³written, *'He that had gathered much had nothing over; and he that had gathered little had no lack'*.

¹a quick willingness to give ²it is a given/obvious that you can only give out of the things you have ³Exodus 16:18

But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind - avoiding *this*: that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of THE LORD, but also in the sight of men. And we have sent with them our brother whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

Whether any do inquire of Titus, he is my partner and fellowhelper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of CHRIST. Wherefore show ye to them, and before the churches, the proof of your love and of our boasting on your behalf. For as touching the ministering to the ¹saints, it is superfluous for me to write to you - for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. ¹*"sanctified", those who believe in the Lord*

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready, lest haply if they of Macedonia come with me and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and ¹make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. ¹*count/tally up*

But this I say: He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give - not grudgingly, or

of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is ¹written, '*He hath dispersed abroad; He hath given to the poor; His righteousness remaineth for ever*'. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness), being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of CHRIST and for your liberal distribution unto them, and unto all men; and by their prayer for you, ²which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift. ¹Psalm 112:9 ²which greatly desire for you

Now I, Paul myself, beseech you by the meekness and gentleness of CHRIST, who in presence am ¹base among you, but being absent am bold toward you; but I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh -for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of CHRIST; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. ¹lowly

Do ye look on things after the outward appearance? If any man trust to himself that he is CHRIST's, let him of himself think this again, that, as he is CHRIST's, even so are we CHRIST's. For though I should boast somewhat more of our authority which THE LORD hath given us for edification, and not for your destruction, I should not be ashamed; that I may not seem as if I would terrify you by letters. "For his letters," say they, "are weighty and powerful; but his bodily presence is weak, and his speech contemptible". Let such an one think this: that, such as we are in word by letters when we are absent, such will we be also in deed when we are present! For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves *by* themselves, and comparing themselves *among* themselves, are not wise! But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of CHRIST - not boasting of things without our measure (that is, of other men's labours); but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in THE LORD! For not he that commendeth himself is approved, but whom *THE LORD* commendeth. Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused you to one Husband, that I may present you as a chaste virgin to CHRIST. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in CHRIST. For if he that cometh preacheth another "JESUS" whom we have *not* preached, or if ye receive another spirit which ye have not ¹received, or another Gospel which ye have not ¹accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. ¹received from us/preached by us

Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of CHRIST is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? Because I love you not? God knoweth. But what I do, that I *will* do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as

we. For such are false apostles, deceitful workers, ¹transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is ¹transformed into an angel of light. Therefore it is no great thing if his ministers also be ¹transformed as the ministers of righteousness; whose end shall be according to their works. ¹disguise/pretend to be

I say again: Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after THE LORD, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of CHRIST? (I speak as a fool) I am more! In labours, more abundant; in stripes, above measure; in prisons, more frequent; in deaths, oft; of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the ¹deep; in journeyings, often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in ²watchings, often; in hunger and thirst; in fastings, often; in cold and nakedness. Beside those things that are without (that which cometh upon me daily), the care of all the churches. Who is weak and I am not weak? Who is offended and ³I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our LORD JESUS CHRIST, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to ⁴glory. I will come to visions and revelations of THE LORD. ¹ocean ²being on guard for my safety ³I am not angered by it ⁴boast

I knew a man in CHRIST above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell - God knoweth), such an one caught up to the ¹third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell - God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet, of *myself* I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

¹NOTE: it is understood that the 1st heaven is our planetary atmosphere, the 2nd heaven is the outer space containing the universe, and the 3rd heaven is God's dwelling - as confirmed in the second sentence in which Paul says that this 3rd heaven is paradise itself, where God dwells.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me ¹a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought THE LORD thrice, that it might depart from me. And He said unto me, "My grace is sufficient for thee; for My strength is made perfect in weakness." Most gladly therefore will I rather glory in my infirmities, that the power of CHRIST may rest upon me! Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for CHRIST's sake; for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me. For I ought to have been *commended* of you; for in nothing am I behind the very chiefest apostles, though I be nothing.

¹NOTE: it is believed that this was some particular temptation or desire that Paul suffered and had to constantly resist, or possibly some particularly annoying infirmity or harassment. Whatever it was is not particularly our business to know, else he would have told us; the point being made is that if anyone thinks that Paul is being arrogant and high minded in his position, the truth was that he is actually very humble and that he was actually suffering in ways they couldn't imagine for the sake of Christ - as Christ specifically foretold that he would at the time of his conversion. Paul is not bragging, but is demonstrating to the back-talking Corinthians that for all that he has suffered for them to ensure their salvation they should be speaking well of him rather than smart-mouthing him, as is apparent they have been doing behind his back. Paul says that he is not chastising them for their behavior for his own sake, but so that this charge will not be on their heads before God.

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you. For I seek not ¹yours, but *you* - for the children ought not to lay up for the parents, but the parents for the children! And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved! ¹*your possessions*

But be it so, I did not burden you; nevertheless, being crafty, I caught you with ¹guile. Did I make ²a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make ²a gain of you? Walked we not in the same spirit? Walked we not in the same steps? Again, think ye that we excuse ourselves unto you? We speak before God in CHRIST; but we do all things, dearly beloved, for *your* edifying. For I fear, lest, when I come, I shall not find you ³such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. ¹*deceit* ²*monetary profit* ³*as I would like you to be*

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretold you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare! (since ye seek a proof of CHRIST speaking in me, which to you-ward is not weak, but is mighty in you). For, though He was crucified through weakness, yet He liveth by the power of God. For, we also are weak in Him, but we shall live with Him by the power of God toward you.

Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that JESUS CHRIST is in you? - ¹except ye be reprobates! But I trust that ye shall know that we are not reprobates. ¹*unless*

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing *against* the Truth, but *for* the Truth. For we are glad when we are weak and ye are strong. And this also we wish: even your perfection. Therefore I write these things, being absent, lest being present I should use sharpness according to the power which THE LORD hath given me to edification, and not to destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you.

The grace of THE LORD JESUS CHRIST, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Paul, an apostle (not *of* men, neither *by* man, but by JESUS CHRIST and God the Father who raised Him from the dead), and all the brethren which are with me, unto the churches of Galatia:

Grace be to you and peace from God the Father and from our LORD JESUS CHRIST who gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father - to whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from Him that called you into the grace of CHRIST unto another "gospel" (which is *not* "another"); but there be some that trouble you and would pervert the Gospel of CHRIST. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If *any* man

preach *any other* Gospel unto you than that ye have received, let him be accursed! For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of CHRIST. But I certify you, brethren, that the Gospel which was preached of me is not ¹after man. For I neither received it of man, neither was I taught it but by the revelation of JESUS CHRIST. ¹*invented by men*

For ye have heard of my ¹conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it, and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me by His grace, to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter and abode with him fifteen days. But other of the apostles saw I none, save James THE LORD's brother. ¹*actions/behavior/participation/activity*

Now the things which I write unto you, behold, before God, I lie not. Afterwards, I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judaea which were in CHRIST; but they had heard only that *'he which persecuted us in times past now preacheth the Faith which once he destroyed'*. And they glorified God in me.

Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles (but privately to them which were of reputation, lest by any means I should run, or had run, in vain).

But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that, because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in CHRIST JESUS, that they might bring us into bondage (to whom we gave place by subjection, no, not for an hour!), that the Truth of the Gospel might continue with you.

But of these who seemed to be ¹somewhat (whatsoever they were, it maketh no matter to me! God accepteth *no* man's person), for they who seemed to be ¹somewhat in conference ²added nothing to me. But contrariwise, when they saw that the Gospel of the ³Uncircumcision was committed unto me (as the Gospel of the ⁴Circumcision was unto Peter (for He that wrought effectually in Peter to the apostleship of the ⁴Circumcision, the same was mighty in me toward the Gentiles). And when James, ⁵Cephas, and John, who seemed to be ⁶pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the ⁴Circumcision. ⁷Only they would that we should remember the poor - the same which I also was ⁸forward to do.

¹*somebody special or important* ²*did/gave/taught nothing beneficial* ³*Gentiles* ⁴*Jews/Children of Israel* ⁵*Simon Peter* ⁶*pillars of the Christian community* ⁷*desiring only* ⁸*already prepared*

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that ¹certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the ²Circumcision. And the other Jews ³dissembled likewise with him - insomuch that Barnabas also was carried away with their ³dissimulation! But when I saw that they walked not uprightly according to the Truth of the Gospel, I said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?! We who are Jews by ⁴nature and not sinners of the Gentiles, *knowing* that a man is not justified by the works of the Law but by the Faith of JESUS CHRIST, even we have believed in JESUS CHRIST that we might be justified by the Faith of CHRIST and not by the works of the Law! For by the works of the Law shall *no* flesh be justified. But if, while we seek to be justified by CHRIST, we ourselves also are found sinners, is therefore CHRIST the minister of sin? God forbid! For if I build again the things which I destroyed, I make myself a transgressor. For I, through the Law, am *dead* to the Law, that I

might live unto God. I am crucified with CHRIST; nevertheless I live - yet not *I*, but *CHRIST* liveth in me. And the life, which I now live in the flesh, I live by the Faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God; for, if righteousness come by the Law, then CHRIST is dead in vain.”
¹certain people ²Jews/children of Israel ³hypocritically played along with/participated ⁴hypocrisy

O foolish Galatians, who hath bewitched you that ye should not obey the Truth, before whose eyes JESUS CHRIST hath been evidently set forth, crucified among you? This only would I learn of you: Received ye the Spirit by the works of the Law, or, by the hearing of Faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by *the flesh*? Have ye suffered so many things in vain (if it be yet in vain)? He, therefore, that ministereth to you the Spirit and worketh miracles among you - doeth he it by the works of the Law, or by the hearing of Faith? Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham! And the Scripture, foreseeing that God would justify the heathen through faith, preached ¹before the Gospel unto Abraham, ²saying, *‘In thee shall all nations be blessed’*. So then they which be of faith are blessed with faithful Abraham.
¹previously/in advance/earlier ²Genesis 12:3 & 18:18

For, as many as are of the works of the Law are under the curse; for ¹it is written, *‘Cursed is every one that continueth not in all things which are written in the book of the Law, to do them!’* But, that *no* man is *justified* by the Law in the sight of God, it is evident: ²for, *‘The just shall live by faith’*. And the Law is *not* of faith, ³but *‘The man that doeth them shall live in them’*. CHRIST hath redeemed us from the curse of the Law, being made a curse *for us* (for it is ⁴written, *‘Cursed is every one that hangeth on a tree’*), that the blessing of Abraham might come on the Gentiles through JESUS CHRIST, that we might receive the promise of the Spirit through *faith*.
¹Deuteronomy 27:26 ²Habakkuk 2:4 ³Leviticus 18:5 ⁴Deuteronomy 21:23

Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Now to Abraham and his *Seed* were the promises made. He saith not, *‘And to seeds’*, ¹as of many - but ²as of One, ³*‘And to thy Seed’*, which is CHRIST.
¹in the plural tense ²in the singular tense ³Genesis 22:17-18

And this I say, that the covenant that was confirmed before of God in Christ - the Law, which was four hundred and thirty years after - cannot disannul, that it should make the promise of none effect. For, if the inheritance be of the *Law*, it is no more of promise! But God gave it to Abraham *by promise!*

Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now, a mediator is not a mediator of one, but God is one. Is the Law then against the promises of God? God forbid; for if there *had been* a Law given which could have given life, verily righteousness should have been by the Law! But the Scripture hath concluded all under sin, that the promise by faith of JESUS CHRIST might be given to them *that believe*. But before faith came, we were kept under the Law, ¹shut up unto the faith which should ²afterwards be revealed. Wherefore the Law was our schoolmaster to bring us unto CHRIST, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For, ye are all the children of God by faith in CHRIST JESUS. For as many of you as have been baptized into CHRIST have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female - for ye are all one in CHRIST JESUS. And if ye be CHRIST's, then are ye Abraham's seed and heirs according to the promise.
¹shut in/confined to (the Law) ²later

Now I say, that the heir - as long as he is a child - differeth nothing from a servant though he be lord of all, but is under tutors and governors until the ¹time appointed of the father. Even so we, when we

were children, were in bondage under the elements of the world; but when the ¹fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And *because* ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!" Wherefore thou art no more a servant, but a son - and if a son, then an heir of God through CHRIST! ¹*appointed time of inheritance*

Howbeit then, when ye knew not God ye did service unto them which by nature are no gods. But now, after that ye have known God (or rather, are known *of* God), how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain! Brethren, I beseech you, be as I am, for I am as ye are; ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as CHRIST JESUS. Where is, then, the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me! Am I therefore become your enemy because I tell you the Truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until CHRIST be formed in you, desire to be present with you now, and to change my ¹voice; for I stand in doubt of you. ¹*tone*

Tell me - ye that desire to be under the Law - do ye not *hear* the Law? For it is written that Abraham had two sons - the one by a ¹bondmaid, the other by a ²freewoman. But ³he who was of the ¹bondwoman was born after the flesh; but ⁴he of the ²freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is ¹Agar. For this ¹Agar is Mount Sinai in ⁵Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, *'Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not! For the desolate hath many more children than she which hath an husband'*.

¹*Hagar* ²*Sarah* ³*Ishmael* ⁴*Isaac* ⁵*Mount Sinai is in Midian in Arabia - not the Sinai Peninsula*

Now we, brethren, as Isaac was, are the children of promise. But as then ¹he that was born after the flesh persecuted ²him that was born after the Spirit, even so it is now.

¹*Ishamel, father of the Arab world* ²*Isaac, father of the Hebrews*

Nevertheless what saith the Scripture? *'Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman'*. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast, therefore, in the liberty wherewith CHRIST hath made us free, and be not entangled again with the yoke of bondage. ¹*Genesis 21:10*

Behold, I, Paul, say unto you, that if ye be circumcised, CHRIST shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole Law. CHRIST is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace. For we, through the Spirit, wait for the hope of righteousness by *faith*. For, in JESUS CHRIST, neither circumcision availeth any thing, nor uncircumcision - but *faith*, which worketh by love. Ye did run well; who did hinder you that ye should not obey the Truth? This persuasion cometh not of Him that calleth you. A little ¹leaven ²leaveneth the whole ³lump!

¹*falsehood* ²*contaminates* ³*"lump of dough"... referring to doctrine*

I have confidence in you through THE LORD that ye will be none otherwise minded. But he that troubleth you shall bear his judgment, whosoever he be! And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. I would *they* were even cut off, which trouble you! For, brethren, ye have been called unto liberty; only, use not liberty for an occasion to the flesh; but, by love, serve one another. For *all* the Law is fulfilled in one word, even in this: ¹*Thou shalt love*

thy neighbour as thyself'. But if ye bite and devour one another, take heed that ye be not consumed one of another!
¹Leviticus 19:18

This I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh - and these are contrary the one to the other so that ye cannot do the things that ye ¹would. But if ye be led of the Spirit, ye are not under the Law. *¹know you should*

Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, ³variance, ²emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like - of the which I tell you ²before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

¹strife ²jealousies ³in advance

But the ¹fruit of the Spirit is love, joy, peace, ²longsuffering, gentleness, goodness, faith, meekness, temperance - against such there is no law. And they that are CHRIST's have crucified the flesh with the affections and lusts.

¹results ²extreme patience

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of *meekness*- considering *thyself*, lest thou *also* be tempted. Bear ye one another's burdens, and so fulfil the Law of CHRIST. For, if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the Word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked! For whatsoever a man ¹soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

¹to plant something, like a seed/^{to invest in something}

And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, *especially* unto them who are of the household of Faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a ¹fair shew in the flesh, they constrain you to be circumcised; ²only lest they should suffer persecution for the cross of CHRIST. For neither they themselves who are circumcised keep the Law; but desire to have *you* circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our LORD JESUS CHRIST by whom the world is crucified unto me, and I unto the world. For in CHRIST JESUS neither circumcision ³availeth any thing, nor uncircumcision, ⁴but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

¹fair showing (attractive, popular, trendy, stylish, traditional) ²but only so that they won't ³wins/achieves ⁴but what does avail is [being] a new creature

From henceforth let no man trouble me; for ¹I bear in my body the marks of THE LORD JESUS! Brethren, the grace of our LORD JESUS CHRIST be with your spirit. Amen.

¹meaning, "I am crucified with Christ"

Paul, an apostle of JESUS CHRIST by the will of God, to the saints which are at Ephesus, and to the faithful in CHRIST JESUS:

Grace be to you, and peace, from God our Father and from THE LORD JESUS CHRIST!

Blessed be the God and Father of our LORD JESUS CHRIST, who hath blessed us with all spiritual blessings in heavenly places in CHRIST, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by JESUS CHRIST to Himself according to the good pleasure of his will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved - in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will according to his good pleasure which He hath purposed in Himself, that, in the dispensation of the fulness of times He might gather together *in one* all things in CHRIST, both which are in heaven and which are on earth. Even in Him, in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who first trusted in CHRIST. In whom ye *also* trusted after that ye heard the Word of Truth - the Gospel of your salvation - in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the ¹earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

¹an advance down payment

Wherefore I also (after I heard of your faith in THE LORD JESUS and love unto all the saints) cease not to give thanks for you, making mention of you in my prayers that the God of our LORD JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that ye may know what is the Hope of his calling and ¹what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in CHRIST when He raised Him from the dead and set Him at His own right hand in the heavenly places far above all principality, and power, and might, and dominion, and *every* name that is named (not only in this world, but also in that which is to come), and hath put all things under His feet, and gave Him to be the head over all things to the church (which is His body), the fulness of Him that filleth all in all.

¹what is/that which is

AND you hath He ¹quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the ²prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were, by nature, the children of wrath, even as others.

¹brought to life ²Satan

But God (who is rich in mercy), for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with CHRIST (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in CHRIST JESUS, that, in the ages to come, He might ¹shew the exceeding riches of His grace in His kindness toward us through CHRIST JESUS. For *by grace* are ye saved, through faith; and *that*, not of yourselves - it is the gift of God, not of *works* (lest any man should ²boast).

¹show/present/display ²brag

For we are His workmanship, created in CHRIST JESUS unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye, being in time past Gentiles in the flesh (who are called "Uncircumcision" by that which is called "the Circumcision" in the flesh made by hands), that at that time ye were without CHRIST, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world. But now in CHRIST JESUS ye, who sometimes were far off, are made nigh by the blood of CHRIST! For He is our Peace, who hath made both *one*, and hath broken down the middle wall of partition between us, having abolished in

His flesh the enmity - even the Law of commandments contained in ordinances - for to make in Himself ¹of twain *one* new man, so making peace. And, that He might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. ¹of the two

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets- JESUS CHRIST *Himself* being the Chief Corner Stone - in whom all the building, fitly framed together, groweth unto an Holy Temple in THE LORD, in whom ye also are builded together for an habitation of God through the Spirit.

For this cause I, Paul, the prisoner of JESUS CHRIST for you Gentiles - if ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of CHRIST), which in other ages was *not* made known unto the sons of men (as it is now revealed unto His holy apostles and prophets by the Spirit), that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in CHRIST by the Gospel - whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of CHRIST; and to make all men see what is the fellowship of the mystery (which, from the beginning of the world, hath been hid in God, who created all things by JESUS CHRIST), to the intent that, now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God according to the eternal purpose which He purposed in CHRIST JESUS our LORD - in whom we have boldness and access with confidence by the faith of Him.

Wherefore I desire that ye faint not at my ¹tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our LORD JESUS CHRIST, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in ²the inner man; that CHRIST may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of CHRIST which ³passeth knowledge, that ye might be filled with all the fulness of God. ¹sufferings ²your ³surpasses comprehension

Now, unto Him that is able to do exceeding abundantly above *all* that we ask or think (according to the power that worketh in us), unto Him be glory in the church by CHRIST JESUS throughout all ages, world without end. Amen!

I, therefore - the prisoner of THE LORD - beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is *one* body, and *one* Spirit, even as ye are called in *one* Hope of your calling: *one* Lord, *one* faith, *one* baptism, *one* God and Father of all - who is above all, and through all, and in you all.

But unto every one of us is given grace according to the measure of the gift of CHRIST. Wherefore He saith, ¹*'When He ascended up on high, He led captivity captive, and gave gifts unto men'*. (Now; that He ascended... what is it but that He also descended first into ²the lower parts of the earth? He that *descended* is the Same also that *ascended* up far above all heavens, that He might fill all things). And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST - till we *all* come in the unity of the Faith and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of CHRIST, that we henceforth be no more children (tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive)

but, speaking the truth in love, may grow up into Him in all things, which is the Head - even CHRIST - *from* whom the whole body (fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part) maketh increase of the body unto the edifying of itself in love.

¹Psalm 68:18 ²the grave, but can also refer to Jesus lowering Himself to come down to earth

This I say, therefore, and testify in THE LORD, that ye henceforth walk not as other Gentiles walk in the vanity of their mind (having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart, who, being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness). But ye have not so learned CHRIST (if so be that ye *have* heard Him, and have been taught by Him, as the Truth is in JESUS - that ye put off concerning the former ¹conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the *new* man, which, ²after God, is created in righteousness and true holiness.

¹lifestyle of ²in the image or likeness of

Wherefore, putting away lying, speak every man Truth with his neighbor; for we are members one of another. Be ye angry - and sin not! Let not the sun go down upon your wrath. Neither give place to the devil. Let him that stole steal no more; but, rather, let him labour, working with his hands the thing which is good, that he may ¹have to give to him that needeth.

¹have the means/ability

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, ¹with all malice. And be ye *kind* one to another, tenderhearted, forgiving one another, even as God for CHRIST's sake hath forgiven *you*.

¹along with

BE ye therefore followers of God, as dear children; and walk in love, as CHRIST also hath loved us and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.

But fornication, and all uncleanness, or covetousness, let it not be once named among you (¹as becometh saints), neither filthiness, nor foolish talking, nor jesting, which are not convenient - but rather, giving of thanks.

¹as is becoming/befitting of a servant of the Lord

For this ye know... that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of CHRIST and of God. Let no man deceive you with vain words; for, *because* of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them! For ye were sometimes darkness, but now are ye light in THE LORD. *Walk* as children of Light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable unto THE LORD.

And have no fellowship with the unfruitful works of darkness, but rather reprove them (for it is a shame even *to speak* of those things which are done of them in secret!); but all things that are reprov'd are made manifest by the Light; for ¹whatsoever doth make manifest is light. Wherefore ²He saith, '*Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light!*'

¹that which makes things visible ²Isaiah 60:1/Isaiah 26:19

See, then, that ye walk circumspectly - not as fools, but as wise - redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of THE LORD is. And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to THE LORD, giving thanks always for all things unto God and the Father in the name of our LORD JESUS CHRIST, submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands as unto THE LORD. For the husband is the head of the wife - even as CHRIST is the Head of the church, and He is the saviour of the body. Therefore, as the church is subject unto CHRIST, so let the wives be to their own husbands in every thing.

Husbands, love your wives - even as CHRIST also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as THE LORD the church - for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning *CHRIST* and *the church*. Nevertheless let every one of you in particular so love his wife even as himself; and the wife, see that she reverence her husband.

¹Children, obey your ²parents in THE LORD; for this is right. Honour thy father and mother (which is the first commandment with ³promise - ⁴*that it may be well with thee, and thou mayest live long on the earth*).

¹*everyone with a parent (age is irrelevant)* ²*obey your parents as you would the Lord, but also means, obey the one who led you to rebirth in the Lord, for this is your father or mother in the Faith* ³*a promise* ⁴*Deuteronomy 5:16*

And ye, fathers, provoke not your children to wrath! But bring them up in the nurture and admonition of THE LORD .

¹Servants, be obedient to them that are your ²masters ³according to the flesh with fear and trembling, in singleness of your heart, as unto CHRIST - not with ⁴eyeservice, as menpleasers, but as the servants of CHRIST, doing the will of God from the heart, with good will doing service, as to THE LORD , and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of THE LORD , whether he be bond or free.

¹*servants/employees* ²*employers/bosses* ³*in this world* ⁴*flatteries*

And ye, ¹masters, do the same things unto *them* - ²forbearing threatening, knowing that *your* Master also is in heaven; ³neither is there respect of persons with Him.

¹*employers* ²*holding back* ³*God does not treat people with titles better than anyone else*

Finally, my brethren, be strong in THE LORD and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day - and having done all, to stand. *Stand*, therefore, having your ¹loins girt about with Truth, and having on the Breastplate of Righteousness, and your feet ²shod with the Preparation of the Gospel of Peace. Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the Helmet of Salvation, and the Sword of the Spirit (which is the Word of God) - praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all ³saints (and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak).

¹*mid-section girdled* ²*to put on shoes* ³*believers*

But, that ye also may know my affairs and how I do, Tychicus, a beloved brother and faithful minister in THE LORD, shall make known to you all things, whom I have sent unto you for the same purpose, that ye might know our affairs and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and THE LORD JESUS CHRIST. Grace be with all them that love our LORD JESUS CHRIST in sincerity! Amen.

Paul and Timotheus, the servants of JESUS CHRIST,

To all the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons.

Grace be unto you, and peace, from God our Father and from THE LORD JESUS CHRIST.

I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy for your fellowship in the Gospel from the first day until now; being confident of this very thing: that He which hath begun a good work in you *will* perform it until the Day of JESUS CHRIST, even as it is ¹meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers of ²my grace. *¹appropriate ²the grace given to me*

For God is my record, how greatly I long after you all in the ¹bowels of JESUS CHRIST. And this I pray: that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the Day of CHRIST; being filled with the fruits of ²righteousness, which are by JESUS CHRIST, unto the glory and praise of God.

¹the gut/the seat of compassion ²results/rewards

But I would ye should understand, brethren, that the things which happened unto me have ¹fallen out rather unto the furtherance of the Gospel, so that my bonds in CHRIST are manifest in all the palace, and in all other places; and many of the brethren in THE LORD, waxing confident by my bonds, are much more bold to speak the Word without fear. Some, indeed, preach CHRIST even of envy and strife; and some also of good will. The one preach CHRIST of contention, not sincerely, supposing to add affliction to my bonds. But the other, of love, knowing that I am ²set for the defence of the Gospel.

¹beneficially turned out ²set in place/appointed for/assigned

What then? Notwithstanding, every way, whether in pretence or in truth, CHRIST is preached; and I therein do rejoice - yea, and *will* rejoice! For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of JESUS CHRIST according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also CHRIST shall be magnified in my body, whether it be by life, or by death. For, to me, to live is CHRIST, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet ¹what I shall choose I wot not. For I am ²in a strait betwixt two - having a desire to depart and to be with CHRIST (which is far better); nevertheless, to abide in the flesh is more needful for *you*. And, *having* this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith, that your rejoicing may be more abundant in JESUS CHRIST for me by my coming to you again.

¹I don't know which to chose ²between a rock and a hard place in chosing between the two

Only, let your ¹conversation be as ²it becometh the Gospel of CHRIST, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving *together* for the Faith of the Gospel, and in NOTHING terrified by your adversaries (which is to them an evident token of perdition, but to you of salvation - and *that*, of God). For unto you it is given in the behalf of CHRIST, not only to believe on Him, but also to suffer for His sake, having the same conflict which ye saw in me, and now hear to be in me.

¹lifestyle ²is becoming of/is befitting of

If there be, therefore, any consolation in CHRIST, if any comfort of love, if any fellowship of the Spirit, if any ¹bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let *nothing* be done through strife or vainglory; but in ²lowliness of mind let each esteem ³other better than themselves. Look not every man ⁴on his own things, but every man also on the things of others.

¹compassion ²humbleness ³everyone else ⁴on the welfare of

Let this mind be in you which was also in CHRIST JESUS, who, being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, ¹He humbled Himself and became obedient unto death - even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name - that, at the name of JESUS every knee should bow (of things in heaven, and things in earth, and things under the earth), and that every tongue should confess that JESUS CHRIST is Lord, to the glory of God the Father. ¹He thereby

Wherefore, my beloved, as ye have always obeyed (not as in my presence only, but now much more in my absence), work out your own salvation with fear and trembling. For it is *God* which worketh in you, both to ¹will and to do of His good pleasure. ¹have the will to do and to actually do

Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of Life; that I may rejoice in the day of CHRIST, that I have not run in vain, neither laboured in vain. Yea, and if I be offered up on the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

But I trust in THE LORD JESUS to send Timotheus shortly unto you, that I also may be of good comfort, when I know ¹your state. For I have no man likeminded who will naturally care for your state. For all seek their own, not the things which are JESUS CHRIST's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him, therefore, I hope to send presently, ²so soon as I shall see how it will go with me. But I trust in THE LORD that I also, myself, shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour and fellowsoldier (but *your* messenger, and he that ministered to my wants). For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he *was* sick - nigh unto death! But God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him, therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in THE LORD with all gladness, and hold such in reputation, because for the work of CHRIST he was nigh unto death, not regarding his life, to supply your lack of service toward me. ¹how you are doing ²as soon

Finally, my brethren, rejoice in THE LORD! To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the ¹Concision. For *we* are the Circumcision - which worship God in the spirit, and rejoice in CHRIST JESUS, and have no confidence in the flesh (though I might also have confidence in the flesh). If any other man thinketh that he hath whereof he might trust in the flesh, I more - circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the Law, blameless. But what things were gain to me, those I counted loss for CHRIST. Yea doubtless, and I count *all* things but loss for the excellency of the knowledge of CHRIST JESUS my Lord for whom I have suffered the loss of all things, and do count them but dung, that I may win CHRIST and be found in Him - not having mine own righteousness, which is of the Law, but that which is through the faith of CHRIST, the righteousness which is of God by faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death, if by *any* means I might attain unto the resurrection of the dead. Not as though I had already attained, ²either were already perfect; but I follow after, if that I may apprehend that for which also *I* am apprehended of CHRIST JESUS. ¹literally "the Mutilators" - those who seek to impose physical circumcision ²otherwise I'd be

Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are ¹before, I press toward the ²mark for the ³prize of the high calling of God in CHRIST JESUS. ¹before me/ahead ²finish line ³trophy/grand prize

Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (for many walk - of whom I have told you often, and now tell you even weeping - that they are the enemies of the cross of CHRIST, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things). For our conversation is in heaven; from whence also we look for the Saviour, THE LORD JESUS CHRIST, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in THE LORD, my dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in THE LORD. And I intreat thee also, true ¹yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the Book of Life.

¹one with whom you are bound with to complete a mission or work

Rejoice in THE LORD always; and again I say, Rejoice!! Let your moderation be known unto all men. THE LORD is at hand! Be ¹careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS.

¹worried

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. But I rejoiced in THE LORD greatly, that now, at the last, your care of me hath flourished again wherein ye were also careful, but ye lacked opportunity (not that I speak in respect of ¹want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do *all* things through CHRIST which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

¹needing anything

Now ye Philippians know also that, in the beginning of ¹the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye ²sent once and again unto my necessity - not because I desire a gift, but I desire fruit that may abound to your account. But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you - an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to His riches in glory by CHRIST JESUS.

¹my preaching of ²you repeatedly sent things to care for my needs

Now unto God and our Father be glory for ever and ever. Amen! Salute every ¹saint in CHRIST JESUS. The brethren which are with me greet you. All the ¹saints salute you, chiefly they that are of Cæsar's household. The grace of our LORD JESUS CHRIST be with you all. Amen.

¹believers

Paul, an apostle of JESUS CHRIST by the will of God, and Timotheus our brother,

To the saints and faithful brethren in CHRIST which are at Colosse:

Grace be unto you, and peace, from God our Father and THE LORD JESUS CHRIST.

We give thanks to God and the Father of our LORD JESUS CHRIST, praying always for you since we heard of your faith in CHRIST JESUS, and of the love which ye have to all the ¹saints, for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the Truth of the Gospel which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you since the day ye heard of it and knew the grace of God in truth, as ye also learned of Epaphras our dear fellowservant who is for you a faithful minister of CHRIST; who also declared unto us your love in the Spirit. *¹believers*

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of THE LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father which hath made us ¹meet to be partakers of the inheritance of the ¹saints in Light, who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son - in whom we have redemption through His blood, even the forgiveness of sins, who is the image of the invisible God, the firstborn of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers - all things were created *by* Him and *for* him, and He is before all things; and by Him all things consist. And He is the Head of the body (the church), who is the Beginning, the Firstborn from the dead; that in all things He might have the preeminence. *¹fit/worthy*

For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself - by Him, I say, whether they be things in earth, or things in heaven.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel which ye have heard and which was preached to every creature which is under heaven (whereof I, Paul, am made a minister) who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of CHRIST in my flesh for His body's sake, which is the church, whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the Word of God - even the mystery which hath been hid from ages and from generations, but now is made manifest to His ¹saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in CHRIST JESUS, whereunto I also labour, striving according to His working, which worketh in me mightily. *¹the believers/His people*

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of CHRIST, in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your ¹order and the stedfastness of your faith in CHRIST. As ye have therefore received CHRIST JESUS THE LORD, so walk ye in Him, rooted and built up in Him and stablished in the Faith, as ye have been taught, abounding therein with thanksgiving. *¹orderliness*

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST. For in Him dwelleth all the fulness of ¹the Godhead bodily!

¹God's totality

And ye are complete in Him which is the Head of all principality and power, in whom also ye are circumcised with the circumcision made *without* hands - in putting off the body of the sins of the flesh by the circumcision of CHRIST, buried with Him in baptism wherein also ye are risen with Him through the faith of the operation of God who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and, having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

Let no man therefore judge you ¹in meat, or in drink, or ²in respect of an holyday, or of the new moon, or of the Sabbath Days (which are a shadow of things to come; but the body is of CHRIST).

¹because of what you eat ²in the observance of/for observing

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not ¹holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

¹grasping (comprehending)

Wherefore if ye be dead with CHRIST from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not - which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a shew of wisdom in ¹will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

¹the will/desire to

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with CHRIST in God. When CHRIST, who is our life, shall appear, then shall ye also ¹appear with Him in glory. Mortify therefore your ²members which are upon the earth - fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness (which is idolatry!), for which things' sake the wrath of God cometh on the children of disobedience, in the which ye also walked some time when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of Him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free - but CHRIST is all, and in all.

¹be seen

Put on therefore (as the Elect of God, holy and beloved) ¹bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as CHRIST forgave you, so also do ye.

¹the bowels, or guts, is used figuratively throughout Scripture to mean the place where compassion emanates, as love emanates from the heart - which is why we feel an aching in those organs when we are emotionally distressed for ourselves or for others

And above all these things, put on ¹charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body. And be ye thankful! Let the Word of CHRIST dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to THE LORD. And whatsoever ye do in word or deed, do *all* in the name of THE LORD JESUS, giving thanks to God and the Father by Him.

¹respect and compassion for others

Wives, submit yourselves unto your own husbands, as it is fit in THE LORD.

Husbands, love your wives, and be not bitter against them.

¹Children, obey your parents in all things - for this is well pleasing unto THE LORD.

¹there is no age distinction here; if you have parents, this verse refers to you

Fathers, provoke not your children to anger, lest they be discouraged!

¹Servants, obey in all things your ²masters according to the flesh - not with ³eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to THE LORD, and not unto men, knowing that *of THE LORD* ye shall receive the reward of the inheritance - for ye serve THE LORD CHRIST. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

¹employees ²employers ³flatteries

¹Masters, give unto your ²servants that which is just and equal; knowing that ye also have a Master in heaven.

¹employers ²employees

Continue in prayer, and watch in the same with thanksgiving - withal praying also for us, that God would open unto us a door of utterance to speak the mystery of CHRIST, for which I am also in bonds, that I may make it manifest, as I ought to speak.

Walk in wisdom toward them that are ¹without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

¹outside the Faith

All my ¹state shall Tychicus declare unto you, who is a beloved brother and a faithful minister and fellowservant in THE LORD, whom I have sent unto you for the same purpose, that he might know your ¹estate and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

¹welfare

Aristarchus, my fellowprisoner, saluteth you; and Marcus, ¹sister's son to Barnabas (²touching whom ye received commandments... if he come unto you, receive him); and Jesus which is called Justus, who are of the ³Circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

¹nephew of Barnabas ²in regards to ³the Hebrews/Jews

Epaphras, who is one of you, a servant of CHRIST, saluteth you, always labouring fervently for you in prayers that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

And say to Archippus: Take heed to the ministry which thou hast received in THE LORD, that thou fulfil it!

The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen!

Paul, and Silvanus, and Timotheus,

Unto the church of the Thessalonians which is in God the Father and in THE LORD JESUS CHRIST:

Grace be unto you, and peace, from God our Father and THE LORD JESUS CHRIST.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our LORD JESUS CHRIST, in the sight of God and our Father; knowing, brethren beloved, your ¹election of God. For our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of THE LORD, having received the Word in much affliction, with joy of the Holy Ghost, so that ye were ²ensamples to all that believe in Macedonia and Achaia. For, from you sounded out the Word of THE LORD, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves ³shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the Living and True God and to wait for His Son from heaven, whom He raised from the dead, even JESUS, which delivered us from the Wrath to come.

¹elected/chosen by God ²samples/examples ³show/tell

For yourselves, brethren, know our entrance in unto you, that it was not in vain, but even after that we had suffered before and were shamefully entreated (as ye know) at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but, as we were allowed of God to be put in trust with the Gospel, even so we speak - not as pleasing men, but God, which ¹trieth our hearts. For, neither at any time used we flattering words, as ye know, nor a cloke of covetousness (God is witness). Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of CHRIST. But we were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe, as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory.

¹judges/puts on trial/examines, as a judge

For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of *God*, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which, in Judæa, are in CHRIST JESUS; for ye also have suffered like things of your *own* countrymen, even as they have of the Jews - who both killed THE LORD JESUS, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always - for the wrath is come upon them to the uttermost.

But we, brethren, being taken from you for a short time in presence (not in heart), endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our LORD JESUS CHRIST at His coming? For ye are our glory and joy.

Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone and sent Timotheus (our brother and minister of God and our fellowlabourer in the Gospel of CHRIST), to establish you and to comfort you concerning your Faith, that no man should be moved by these afflictions.

For yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now, when Timotheus came from you unto us and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us (as we also to see you), therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live, if ye stand fast in THE LORD. For, what thanks can we render to God again for you for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God Himself and our Father and our LORD JESUS CHRIST direct our way unto you. And THE LORD make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our LORD JESUS CHRIST with all His ¹saints. ¹believers

Furthermore, then, we beseech you, brethren, and exhort you by THE LORD JESUS, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by THE LORD JESUS. For this is the will of God: even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his ¹vessel in sanctification and honour - not in the lust of ²concupiscence (even as the Gentiles which know not God), ³that no man go beyond and defraud his brother in any matter, because that THE LORD is the Avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit. ¹body/genitals ²strong sexual desire ³and that

But as ¹touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly toward them that are ²without, and that ye may have lack of nothing. ¹concerning/addressing the issue of ²outside of the Faith

But I would not have you to be ignorant, brethren, concerning them which are ¹asleep, that ye sorrow not even as others which have no hope. For if we believe that JESUS died and rose again, even so them also which ¹sleep in JESUS will God bring with Him. For this we say unto you by the Word of THE LORD, that we which are alive and remain unto the coming of THE LORD shall not ²prevent them which are ¹asleep. For THE LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the ³trump of God; and the dead in CHRIST shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet THE LORD in the air. ⁴And so shall we ever be with THE LORD. ⁵Wherefore, comfort one another with these words.

¹state of being dead ²precede/go before ³trumpet/shofar (ram's horn) ⁴in this way alone ⁵For this reason/and because of this

But, of the times and the seasons, brethren, ye have no need that I write unto you. For *yourselves* know perfectly that the Day of THE LORD so cometh as a thief in the night. For when they shall say, ¹"Peace and safety!", then sudden destruction cometh upon them, as ²travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all the children of Light and the children of the Day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the Day, be sober, putting on the Breastplate of Faith and Love; and for an Helmet, the Hope of Salvation. For God hath not appointed us to wrath, but to obtain salvation by our LORD JESUS CHRIST, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do. ¹in other words, "The world has peace and safety at last!" ²labor pangs

And we beseech you, brethren, to know them which labour among you, and are over you in THE LORD, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren: warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks. for this is the will of God in CHRIST JESUS concerning you. ¹Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all *appearance* of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit AND soul AND body be preserved blameless unto the coming of our LORD JESUS CHRIST. Faithful is He that calleth you, who also will do it.

¹to squash/put out (like a fire)/to silence

Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by THE LORD that this epistle be read unto all the holy brethren. The grace of our LORD JESUS CHRIST be with you. Amen.

Paul, and Silvanus, and Timotheus,

Unto the church of the Thessalonians in God our Father and THE LORD JESUS CHRIST:

Grace unto you, and peace, from God our Father and THE LORD JESUS CHRIST.

We are bound to thank God always for you, brethren, as it is ¹meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure (which is a manifest token of the righteous judgment of God), that ye may be counted worthy of the kingdom of God, for which ye also suffer, seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And, to you who are troubled, rest with us, when THE LORD JESUS shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with everlasting destruction from the presence of THE LORD and from the glory of His power when He shall come to be glorified in His ²saints, and to be admired in all them that believe (because our testimony among you was believed) in that Day.

¹proper ²believers

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our LORD JESUS CHRIST may be glorified in you, and ye in Him, according to the grace of our God and THE LORD JESUS CHRIST.

NOW we beseech you, brethren, by the coming of our LORD JESUS CHRIST and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled (neither by spirit, nor by word, nor by letter as from us), as that the Day of CHRIST is at hand. Let no man deceive you by any means; for that Day shall not come except there come a falling away first, and that man of sin be revealed - the son of perdition - who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the Temple of God, ¹shewing himself that he is God.

¹presenting himself as though

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what ¹withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only, ²he who now ³letteth will ⁴let, until ²he be ⁵taken out of the way.

¹holds him back ²NOTE: the "he" mentioned here is commonly believed to refer to the Holy Spirit; but because this is not absolutely certain, the first letter has not here been capitalized ³prevents ⁴prevent ⁵steps aside to allow

And then shall that Wicked be revealed, whom THE LORD shall consume with the spirit of His mouth and shall destroy with the brightness of His coming, even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the Truth but had pleasure in unrighteousness.

But we are bound to give thanks alway to God for you, brethren beloved of THE LORD, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the Truth whereunto He called you by our Gospel, to the obtaining of the glory of our LORD JESUS CHRIST. Therefore, brethren, stand fast, and hold the ¹traditions which ye have been taught, whether by word, or our epistle. *¹doctrines of Jesus Christ*

Now our LORD JESUS CHRIST Himself and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

Finally, brethren, pray for us, that the Word of THE LORD may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men (for all men have not faith). But *THE LORD* is faithful, who shall stablish you and keep you from evil. And we have confidence in THE LORD ¹touching you, that ye both do, and *will* do, the things which we command you. And THE LORD direct your hearts into the love of God, and into the patient waiting for CHRIST. *¹concerning/with regard to*

Now we command you, brethren, in the name of our LORD JESUS CHRIST, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you, neither did we eat any man's bread for ¹nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you - not because we have not ²power, but to make ourselves an ³ensample unto you to follow us. For, even when we were with you, this we commanded you - that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now, them that are such, we command and exhort by our LORD JESUS CHRIST that with quietness they work, and eat their own bread. But *ye*, brethren, be not weary in well doing. *¹nothing/free ²power to do so ³sample/example*

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

Now THE LORD of peace, Himself, give you peace always by all means. THE LORD be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our LORD JESUS CHRIST be with you all. Amen.

Paul, an apostle of JESUS CHRIST by the commandment of God our Saviour and Lord JESUS CHRIST, which is our Hope,

Unto Timothy, my own son in the Faith:

Grace, mercy, and peace, from God our Father and JESUS CHRIST our LORD.

As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies (which minister

questions, rather than godly edifying which is in faith): so do.

Now, the ¹end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some, having swerved, have turned aside unto ²vain jangling, desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm. But *we* know that the Law is good, *if* a man use it lawfully, knowing this: that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine according to the glorious Gospel of the blessed God, which was committed to my trust.

¹finale/result/goal ²empty talk

And I thank CHRIST JESUS our LORD, who hath enabled me, for that He counted me faithful, putting me into the ministry (who was before a blasphemer, and a persecutor, and injurious); but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our LORD was exceeding abundant with faith and love which is in CHRIST JESUS.

This is a faithful saying and worthy of all acceptation: that CHRIST JESUS came into the world to save sinners (of whom I am chief). Howbeit, for this cause I obtained mercy: that in me first JESUS CHRIST might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen!

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience which some, having put away concerning faith, have made shipwreck - of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour who will have all men to be saved and to come unto the knowledge of the Truth.

For there is *one* God, and *one* Mediator between God and men - the Man CHRIST JESUS, who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle (I speak the truth in CHRIST and lie not); a teacher of the Gentiles in faith and verity. I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

In like manner also, that women adorn themselves in *modest* apparel, with ¹shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, *then* Eve. And Adam was not deceived, but *the woman* being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, *if* they continue in faith and charity and holiness with sobriety.

¹meekness/humbleness

This is a true saying: If a man desire the office of a ¹bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not ²given to wine, no striker, not greedy of filthy ³lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his *own* house, how shall he take care of the church of God?); not a novice - lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which

are ⁴without; lest he fall into reproach and the snare of the devil.

¹one who establishes several churches and/or is chief pastor over them ²an alcoholic ³profit ⁴outside the Faith of Jesus Christ

Likewise must the ¹deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the Faith in a pure conscience. And let these also first be ²proved; *then* let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in CHRIST JESUS.

¹pastors in training/person in charge of certain helping ministries in a church ²proven worthy

These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the Truth.

And without controversy, great is the mystery of godliness: ¹God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

¹NOTE: this statement proves without doubt that the apostles knew that Jesus is not only the Son of God the Messiah, but that He is God Himself in the flesh

Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats - which God hath created to be received with thanksgiving of them which believe and know the Truth. For, every creature of God is good, and nothing to be refused, *if* it be received with thanksgiving; for it is sanctified by the Word of God and prayer.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS CHRIST, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself, rather, unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For, therefore, we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, *speciallly* of those that believe. These things command and teach.

Let no man ¹despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the ²presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the Doctrine; continue in them - for in doing this thou shalt both save thyself, and them that hear thee.

¹disregard you/mock you/belittle you just because you are young ²ministers

Rebuke not an elder, but intreat him as a father; and the younger men, as brethren; the elder women, as mothers; the younger, as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to ¹requite their parents - for that is good and acceptable before God.

¹requital/recompense/avenge/repay

Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless.

But, if any provide not for his own, and *speciallly* for those of his own house, he hath denied the Faith and is worse than an infidel. Let not a widow be ¹taken into the number under ²threescore years old,

having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the ³saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. *¹to be cared for as a dependent of the church ²60 ³believer's*

But the younger widows refuse; for when they have begun to wax wanton against CHRIST, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully (for some are already turned aside after Satan).

If any man or woman that believeth have widows, let them ¹relieve them, and let not the church be charged; that it may relieve them that are widows indeed. *¹take care of*

Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. For the Scripture ¹saith, 'Thou shalt not muzzle the ox that treadeth out the corn', and, 'The labourer is worthy of his reward'. *¹Deuteronomy 25:4*

Against an elder receive not an accusation but before two or three witnesses. Them that sin, rebuke before all, that others also may fear.

I charge thee before God and THE LORD JESUS CHRIST and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also, the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Let as many ¹servants as are under the yoke count their own ²masters worthy of all honour, that the name of God and His Doctrine be not blasphemed. And they that have believing ²masters, let them not despise ³them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

¹slaves/indentured servants/employees - anyone who is subject to another ²employers ³employees

If any man teach otherwise, and consent not to wholesome words, even the Words of our LORD JESUS CHRIST, and to the Doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gain is godliness - from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out! And, having food and ¹raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some ²coveted after, they have erred from the Faith and pierced themselves through with many sorrows.

¹clothing ²lusted/greedily desired

But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness! Fight the good fight of faith, lay hold on eternal life (whereunto thou art also called and hast professed a good profession before many witnesses).

I give thee charge in the sight of God who ¹quickeneth all things, and before CHRIST JESUS who, before Pontius Pilate, witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our LORD JESUS CHRIST - which, in His times, He shall ²shew, who is

the blessed and only Potentate, the King of kings, and Lord of lords, who *only* hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see - to whom be honour and power everlasting. Amen!

¹brings to life/resurrects ²make known/show

Charge them that are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in *good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O Timothy, keep that which is committed to thy trust; avoiding profane and vain babblings, and ¹oppositions of science (falsely so called) - which some, professing, have erred concerning the Faith. Grace be with thee. Amen.

¹those who attempt to use science to disprove the Faith

Paul, an apostle of JESUS CHRIST by the will of God according to the promise of life which is in CHRIST JESUS,

To Timothy, my dearly beloved son:

Grace, mercy, and peace, from God the Father and CHRIST JESUS our LORD.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and, I am persuaded, *that* in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath *not* given us the spirit of fear - but of power, and of love, and of a sound mind!

Be not thou, therefore, ashamed of the testimony of our LORD, nor of me, His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God who hath saved us and called us with an holy calling - not according to our works, but according to His own purpose and grace which was given us in CHRIST JESUS before the world began; but is now made manifest by the appearing of our Saviour JESUS CHRIST, who hath abolished death and hath brought life and immortality to light through the Gospel whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles - for the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that Day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in CHRIST JESUS. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me (of whom are Phygellus and Hermogenes).

THE LORD give mercy unto the House of Onesiphorus; for he oft refreshed me and was not ashamed of my chain, but, when he was in Rome, he sought me out very diligently and found me. THE LORD grant unto him that he may find mercy of THE LORD in that Day! And in how many things he ministered unto me at Ephesus, thou knowest very well.

Thou therefore, my son, be strong in the grace that is in CHRIST JESUS. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of JESUS CHRIST. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and THE LORD give thee understanding in all things.

Remember that JESUS CHRIST of the seed of David was raised from the dead according to my Gospel wherein I suffer trouble, as an evil doer, even unto bonds- but the Word of God is not bound! Therefore I endure all things for the Elect's sakes, that they may also obtain the salvation which is in CHRIST JESUS with eternal glory.

It is a faithful saying: For, if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, He also will deny us. If we believe not, yet *He* abideth faithful - He cannot deny *Himself*! Of these things, put them in remembrance, charging them before THE LORD that they strive not about words to no profit, but to the subverting of the hearers.

Study to shew thyself approved unto God - a workman that needeth not to be ashamed, rightly dividing the Word of Truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker (of whom is Hymenæus and Philetus, who, concerning the Truth, have erred, saying that the resurrection is past already; and overthrow the faith of some).

Nevertheless the foundation of God standeth sure, having this seal: ¹*THE LORD knoweth them that are His*' and ²*Let every one that nameth the name of CHRIST depart from iniquity*'. But, in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and ³meet for the Master's use and prepared unto every good work.

¹*Nahum 1:7* ²*the sense is given from Numbers 16:26/Isaiah 52:11* ³*fit/suitable*

Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on THE LORD out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of THE LORD must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves (*if* God, peradventure, will give them repentance to the acknowledging of the Truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will).

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ¹without natural affection, trucebreakers, false accusers, ²incontinent, fierce, despisers of those that are good, traitors, ³heady, ⁴highminded, lovers of pleasures more than lovers of God, having a ⁵form of godliness but denying the power thereof - from such turn away! For of this sort are they which creep into houses and lead captive ⁶silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the Truth!

¹*hard-hearted/without compassion* ²*uncontrollable* ³*wreckless* ⁴*conceited* ⁵*likeness* ⁶*foolish*

Now, as ¹Jannes and Jambres withstood Moses, so do these also resist the Truth, men of corrupt minds, reprobate concerning the Faith. But they shall proceed no further, for their folly shall be manifest unto all men, as ¹theirs also was.

¹*the high priests of the Egyptian gods*

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured. But out of them all THE LORD delivered me. Yea, and all that will live godly in CHRIST JESUS shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that, ¹from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in CHRIST JESUS. ¹since childhood

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness - that the man of God may be perfect, throughly furnished unto all good works.

I charge thee therefore before God and THE LORD JESUS CHRIST who shall judge the ¹quick and the dead at His appearing and His kingdom: preach the Word, ²be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine - for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, ³having itching ears, and they shall turn away their ears from the Truth and shall be turned unto fables.

¹living ²stand ready and prepared ³desiring to have their ears tickled (that is, desiring to hear what makes them feel good rather than hear the Truth)

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which THE LORD, the Righteous Judge, shall give me at that Day - and not to me only, but unto all them also that love His appearing.

Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens ¹to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. ¹has gone to

Alexander the coppersmith did me much evil (THE LORD reward him according to his works!) of whom ¹be thou ware also; for he hath greatly withstood our words. At my first ²answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, *THE LORD* stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was ³delivered out of the mouth of the lion.

¹you should beware of ²response ³snatched from the jaws of death

And THE LORD shall deliver me from every evil work, and will preserve me unto His heavenly kingdom - to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth, but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

THE LORD JESUS CHRIST be with thy spirit. Grace be with you. Amen.

Paul, a servant of God and an apostle of JESUS CHRIST, according to the Faith of God's Elect and the acknowledging of the Truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath, in due times, manifested His Word through preaching, which is committed unto me according to the commandment of God our Saviour;

To Titus, mine own son after the common faith:

Grace, mercy, and peace, from God the Father and THE LORD JESUS CHRIST our Saviour.

For this cause left I thee in Crete: that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee – if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the ¹Circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy ²lucre's sake. One of themselves, even a prophet of their own, said, '*The Cretians are alway liars, evil beasts, slow bellies*'. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the Truth.

¹the unbelieving Hebrews/Jews ²financial profit

Unto the Pure, all things are pure; but unto them that are defiled and unbelieving is *nothing* pure, but even their mind and conscience is defiled! They profess that they know God; but in works they deny Him, being abominable, and disobedient, and, unto every good work, reprobate.

But, speak thou the things which ¹become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

¹that which is becoming/lovely/appropriate

The aged women, likewise, that they be in behaviour as ¹becometh holiness - not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

¹that which is becoming/lovely/appropriate

Young men, likewise, exhort to be sober minded.

In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort ¹servants to be obedient unto their own ²masters, and to please them well in all things, not ³answering again, not ⁴purloining, but shewing all good ⁵fidelity; that they may adorn the Doctrine of God our Saviour in all things.

¹employees ²employers ³talking back ⁴embezzling ⁵honest dealings

For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed Hope and the glorious appearing of the great God and our Saviour JESUS CHRIST who gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we, ourselves, also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But, after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through JESUS CHRIST our Saviour, that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying and these things I will that thou affirm constantly: that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the Law - for they are unprofitable and vain. A man that is an heretick, ¹after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.

¹after you have admonished him at least twice

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Paul, a prisoner of JESUS CHRIST, and Timothy our brother,

Unto Philemon our dearly beloved and fellowlabourer, and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

Grace to you, and peace, from God our Father and THE LORD JESUS CHRIST.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward THE LORD JESUS and toward all ¹saints, that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in CHRIST JESUS. For we have great joy and consolation in thy love, because the ²bowels of the ¹saints are refreshed by thee, brother. Wherefore, though I might be much bold in CHRIST to enjoin thee that which is convenient, yet for love's sake I rather beseech thee (being such an one as "Paul the Aged", and now also a prisoner of JESUS CHRIST).

¹believers ²guts of compassion

I beseech thee for my son, Onesimus, whom I have ¹begotten in my bonds (which, in time past, was to thee unprofitable, but now profitable to thee *and* to me), whom I have sent again. Thou, therefore receive him, that is, mine own bowels, whom I would have retained with me, that in ¹thy stead he might have ministered unto me in the bonds of the Gospel. But ²without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly. For ³perhaps he therefore departed for a season, that thou shouldest receive him for ever - not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in THE LORD?! If thou count me therefore a partner, receive him ⁴as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I, Paul have written it with mine own hand: I will repay it (albeit, I do not say to thee how *thou* owest unto *me* even ⁵thine own self besides). Yea, brother, let me have joy of thee in THE LORD; ⁵refresh my bowels in THE LORD.

¹your place ²without your consent ³maybe he ran away for a short while so that God could save him and you could have his eternal company ⁴as though he were me ⁵give me another cause to have great joy to the Lord

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal, prepare me also a lodging; for I trust that, through your prayers, I shall be given unto you. There salute thee Epaphras, my fellowprisoner in CHRIST JESUS... Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of our LORD JESUS CHRIST be with your spirit. Amen.

God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son whom He hath appointed Heir of all things by whom also He made the worlds, who, being the Brightness of His glory and the express Image of His person and upholding all things by the Word of His power when He had by *Himself* purged our sins sat down on the right hand of the Majesty On High. Being ¹made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For, unto which of the *angels* said He at any time, *'Thou art My Son, this day have I begotten Thee?'* And again, *'I will be to Him a Father, and He shall be to Me a Son?'* And again (when He bringeth in the Firstbegotten into the world) He saith, *'And let all the angels of God worship Him'*.
¹to make/dub with power and title, as when a king elevates someone to a position; a modern example of this is when your employer "makes" you the assistant manager of the company. In this instant, Jesus being restored to His greatness/superiority

And of the angels He saith, *"Who maketh His angels spirits, and His ministers a flame of fire" – BUT, unto the Son He saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed - but Thou art the same, and Thy ²years shall not fail."*
¹He ²existence

But to which of the *angels* said He at any time, *'Sit on My right hand until I make Thine enemies Thy footstool?'* Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by angels was stedfast and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by THE LORD, and was confirmed unto us by them that heard Him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will?

For unto the angels hath He not put in subjection the world to come, whereof we speak. But one, in a certain place testified, saying, *'What is ¹man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of thy hands; Thou hast put all things in subjection under his feet'*. For, in that He put all in subjection under Him, He left nothing that is *not* put under Him. But now we see not yet *all* things put under Him. But we see *JESUS*, who was ²made a little lower than the angels for the suffering of death, crowned with glory and honour, that He, by the grace of God, should taste death for every man. For it became Him (*for whom are all things and by whom are all things*) in bringing many sons unto glory, to make the ³Captain of their salvation perfect through sufferings. For, both He that sanctifieth and they who are sanctified are all of One - for which cause He is not ashamed to call them brethren, saying, *'I will declare Thy name unto My brethren; in the midst of the ⁴church will I sing praise unto Thee*. And again, *'I will put My trust in Him'*. And again, *'Behold - I and the children which God hath given Me!* Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that, through death, He might destroy him that had the power of death (that is, the devil) and deliver them who, through fear of death, were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him *the Seed of Abraham!* Wherefore in all things it behoved Him to be made like unto His

brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For, in that *He Himself* hath suffered being tempted, He is able to succour them that are tempted.

¹refers to both mankind (which was originally given dominion over all creation) and, specifically in this instance, to Jesus the Messiah, the Son of man, who demoted Himself to a position less than angels by becoming ONE OF US to reconcile us to the Father by His death in a body like ours ²demoted/made low ³literally in the sense of a heroic "Pioneer" who plots and plows a way and is a guide for those who will follow ⁴congregation, the gathering of the People of God [not a "church" building].

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession - CHRIST JESUS - who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house. For every house is builded by some man; but He that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken ¹after; but CHRIST, as a ²Son over His own house (whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end). ¹later ²lawful heir

Wherefore (as the Holy Ghost ¹saith, "*To day if ye will hear His voice, harden not your hearts as in the provocation in the day of temptation in the wilderness when your fathers tempted Me, proved Me, and saw My works forty years, wherefore I was grieved with that generation and said, 'They do always err in their heart and they have not known My ways'; so I swear in My wrath, 'They shall not enter into My rest'*"), take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily (while it is called to day); lest any of you be hardened through the deceitfulness of sin. For we are made partakers of CHRIST if we hold the beginning of our confidence stedfast unto the end (while it is said, '*To day if ye will hear His voice, harden not your hearts as in the provocation*'). For some, when they had heard, *did* provoke - howbeit not *all* that came out of Egypt by Moses. But, with *whom* was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief. ¹Psalm 95:7

LET us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them (not being mixed *with faith* in them that heard it). For we which have believed *do* enter into rest, as He said, "*As I have sworn in My wrath, 'If they shall enter into My rest'*" (although the works were finished from the foundation of the world). For He spake in a certain place of the ¹Seventh Day on this wise, '*And God did rest the seventh day from all His works*'. And in this place again, *If they shall enter into my rest*. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered *not* in because of unbelief; again, He limiteth a certain day, saying in David, '*To day, after so long a time!*' as it is said, '*To day if ye will hear His voice, harden not your hearts*'. For if JESUS had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

¹Sabbath Day (i.e. known today as Saturday)

For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing, then, that we have a great High Priest that is passed into the heavens - JESUS the Son of God - let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in *all* points tempted like as we are - yet ¹without sin! Let us therefore come ²boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. ¹He did not sin ²a humble assurance of being welcome

For every high priest taken from among men is ordained *for* men in things pertaining to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant, and on them that are out of the way - for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So, also, CHRIST glorified not Himself to be made an High Priest, but He that said unto Him, ¹*'Thou art My Son, to day have I begotten Thee'*. As He saith also in another place, ²*'Thou art a Priest for ever after the order of Melchisedec'* - who, in the days ³of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard ⁴in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and, being made perfect, He became the Author of eternal salvation unto all them that obey Him, called of God an High Priest after the order of Melchisedec - of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For, when for the time ye ought to be teachers, ye have need that one teach you again ⁵which be the first principles of the oracles of God and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the Word of Righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by ⁶reason of use, have their senses exercised to discern both good and evil.

¹Psalm 2:7 ²Psalm 110:4 ³when He was here on earth ⁴because ⁵the things that are ⁶practicing

Therefore, ¹leaving the principles of the doctrine of CHRIST, let us go on unto perfection; not ²laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment - and this will we do, if God permit. For it is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

¹moving on from ²doing all over again as it if were the first time

For the earth, which drinketh in the rain that cometh oft upon it and bringeth forth herbs ¹meet for them by whom it is ²dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected and is nigh unto cursing, whose end is to be burned.

¹suitable ²prepared

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is *not* unrighteous to forget your work and labour of love which ye have shewed toward His name, in that ye have ministered to the ¹saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who, through faith and patience, inherit the promises.

¹believers

For, when God made promise to Abraham, because He could swear by no greater He sware by *Himself*, ¹saying, *'Surely blessing I will bless thee; and multiplying, I will multiply thee'*. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things - in which it was impossible for God to lie - we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; *which* hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the Veil; ²whither the Forerunner is for us entered - even JESUS, made an High Priest for ever after the order of Melchisedec.

¹Genesis 22:17 ²into which

For this Melchisedec, King of Salem, Priest of the most High God, who met Abraham returning from the slaughter of the kings, and blessed him (to whom also Abraham gave a tenth part of all), first being by interpretation *"King of Righteousness"*, and after that also *'King of Salem'*, which is, *"King of Peace"* - without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Now, consider how great this man was, unto

whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law (that is, of their brethren), though they come out of the loins of Abraham. But ¹He, ²whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better.

¹Melchisedec ²who is not descended from Abraham and therefore not one of them

And here, ¹men that die receive tithes; but *there*, ²he receiveth them, of whom it is witnessed that he liveth.

¹the Levitical priests ²Melchisedec

And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him. If, therefore, perfection were by the Levitical priesthood (for under it the people received the Law), what further need was there that *another* priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹For the priesthood being changed, there is made, of necessity, a change also of the *Law*. For ²He, of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the Altar. For it is evident that our LORD sprang out of ³Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that, after the similitude of Melchisedec there ariseth another Priest, who is made - not after the law of a carnal commandment - but after the power of an endless life. For He testifieth, '*Thou art a priest for ever after the order of Melchisedec*'. ¹with/because of ²he who was prophesied to be of the order of Melchisedec ³the tribe of Judah

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath He was made priest (for those priests were made without an oath; but *this* WITH an oath by Him that said unto Him, '*THE LORD sware and will not repent: Thou art a priest for ever after the order of Melchisedec*') - by ¹so much was JESUS made a surety of a better testament. ¹this

And they truly were many priests, because they were not suffered to continue by reason of death. But *this* Man, because He ¹continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them ²to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily (as *those* high priests) to offer up sacrifice, first for His own sins, and then for the people's - for this He did *once* when He offered up Himself. For the Law maketh men high priests which have infirmity; but the Word of the oath (which was since the Law) maketh ³the Son, who is consecrated for evermore. ¹lives forever ²utterly and completely ³the Son to be High Priest permanently

Now, of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the Sanctuary and of the *true* Tabernacle (which *THE LORD* pitched and not man). For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that *this* Man have somewhat also to offer. For, if He were on earth, He should not be a priest, seeing that there ¹are priests that offer gifts according to the Law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle - ²For, '*See,*' saith He, '*that thou make all things according to the pattern shewed to thee in the mount*'. ¹already are ²Exodus 25:40

But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For, if that first covenant had been faultless, then should no ¹place have been sought for the second. For, finding fault with them, He ²saith, '*Behold, the days come, saith THE LORD, when I will make a NEW covenant with the House of Israel and with the House of Judah - not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt (because they continued not in My covenant, and I regarded*

them not, saith THE LORD). For this is the covenant that I will make with the House of Israel after those days, saith THE LORD: I will put My Laws into their mind and write them in their hearts, and I will be to them a God and they shall be to Me a people, and they shall not teach every man his neighbour and every man his brother, saying, "Know THE LORD!" - for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more'.

¹reason/purpose ²startng at Jeremiah 31:31

In that He saith "*a NEW covenant*", He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a Tabernacle made - the first, wherein was the candlestick and the table and the showbread, which is called The Sanctuary. And after the second veil, the Tabernacle which is called ¹The Holiest of All, which had the golden censer and the Ark of the Covenant overlaid round about with gold (wherein was the golden pot that had manna, and Aaron's rod that budded, and the Tables of the Covenant); and over it, the cherubims of glory shadowing the Mercyseat (of which we cannot now speak ²particularly.

¹The Holy of Holies ²in detail

Now, when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the *second* went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people (the Holy Ghost this signifying: that the Way into the ¹Holiest of All was not yet made ²manifest while as the first Tabernacle was yet standing - which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation).

¹Holy of Holies ²known

But CHRIST, being come an High Priest of good things to come, by a *greater and more perfect* Tabernacle not made with hands (that is to say, not of this building), neither by the blood of goats and calves, but, by *His own* blood He entered in *once* into the Holy Place, having obtained eternal redemption for us. For, if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much *more* shall the blood of CHRIST (who, through the eternal Spirit offered Himself without spot to God) purge your conscience from dead works to serve the living God?

And for this cause He is the Mediator of the *new* testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For, when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the Book, and all the people, saying, '*This is the blood of the testament which God hath enjoined unto you*'. Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the ministry. And almost all things are, by the Law, purged with blood; and without shedding of blood is no ²remission.

¹Exodus 24:8 ²forgiveness of sins

It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things *themselves* with better sacrifices than these! For CHRIST is not entered into the holy places made with hands (which are the figures of the true); but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the Holy Place every year with blood of others. For then must He often have suffered since the foundation of the world. But now *once* in the end of the world hath He appeared to put away sin by the sacrifice of *Himself*. And, as it is appointed unto men once to die, but after this the judgment; so CHRIST was *once* offered to bear the sins of many. And unto them that look for Him shall He appear the second time without sin unto salvation.

For the Law, having a shadow of good things to come and not the *very image* of the things, can never, with *those* sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He ¹saith, '*Sacrifice and offering ²Thou wouldst not, but a Body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I: Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God*'. ¹Psalms 40:6-8 ²was not Your will

¹Above when He ²said, '*Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein*' (which are offered by the Law), then said He, '*Lo, I come to do Thy will, O God*'. He taketh away the *first* that He may establish the *second* - by the which will we are sanctified through the offering of the body of JESUS CHRIST *once for all*. ¹in addition to ²Psalms 40:7

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But *this* Man, after He had offered *one* sacrifice for sins *for ever*, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by *one* offering He hath perfected *for ever* them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that He had said before, ¹*This is the covenant that I will make with them after those days, saith THE LORD, I will put My Laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more*'. Now, where remission of these is, there is no more offering for sin! ¹Jeremiah 31:33

Having therefore, brethren, boldness to enter into the Holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the veil - that is to say, His flesh - and having an High Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for He is faithful that promised). And let us consider one another, to provoke unto love and to good works - not forsaking the assembling of ourselves together (as the manner of some is), but exhorting one another; and so much the more, as ye see the Day approaching! For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant (wherewith he was sanctified) an unholy thing, and hath done despite unto the Spirit of grace?! For we know Him that hath ¹said, '*Vengeance belongeth unto Me, I will recompense, saith THE LORD*'. And again, ²*THE LORD shall judge His people*'. It is a fearful thing to fall into the hands of the living God! ¹Deuteronomy 32:35 ²Deuteronomy 32:26

But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions - partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come *will* come, and will not tarry.

Now, ¹*the just shall live by faith; but, if any man draw back, My soul shall have no pleasure in him*'. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. ¹Habakkuk 2:3-4

Now, faith is the *substance* of things hoped for, the *evidence* of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous - God testifying of his gifts; and by it, he, being dead, yet speaketh.

By *faith* Enoch was translated, that he should not see death; and was not found, because God had translated him - for, before his translation, he had this testimony: that '*he pleased God*'.

But without faith it is *impossible* to please Him - for He that cometh to God must believe that He *is*, and, that He is a Rewarder of them that diligently seek Him.

By *faith* Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his House - by the which he condemned the world, and became heir of the righteousness which is by faith.

By *faith* Abraham, when he was called to go out into a place which he should ¹after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By *faith* he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a City which hath foundations, whose builder and maker is God. ¹later

Through *faith* also Sara herself received strength to conceive seed, and was delivered of a child when she was past age - because she judged Him faithful who had promised. Therefore sprang there even of ¹one (and him as good as dead) so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. ¹Abraham

These all died in faith, not having received ¹the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a *better* country, that is, an heavenly; wherefore God is not ashamed to be called their God - for He hath prepared for them a city. ¹the fulfillment of the promises in their lifetimes

By *faith* Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son of whom it was said that *in Isaac shall thy seed be called* - accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

By *faith* Isaac blessed Jacob and Esau concerning things to come.

By *faith* Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

By *faith* Joseph, when he died, made mention of the ¹departing of the children of Israel; and gave commandment concerning his bones. ¹departing from Egypt

By *faith* Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming

the reproach of CHRIST greater riches than the treasures in Egypt (for he had respect unto the recompence of the reward).

By *faith* he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible.

Through *faith* he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By *faith* they passed through the Red Sea as by dry land - which the Egyptians ¹assaying to do were drowned. ¹*attempting*

By *faith* the walls of Jericho fell down after they were compassed about seven days.

By *faith* the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets - who, through *faith*, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the ¹aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy), they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through *faith*, received not ²the promise - God having provided some better thing for us, that they, without us, should not be made perfect. ¹*enemy foreigners* ²*the fulfillment of*

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS the Author and Finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children: ¹"My son, despise not thou the chastening of THE LORD, nor faint when thou art rebuked of Him". For, whom THE LORD loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye ²bastards, and not sons. ¹*Proverbs 3:11-12* ²*illegitimate children*

Furthermore, we have had fathers of our flesh which corrected us, and we gave *them* reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He, for *our profit*, that we might be partakers of His holiness. Now, no chastening for *the present* seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Follow peace with all men, and holiness - without which no man shall see THE LORD - looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you (and thereby many be

defiled), lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright! For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

For ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words (*which* Voice they that heard intreated that the Word should not be spoken to them any more; for they could not endure that which was commanded: *'And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart'*; and so terrible was the sight, that Moses said, *'I exceedingly fear and quake!'*). But ye are come unto Mount ²Sion, and unto the City of the living God - the heavenly Jerusalem - and to an innumerable company of angels, to the general assembly and church of the Firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to JESUS the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. ¹*Exodus 19:12-13* ²*Zion*

See that ye refuse not Him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not *we* escape if we turn away from Him that speaketh from heaven, whose voice then shook the earth. But now He hath promised, ¹saying, *'Yet once more I shake not the earth only, but also heaven!'* And this ²word "*yet once more*" signifieth the removing of those things that are shaken, as of things that are made, that those things which *cannot* be shaken may remain. Wherefore we, receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a Consuming Fire! ¹*Haggai 2:6* ²*phrase*

Let brotherly love continue. Be not forgetful to entertain strangers (for thereby some have entertained angels ¹unawares)! ¹*without realizing it*

Remember them that are in bonds, as bound *with* them; and them which suffer adversity, as being *yourselves* also in the body.

Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

Let your ¹conversation be without covetousness; and be content with such things as ye have. For He hath ²said, *'I will never leave thee, nor forsake thee!'* so that we may boldly ³say, *'THE LORD is my Helper, and I will not fear what man shall do unto me!'* ¹*behavior* ²*Deuteronomy 31:8* ³*Psalms 27:1 & 118:6*

Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the ¹end of their ²conversation. ¹*results* ²*behavior*

JESUS CHRIST - the same yesterday, and to day, and for ever!

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an Altar, whereof they have no right to eat which serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp. Wherefore JESUS ¹also, that He might sanctify the people with His own blood, suffered without the gate. ¹*did so also*

Let us go forth, therefore, unto Him ¹without the camp, bearing His reproach. For ²here have we no continuing city, but we seek one to come. By Him, therefore, let us offer the sacrifice of praise to God continually - that is, the fruit of our lips giving thanks to His name. But to do good and to communicate, forget not; for with such sacrifices God is well pleased. ¹*outside*

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.

Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

Now the God of peace - that brought again from the dead our LORD JESUS, that Great Shepherd of the sheep, through the blood of the everlasting covenant - make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through JESUS CHRIST, to whom be glory for ever and ever. Amen.

And I beseech you, brethren, ¹suffer the word of exhortation; for I have written a letter unto you in few words. *¹allow/permit/tolerate*

Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the ¹saints. They of Italy salute you. Grace be with you all. Amen. *¹believers*

James, a servant of God and of THE LORD JESUS CHRIST,

To the twelve tribes which are scattered abroad. Greeting!

My brethren, count it all joy when ye fall into divers temptations, knowing this: that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and ¹upbraideth not; and it shall be given him. But let him ask *in faith*, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of THE LORD! A double minded man is unstable in all his ways. *¹does not chastise those who ask*

Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because, as the flower of the grass, he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth - so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which THE LORD hath promised to them that love Him. Let no man say when he is tempted, "I am tempted of God!" - for God cannot be tempted with evil, ¹neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. *¹neither does He tempt anyone to do evil*

Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat he us with the Word of truth, that we should be a kind of firstfruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God!

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye *doers* of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a ¹glass - for he beholdeth himself, and goeth his way, and straightway

forgetteth what manner of man he was! But whoso looketh into the perfect Law of Liberty and continueth therein, he, being not a forgetful hearer but a *doer* of the work, this man shall be blessed in his deed.

'looking glass/mirror

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

MY brethren, have not the faith of our LORD JESUS CHRIST, THE LORD of glory, with respect of persons. For, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment -and ye have respect to him that weareth the ¹gay clothing and say unto him, *Sit thou here in a good place*, and say to the poor, *'Stand thou there'* or *'Sit here under my footstool'*, are ye not then partial in yourselves and are become judges of evil thoughts? *'lovely/fine/good quality*

Hearken, my beloved brethren! Hath not God chosen the *poor* of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor! Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy Name by the which ye are called? If ye fulfil the Royal Law according to the Scripture – *'Thou shalt love thy neighbour as thyself'* - ye do well. But, if ye have respect to persons, ye commit sin, and are convinced of the Law as transgressors. For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of *all*. For He that said *'Do not commit adultery'* said also *'Do not kill'*. Now, if thou commit no adultery... yet if thou *kill*, thou art become a transgressor of the Law.

So speak ye, and so do, as they that shall be judged by the Law of Liberty. For he shall have judgment without mercy that hath shewed no mercy (and mercy rejoiceth against judgment).

What doth it profit, my brethren, though a man *say* he hath faith, and have not works? Can "faith" save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, "Depart in peace, be ye warmed and filled!" - notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, "Thou hast faith, and I have works; shew me thy faith *without* thy works, and I will shew thee my faith *by* my works." Thou believest that there is one God, thou doest well - the devils also believe, and tremble! But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought *with* his works, and *by* works was faith made perfect? And the Scripture was fulfilled which saith, *'Abraham believed God, and it was imputed unto him for righteousness'*, and he was called the Friend of God. Ye see, then, *how* that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships which, though they be so great and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth. Even so, the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell. For, every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind - but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and

cursing. My brethren, these things ought not so to be! Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the Truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that *make* peace.

From whence come wars and fightings among you? Come they not hence - even of your lusts that war in your members? Ye lust, and have not. Ye kill, and desire to have, and cannot obtain. Ye fight and war, yet ye have not, because ye *ask* not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the Scripture saith in vain, *'The spirit that dwelleth in us lusteth to envy'*? But He giveth more grace. Wherefore He saith, *'God resisteth the proud, but giveth grace unto the humble'*. Submit yourselves, therefore, to God; resist the devil, and he will flee from you.

Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of THE LORD, and He shall lift you up.

Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother speaketh evil of the Law, and judgeth the Law - but if thou judge the Law, thou art not a *doer* of the Law, but a judge. There is *one* Lawgiver, who is able to save and to destroy. Who art thou that judgest another?!

Go to now, ye that say, "To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain". Whereas ye know not what shall *be* on the morrow! For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, "If THE LORD ¹will, we shall live and do this or that." But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. *¹wills it/allows it*

GO to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire! Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields (which is of you kept back by fraud) crieth; and the cries of them which have reaped are entered into the ears of THE LORD of ¹sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. *¹hosts/armies/multitudes*

Be patient therefore, brethren, unto the coming of THE LORD. Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts - for the coming of THE LORD draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door! Take, my brethren, the prophets who have spoken in the name of THE LORD for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of "the patience of Job", and have seen the ¹end of THE LORD, that THE LORD is very pitiful and of tender mercy. *¹outcome/fruits*

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but ¹let your yea be “yea!” and your nay, “nay!” - lest ye fall into condemnation.

¹give only your word, either yes or no

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of THE LORD. And the prayer of faith shall save the sick, and THE LORD shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain - and it rained not on the earth by the space of three years and six months! And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. *¹Elijah*

Brethren, if any of you do err from the Truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Peter, an apostle of JESUS CHRIST,

To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia - Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of JESUS CHRIST:

Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our LORD JESUS CHRIST, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations that the trial of your faith (being much more precious than of gold that perisheth, though it be tried with fire) might be found unto praise and honour and glory at the appearing of JESUS CHRIST, whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the ¹end of your faith - even the salvation of your souls. *Of* which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what (or what manner of) time the Spirit of CHRIST which was in them did signify when it testified beforehand the sufferings of CHRIST, and the glory that should follow. Unto whom it was revealed that, not unto *themselves*, but unto *us* they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. *¹fruits/results*

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of JESUS CHRIST, as obedient children - not fashioning yourselves according to the former lusts in your ignorance; but, as He which hath called you is Holy, so be ye holy in all manner of conversation, because it is ¹written, *‘Be ye holy; for I am Holy’*. *¹Leviticus 11:44*

And if ye call on the Father (who, without respect of persons, judgeth according to every man’s work), pass the time of your sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things (as silver and gold) from your vain conversation received by tradition from your fathers, but with the precious blood of CHRIST, as of a lamb without blemish and without spot, who verily was

foreordained before the foundation of the world, but was manifest in these last times for you, who, by Him, do believe in God that raised Him up from the dead and gave Him glory - that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible - by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of THE LORD endureth for ever. And *this* is the Word which, by the Gospel, is preached unto you.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the Word, that ye may grow thereby (*if* so be ye have tasted that THE LORD is gracious - to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST).

Wherefore also it is contained in the ¹Scripture, '*Behold, I lay in Sion a Chief Corner Stone, Elect, precious - and he that believeth on Him shall not be confounded*'. Unto you, therefore, which believe He is precious. But unto them which be disobedient, the Stone which the builders disallowed, the Same is made the head of the corner, and a Stone of stumbling, and a Rock of offence, even to them which stumble at the Word, being disobedient (whereunto also they were appointed). ¹Isaiah 28:16

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the People of God, which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against *you* as evildoers, they may, by your good works which they shall behold, glorify *God* in the Day of Visitation.

Submit yourselves to every ordinance of man for THE LORD's sake, whether it be to the king, as supreme, or, unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

¹Servants, be subject to your ²masters with all fear - not only to the good and gentle, but also to the ³froward. For this is thankworthy if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? BUT - if, when ye do *well* and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because CHRIST also suffered for us, leaving us an example, that ye should follow His steps who did no sin, neither was guile found in His mouth, who, when He was reviled, reviled not ⁴again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously, who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. ¹employees ²employers ³harsh ⁴back at them

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may, without the Word, be won by the ¹conversation of the wives while they behold your chaste ¹conversation coupled with ²fear - whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the "hidden man" of the heart, in that which

is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him "lord" (whose daughters ye are, as long as ye do well, and are not afraid with any amazement). *¹behavior ²honest respect*

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life - that your prayers be not hindered!

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of THE LORD are over the righteous, and His ears are open unto their prayers; but the face of THE LORD is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if, ye suffer for righteousness' sake, happy are ye! And be not afraid of their terror, neither be troubled; but sanctify THE LORD God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the Hope that is in you, with meekness and fear, having a good conscience; that, whereas they speak evil of *you*, as of evildoers, they may be ashamed that falsely accuse your good conversation in *CHRIST*.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For CHRIST also hath once suffered for sins - the Just for the unjust - that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water). The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of JESUS CHRIST who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him.

Forasmuch, then, as CHRIST hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries (wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you), who shall give account to Him that is ready to judge the ¹quick and the dead. For, for this cause was the Gospel ²preached also to them that are ³dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

¹living ²preached in times past ³now dead

But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God, in all things, may be glorified through JESUS CHRIST, to whom be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you! But rejoice, inasmuch as ye are partakers of CHRIST's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of CHRIST, happy are ye; for the spirit of glory and of God resteth upon you. On their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters! Yet, if any man suffer as a Christian, let him not be ashamed; but let him

glorify God on this behalf. For the time is come that judgment must begin at the House of God; and if it first begin at us, what shall the end be of them that obey *not* the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

The elders which are among you I exhort (who am also an elder, and a witness of the sufferings of CHRIST, and also a partaker of the glory that shall be revealed): Feed the flock of God which is among you, taking the oversight thereof - not by constraint, but willingly; not for filthy ¹lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *¹financial profit*

Likewise, ye younger, submit yourselves unto the elder. Yea, *all* of you be subject one to another, and be clothed with humility - for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, ¹whom resist stedfast in the faith, knowing that the same afflictions are ²accomplished in your brethren that are in the world. *¹whom you must ²also happening to*

But the God of all grace, who hath called us unto His eternal glory by CHRIST JESUS (after that ye have suffered a while) make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen!

¹By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at ²Babylon, elected together with you, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in CHRIST JESUS. Amen.

¹by the hand of ²NOTE: while it is possible that he may be referring literally to the Babylonian Empire (which no longer existed as an empire in his day), "Babylon" is a typical biblical/Christian reference to Rome

Simon Peter, a servant and an apostle of JESUS CHRIST,

To them that have obtained like precious faith with us through the righteousness of God and our Saviour JESUS CHRIST:

Grace and peace be multiplied unto you through the knowledge of God and of JESUS our LORD, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our LORD JESUS CHRIST. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our LORD and Saviour JESUS CHRIST.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present Truth. Yea, I think it ¹meet, as long as I am in this ²tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must ³put off this my tabernacle, ⁴even as our LORD JESUS CHRIST hath shewed me. ¹suitable ²mortal body ³die ⁴in the manner

Moreover I will endeavour that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our LORD JESUS CHRIST, but were eyewitnesses of His majesty. For He received from God the Father honour and glory when there came such a Voice to Him from the ¹excellent glory, '*This is My beloved Son, in whom I am well pleased*'. And this Voice which came from heaven we heard, when we were with Him in the holy mount. ¹shekinah (the light which God emanates and indwells)

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts. Knowing this first: that *no* prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of *man*, but holy men of God spake as they were moved by the Holy Ghost.

But there were false prophets also among the people, even as there shall be false teachers among you, who ¹privily shall bring in damnable heresies, even denying THE LORD that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the Way of Truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you (whose judgment now of a long time lingereth not, and their damnation slumbereth not). For, if God spared not the angels that sinned, but cast them down to ²hell and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and, turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly, and delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds). ¹secretly/deceitfully ²the pit/grave

THE LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the Day of Judgment to be punished - but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they! Selfwilled! They are not afraid to speak evil of dignities. Whereas ¹angels, which are greater in power and might, bring not railing accusation against them before THE LORD. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are, and blemishes, ²sporting themselves with their own deceivings while they feast with you, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children, which have forsaken the right Way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness (but was rebuked for his iniquity, the ³dumb ass speaking with man's voice forbad the madness of the prophet). These are wells without water, clouds that are carried with a tempest - to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they *promise* them "liberty", they themselves are the servants of corruption - for, *of* whom a man is overcome, of the same is he brought in bondage. ¹the angels themselves ²flaunting ³mute donkey

For if, *after* they have escaped the pollutions of the world through the knowledge of THE LORD and Saviour JESUS CHRIST, they are again entangled therein and overcome, the latter end is worse with them than the beginning! For it had been better for them not to have known the Way of Righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto

them according to the true proverb, *'The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire'*. *¹NOTE: the doctrine of "once saved, always saved" is hereby refuted*

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of THE LORD and Saviour. Knowing this first: that there shall come in the last days scoffers, walking after their own lusts, and saying, *'Where is ¹the promise of His coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation!'* For this they willingly are ignorant of – that, by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the *same* Word are kept in store, reserved unto *fire* against the Day of Judgment and Perdition of ungodly men. *¹the fulfillment of*

But, beloved, be not ignorant of this one thing: that, ¹one day is with THE LORD as a thousand years, and a thousand years as one day. THE LORD is not slack concerning His promise (as some men count slackness) but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *¹in other words, time is inconsequential to the Lord*

But the Day of THE LORD *will* come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for *new* heavens and a *new* earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And ¹account that the ²longsuffering of our LORD is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things - in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. *¹taking into account ²extreme patience*

Ye therefore, beloved, seeing ye know these things ¹before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our LORD and Saviour JESUS CHRIST. To Him be glory both now and for ever. Amen. *¹in advance/ahead of time*

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us - and truly our fellowship is with the Father and with His Son JESUS CHRIST. And these things write we unto you, that your joy may be full.

This, then, is the message which we have heard of Him and declare unto you: that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But, if we walk in the light, as *He* is in the light, we have fellowship one with another, and the blood of JESUS CHRIST His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the Truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we ¹make Him a liar, and His Word is not in us. *¹make Him out to be/accuse Him of being*

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father - JESUS CHRIST the Righteous - and He is the propitiation for our sins; and not for

ours only, but also for the sins of the whole world.

And hereby we do *know* that we know Him: if we keep His commandments. He that saith, "I know Him," and keepeth not His commandments is a liar and the Truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk even as He walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you, because the darkness is past, and the True Light now shineth. He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world (the lust of the flesh, and the lust of the eyes, and the pride of life) is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.

Little children, it is the Last Time; and, as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the Last Time. They went out from us, but they were not *of us*; for if they had been *of us*, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all *of us*. But ye have an ¹unction from the Holy One, and ye know all things. ¹*anointing*

I have not written unto you because ye know not the Truth, but because ye *know* it, and that no lie is of the Truth. Who is a liar but he that denieth that JESUS is the CHRIST? He is *anti-Christ* that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; ¹he that acknowledgeth the Son hath the Father also. ¹*but/however, he that...*

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that He hath promised us: even eternal life.

These things have I written unto you concerning them that seduce you. But the anointing, which ye have received of Him, abideth in you and ye need not that any man teach you; but, as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him.

And now, little children, abide in Him, that, when He shall appear, we may have confidence and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! Therefore the world knoweth us not, because it knew *Him* not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this Hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the Law; for sin *is* the transgression of the Law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested: that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in Him, and he cannot sin, because he is born of God.

In *this* the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning: that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God: because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in *word*, neither in tongue; but in *deed* and in *truth*. And hereby we know that we are of the Truth and shall assure our hearts before Him. For, if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment: That we should believe on the name of His Son JESUS CHRIST and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that he abideth in us: by the Spirit which He hath given us.

Beloved, believe not every spirit, but ^{try} the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that JESUS CHRIST is come in the flesh is of God; and every spirit that confesseth *not* that JESUS CHRIST is come in the flesh is *not* of God - and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. *^{try}test/put to a trial*

Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth *not* knoweth not God; for God is love. In this was manifested the love of God toward us: because that God sent His only begotten Son into the world, that we might live through Him.

Herein is love - not that *we* loved *God*, but that *He* loved *us* and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us: because He hath given us of His Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that JESUS is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect: that we may have boldness in the Day of Judgment, because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us. If a man say, "I love God", and hateth his brother, he is a liar; for, he that loveth not his brother whom he hath *seen*, how can he love God whom he hath *not* seen? And this commandment have we from Him: that he who loveth God love his brother also.

Whosoever believeth that JESUS is the CHRIST is born of God; and, every one that loveth Him that begat, loveth Him also that is begotten of Him. By *this* we know that we love the children of God: when we love God and keep his commandments. For *this* is the love of God: that we keep His commandments... and His commandments are not grievous! For whatsoever is born of God overcometh the world. And *this* is the victory that overcometh the world: even our faith. Who is he that overcometh the world, but he that believeth that JESUS is the Son of God? This is He that came by water and blood, even JESUS CHRIST; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth. For there are Three that bear record in heaven: the Father, the Word, and the Holy Ghost - and these three are *One*. And there are three that bear witness in earth: the spirit, and the water, and the blood - and these three *agree* in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And *this* is the record: that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life and that ye may believe on the name of the Son of God. And *this* is the confidence that we have in Him: that, if we ask any thing according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. (There is a sin unto death; I do not say that he shall pray for *it*). All unrighteousness is sin; and there is a sin not unto death.

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is True, and we are in Him that is True - even in His Son JESUS CHRIST. This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

The elder,

Unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the Truth; for the Truth's sake, which dwelleth in us, and shall be with us for ever.

Grace be with you, mercy, and peace, from God the Father and from THE LORD JESUS CHRIST, the Son of the Father, in truth and love.

I rejoiced greatly that I found of thy children walking in Truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning: that we love one another. And *this* is love: that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

For many deceivers are entered into the world, who confess not that JESUS CHRIST is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the Doctrine of CHRIST hath not God. He that abideth in the Doctrine of CHRIST, he hath both the Father and the Son. If there come any unto you and bring not this Doctrine, receive him not into your house, neither bid him God speed (for he that biddeth him God speed is partaker of his evil deeds).

Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

The elder,

Unto the wellbeloved Gaius, whom I love in the Truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth. I have no greater joy than to hear that my children walk in Truth.

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church; whom, if thou bring forward on their journey after a godly sort, thou shalt do well, because that, for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth.

I wrote unto the church; but Diotrephes (who loveth to have the preeminence among them) receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.

Demetrius hath good report of all men, and of the Truth Itself - yea, and we *also* bear record, and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face.

Peace be to thee. Our friends salute thee. Greet the friends by name.

To them that are sanctified by God the Father, and preserved in JESUS CHRIST, and called:

Mercy unto you, and peace, and love, be multiplied.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the Faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our LORD JESUS CHRIST.

I will therefore put you in remembrance (though ye once knew this), how that THE LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels, which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the Great Day. Even as Sodom and Gomorrha and the cities about them in like manner, giving themselves over to fornication, and going after ¹strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

[ἑτεροσ/heteros] in Greek, meaning "other/opposite" – a reference to when they attempted to rape the angelic beings, which are not made of the same flesh as mankind but are "other" flesh. This same word was used when God destroyed Aaron's sons for offering "strange fire" on the Altar of God, meaning that they probably used sorcery that they learned from the Egyptian priests who used sorcery to counterfeit the miracles of Moses.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, ¹durst not bring against him a railing accusation, but said, *'THE LORD rebuke thee!'* But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are, without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

¹dared not

And Enoch also, the seventh from Adam, prophesied of these, ¹saying, *'Behold, THE LORD cometh with ten thousands of His saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him'*. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

¹NOTE: There is no Old Testament record of this prophecy by Enoch, but it has been speculated by a great number of scholars and theologians that this prophecy was passed down verbally through the very strong oral traditions of Israel and would have been known to the people at the time this Epistle was written. A highly apocryphal "Book of Enoch" was discovered many years ago which contains a prophecy very similar to this, but the Lord has not divinely established that book to be part of the canon of Scripture (not even the Catholic edition of the Bible contains this book among its Apocrypha writings), and the Christian would do well to accept the Lord's ruling on this and avoid that so-called book of Enoch and assent that the Lord has chosen to preserve only this single prophecy from Enoch. It is not known why the Lord chose not to record this Enoch prophecy in the Old Testament, but it is clear that He so chose to have it recorded here. Let His superior wisdom in this be sufficient to us, as it is written, "The hidden things belong unto the Lord our God, but that which is REVEALED belongs to us and to our children forever."

But, beloved, remember ye the words which were spoken before of the apostles of our LORD JESUS CHRIST, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our LORD JESUS CHRIST unto eternal life.

And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The Revelation of JESUS CHRIST
which God gave unto Him to shew unto His servants things which must shortly come to pass.

And He sent and signified it by His angel unto His servant John, who bare record of the Word of God and of the Testimony of JESUS CHRIST and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein - for the time is at hand.

John,

to the seven churches which are in Asia:

Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from JESUS CHRIST, who is the Faithful Witness and the First Begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father - to Him be glory and dominion for ever and ever. Amen!

Behold, ¹He cometh with clouds; ²and every eye shall see Him and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so, Amen! ¹See Acts 1:9-11 ²Zechariah 12:10

"I am Alpha and Omega, the Beginning and the Ending," saith THE LORD, "Which is, and which was, and which is to come, the Almighty." NOTE: Isaiah 41:4, 44:6, 48:12

I, John, who also am your brother and companion in tribulation and in the kingdom and patience of JESUS CHRIST, was in the isle that is called Patmos, for the Word of God, and for the Testimony of JESUS CHRIST.

I was in the Spirit on ¹THE LORD's Day, and heard behind me a great voice, as of a trumpet, Saying, "I am Alpha and Omega, the first and the last!" And, "What thou seest, write in a book, and send it unto the seven churches which are in Asia - unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea!"

¹Sabbath Day (as it is written of Jesus, "The Son of man is Lord also of the Sabbath")

And I turned to see the Voice that spake with me. And, being turned, I saw seven golden candlesticks; and, in the midst of the seven candlesticks, One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white, like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp twoedged sword; and His countenance was as the sun shineth in his strength.

And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, "Fear not! I am the First and the Last! I am He that liveth, and was dead - and, behold, I am alive for evermore, Amen; and have the keys of ¹hell and of death! Write the things which thou hast seen, and the

things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in My right hand and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest *are* the seven churches. *'the grave*

“Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for My name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first Love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast: that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the Tree of Life which is in the midst of the paradise of God.

“And unto the angel of the church in Smyrna write: These things saith the First and the Last, which was dead, and is alive. I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

“And to the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan’s seat is; and thou holdest fast My name, and hast not denied My Faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the Hidden Manna; and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.

“And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire and His feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works - and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine and which have not known “the depths of Satan” (*as they speak*); I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the Morning Star. He that hath an ear, let him hear what the Spirit saith unto the churches. *'as they say/so to speak*

“And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white - for they are worthy. He that overcometh, the same shall be clothed in white

raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

“And to the angel of the church in Philadelphia write: These things saith He that is Holy, He that is True, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie - behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the Temple of My God, and he shall go no more out. And I will write upon him the name of My God, and the name of the City of My God (which is New Jerusalem, which cometh down out of heaven from My God); and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

“And unto the angel of the church of the Laodiceans write: These things saith The Amen, the Faithful and True Witness, the ¹Beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold *or* hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, “I am rich, and increased with goods, and have need of nothing”, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked! I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent! Behold, I stand at the door, and knock. if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”

¹[ἀρχή/arché] *in Greek, meaning an arch or archway - the Starting or “entering/exiting” Point through which all of God’s creation emanated. In other words, Jesus is the source by which all things came into being.*

After this I looked, and, behold, a door was opened in heaven. And the first voice which I heard was as it were of a trumpet talking with me, which said, “Come up hither, and I will shew thee things which must be hereafter!”

And immediately I was in the spirit. And, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal.

And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had, each of them, six wings about him; and they were full of eyes within. And they rest not day and night, saying, “Holy! Holy! Holy! Lord God Almighty, which was, and is, and is to come!”

And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, “Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created!”

And I saw, in the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?!" And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, "Weep not. Behold, the Lion of the Tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof!"

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ¹saints.
'believers

And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests - and we shall reign on the earth."

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever!"

And the four beasts said, "Amen!" And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder one of the four beasts saying, "Come and see!"

And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

And when He had opened the second seal, I heard the second beast say, "Come and see!"

And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

And when He had opened the third seal, I heard the third beast say, "Come and see!"

And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, "A measure of wheat for a penny! And three measures of barley for a penny! And see thou hurt not the oil and the wine!"

And when He had opened the fourth seal, I heard the voice of the fourth beast say, "Come and see!"

And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the Altar the souls of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?"

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb! For the Great Day of His wrath is come; and who shall be able to stand?!"

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads!"

And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

- Of the tribe of Juda were sealed twelve thousand.
- Of the tribe of Reuben were sealed twelve thousand.
- Of the tribe of Gad were sealed twelve thousand.
- Of the tribe of Aser were sealed twelve thousand.
- Of the tribe of Nepthalim were sealed twelve thousand.
- Of the tribe of Manasses were sealed twelve thousand.
- Of the tribe of Simeon were sealed twelve thousand.
- Of the tribe of Levi were sealed twelve thousand.
- Of the tribe of Issachar were sealed twelve thousand.
- Of the tribe of Zabulon were sealed twelve thousand.
- Of the tribe of Joseph were sealed twelve thousand.
- Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, "Salvation to our God which sitteth upon the

throne, and unto the Lamb!"

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, "Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever! Amen!"

And one of the elders answered, saying unto me, "What are these which are arrayed in white robes? And whence came they?"

And I said unto him, "Sir, *thou knowest*".

And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His Temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.

And another angel came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all ¹saints upon the Golden Altar which was before the throne. And the smoke of the incense, which came with the prayers of the ¹saints, ascended up before God out of the angel's hand. ¹believers

And the angel took the censer and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth. And the third part of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made ¹bitter. ¹poisonous

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, "Woe! Woe! Woe! to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon* (but in the Greek tongue hath his name *Apollyon*).

One woe is past; and, behold, there come two woes more hereafter.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, "Loose the four angels which are bound in the great River Euphrates!"

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone. And the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed: by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth and in their tails - for their tails were like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood - which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open. And he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, "Seal up those things which the seven thunders uttered, and write them not!"

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever (who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein), that there should be time no longer.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets.

And the voice which I heard from heaven spake unto me again, and said, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

And I went unto the angel, and said unto him, "Give me the little book."

And he said unto me, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

And he said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

And there was given me a reed like unto a ¹rod. And the angel stood, saying, "Rise, and measure the Temple of God, and the Altar, and them that worship therein. But the court which is ²without the Temple leave out, and measure it not; for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a ³thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our LORD was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great Voice from heaven saying unto them, "Come up hither!" And they ascended up to heaven in a cloud; and their enemies beheld them.

¹measuring stick ²outside ³about 3 years 45 days

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand. And the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our LORD and of His CHRIST, and He shall reign for ever and ever!"

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned! And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth!"

And the Temple of God was opened in heaven, and there was seen in His Temple the Ark of His Testament - and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the ¹stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

¹this is believed to be the fallen angels which joined Lucifer

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a ¹thousand two hundred and threescore days.

¹about 3 years 45 days

And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of His CHRIST! For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time!"

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for ¹a time, and times, and half a time, from the face of the serpent.

¹this is believed to mean about 3 ½ years

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of JESUS CHRIST.

And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his ¹seat, and great authority.

¹throne/seat of government

And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, "Who is like unto the beast? Who is able to make war with him?"

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue ¹forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make

war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. ¹about 3 years 5 months

If any man have an ear, let him hear. He that leadeth into captivity shall *go* into captivity. He that killeth with the sword must be killed *with* the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark *or* the name of the beast *or* the number of his name. (Here is wisdom: Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is ¹Six hundred threescore and six).

¹six hundred sixty six (666) - not "six-six-six" (6-6-6)

And I looked, and, lo, a Lamb stood on the Mount ¹Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. ¹Zion

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to Him! For the hour of His judgment is come! And worship Him that made heaven, and earth, and the sea, and the fountains of waters!"

And there followed another angel, saying, "Babylon is fallen! is fallen! That great city! because she made all nations drink of the wine of the wrath of her fornication!"

And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without ¹mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb! And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name!" ¹undiluted

Here is the patience of the saints: here are they that keep the commandments of God and the faith of JESUS.

And I heard a voice from heaven saying unto me, "Write: *Blessed are the dead which die in THE LORD from henceforth! Yea, saith the Spirit, that they may rest from their labours; and their works do follow them!*"

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the Temple crying with a loud voice to Him that sat on the cloud, "Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe!" And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

And another angel came out of the Temple which is in heaven, he *also* having a sharp sickle. And another angel came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe!" And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto ¹the horse bridles, by the space of ²a thousand and six hundred furlongs.
¹the height of ²1,056,000 feet or 200 miles wide

And I saw another sign in heaven, great and marvelous - seven angels having the seven last plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of ¹saints!! Who shall not fear thee, O Lord, and glorify Thy name? For Thou only art holy! For all nations shall come and worship before Thee; for Thy judgments are made manifest!" *¹believers*

And after that I looked, and, behold, the Temple of the Tabernacle of the Testimony in heaven was opened. And the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the Temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the Temple till the seven plagues of the seven angels were fulfilled.

And I heard a great voice out of the Temple saying to the seven angels," Go your ways, and pour out the vials of the wrath of God upon the earth!"

And the first went, and poured out his vial upon the earth; and there fell a ¹noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image.
¹disastrously incurable

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus! For they have shed the blood of ¹saints and prophets, and Thou hast given them blood to drink - for they are worthy!!" *¹believers*

And I heard another out of the altar say, "Even so, Lord God Almighty, true and righteous are Thy judgments!"

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat and blasphemed the name of God which hath power over these plagues; and they repented not, to give Him glory.

And the fifth angel poured out his vial upon the ¹seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. *¹throne/seat of authority*

And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that Great Day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame!"

And he gathered them together into a place called, in the Hebrew tongue, ¹Armageddon. *¹harMegiddo*

And the seventh angel poured out his vial into the air; and there came a great voice out of the Temple of heaven, from the throne, saying, "It is done!"

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts.

And the cities of the nations fell.

And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a ¹talent. And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. *¹about 67 pounds*

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

So he carried me away in the spirit into the wilderness. And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in

her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, "MYSTERY - BABYLON THE GREAT - THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

And I saw the woman drunken with the blood of the ¹saints and with the blood of the martyrs of JESUS. And when I saw her, I wondered with great admiration.

And the angel said unto me, "Wherefore didst thou marvel? I will *tell* thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and go into ¹perdition. And they that dwell on the earth shall wonder (whose names were not written in the Book of Life from the foundation of the world) when they behold the beast that was, and is not, and yet is. ¹*destruction*

"And here is the mind which hath wisdom: The seven heads are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them - for He is Lord of lords and King of kings; and they that are with Him are Called, and Chosen, and Faithful."

And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the Words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, "Babylon the great is fallen! is fallen! And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird! For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies!"

And I heard another voice from heaven, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues! For her sins have reached unto heaven, and God hath remembered her iniquities! Reward her even as she rewarded you, and double unto her *double* according to her works! In the cup which she hath filled, fill to her double! How much she hath glorified herself and lived deliciously, *so* much torment and sorrow give *her*! For she saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow!' Therefore shall her plagues come in one day - death, and mourning, and famine! And she shall be utterly burned with fire; for strong is THE LORD God who judgeth her!

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come!' And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more - the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no

more at all.

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, ‘Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought!’

“And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, ‘What city is like unto this great city!’ And they cast dust on their heads, and cried, weeping and wailing, saying, ‘Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate!’

“Rejoice over her, thou heaven and ye holy apostles and prophets; for God hath avenged you on her!!”

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, “Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all! And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee - for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived! And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

And after these things I heard a great voice of much people in heaven, saying, “Alleluia!!! Salvation, and glory, and honour, and power, unto THE LORD our God! For true and righteous are His judgments - for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand!!”

And again they said, “¹Alleluia!!!”

¹halleluiah [*halel u Yah*] – praise unto Jehovah/Yahweh

And her smoke rose up ¹for ever and ever.

¹continually/without ceasing

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, “Amen! Alleluia!”

And a voice came out of the throne, saying, “Praise our God, all ye His servants and ye that fear Him, both small and great!”

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, “Alleluia! For THE LORD God omnipotent reigneth! Let us be glad and rejoice and give honour to Him! For the marriage of the Lamb is come, and His wife hath made herself ready!”

And to her was granted that she should be arrayed in fine linen, clean and white - for the fine linen is the righteousness of saints.

And he saith unto me, “Write: *Blessed are they which are called unto the marriage supper of the Lamb!*” And He saith unto me, “These are the true sayings of God.” And I fell at his feet to worship him. And he said unto me, “See thou do it not! I am thy fellowservant, and of thy brethren that have the testimony of JESUS - worship *God!* For the testimony of JESUS is the spirit of prophecy.”

And I saw heaven opened, and behold a white horse; and He that sat upon him was called *Faithful and True*, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His

head were many crowns; and he had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called **THE WORD OF GOD**.

And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations. And He shall rule them with a ¹rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

¹correcting or whipping rod used for corporal punishment

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great!"

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a Lake of Fire burning with brimstone.

And the remnant were slain with the sword of Him that sat upon the horse, *which* sword proceeded out of His mouth. And all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon - that old serpent, which is the Devil, and Satan - and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled (and after that, he must be loosed a little season).

And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of JESUS, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with CHRIST a thousand years. (But the rest of the dead lived not again until the thousand years were finished).

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection - on such the second death hath no power; but they shall be priests of God and of CHRIST, and shall reign with Him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth - Gog and Magog, to gather them together to battle (the number of whom is as the sand of the sea). And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. And fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the Lake of Fire and Brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened. And another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it. And death and ¹hell delivered up the dead which were in them. And they were judged every man according to their works. And death and ¹hell were cast into the Lake of Fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the Lake of Fire. *¹the grave/the place and state of the dead*

And I saw a new heaven and a new earth - for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the Holy City - New Jerusalem - coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God! And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain - for the former things are passed away!"

And He that sat upon the throne said, "Behold, I make all things new!"

And He said unto me, "Write! For these words are true and faithful!"

And he said unto me, "It is done. I am Alpha and Omega, the beginning and the end! I will give unto him that is athirst of the Fountain of the Water of Life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the Lake which burneth with fire and brimstone, which is the second death."

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither; I will shew thee the bride, the Lamb's wife"

And he carried me away in the spirit to a great and high mountain, and shewed me that great City, the Holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates.

And, at the gates, twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel:

- On the east three gates;
- On the north three gates;
- On the south three gates; and,
- On the west three gates.

And the wall of the City had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the City and the gates thereof and the wall thereof. And the City lieth ¹foursquare, and the length is as large as the breadth. *¹a perfect square*

And he measured the city with the reed, ¹twelve thousand furlongs. The length and the breadth and the height of it are equal. *¹7,920,000 feet or 1,500 miles*

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man (that is, of the angel). *¹about 216 feet*

And the building of the wall of it was of jasper; and the City was pure gold, like unto clear glass. And the foundations of the wall of the City were garnished with all manner of precious stones.

- The first foundation was jasper;
- the second, sapphire;
- the third, a chalcedony;
- the fourth, an emerald;
- the fifth, sardonyx;
- the sixth, sardius;
- the seventh, chrysolite;
- the eighth, beryl;
- the ninth, a topaz;
- the tenth, a chrysoprasus;
- the eleventh, a jacinth;
- the twelfth, an amethyst.

And the twelve gates were twelve pearls; ¹every several gate was of one pearl. And the street of the City was pure gold, as it were transparent glass. *¹each gate consisted of*

And I saw no temple therein - for THE LORD God Almighty and the Lamb *are* the Temple of it. And the city had no need of the sun, neither of the moon, to shine in it - for the glory of God did lighten it, and the Lamb *is* the Light thereof.

And the nations, of them which are saved, shall walk in the Light of it, and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day - for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie - but ¹they which are written in the Lamb's Book of Life. *¹they only/the ones*

And he shewed me a pure River of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the River, was there the Tree of Life, which bare twelve manner of fruits and yielded her fruit every month - and the leaves of the Tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for THE LORD God giveth them light. And they shall reign for ever and ever.

And he said unto me, "These sayings are faithful and true". And THE LORD God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done.

"Behold, I come quickly! Blessed is he that keepeth the sayings of the prophecy of this book!"

And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, "See thou do it not!! For I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this Book. Worship *God!*"

And he saith unto me, "Seal not the sayings of the prophecy of this Book - for the time is at hand. He that is unjust, let him be unjust still. And he which is filthy, let him be filthy still. And he that is righteous, let him be righteous still. And he that is holy, let him be holy still."

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last!"

Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

"I, JESUS, have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the Bright and Morning Star!"

And the Spirit and the bride say, "Come!" And let him that heareth say, "Come!" And let him that is athirst come. And whosoever will, let him take the Water of Life freely.

For I testify unto every man that heareth the Words of the prophecy of this Book: If any man shall add unto these things, God shall add unto him the plagues that are written in this Book! And if any man shall take away from the Words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.

He which testifieth these things saith, "Surely I come quickly. Amen!"

Even so, come, Lord JESUS!

The grace of our LORD JESUS CHRIST be with you all.

Amen!

